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THE
FREEMASONS' QUARTERLY REVIEW.

SECOND SERIES.

BIBLIOTHECA BODLEIANA

"LIGHT."

1847.

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MONTREAL. LATTEY, BROTHERS, AND CO., AND THACKER AND CO.,
CALCUTTA. JOS. ARIANO, KINGSTON, JAMAICA.

A FREEMASON,

WHOSE PRINCIPLES AND PRACTICE ARE HUMBLY, BUT FAITHFULLY, CONNECTED WITH, AND NOT ALTOGETHER UNKNOWN TO,

THE ORDER,

HAS BEEN DESIRED TO DEDICATE THIS VOLUME AS HE MAY THINK FIT.

THE MASONIC CRAFT IS UNIVERSAL;

AND IT IS WITH A GRATEFUL SENSE OF THE ADVANTAGES DERIVED

FROM

THE GRAND LODGE OF MASSACHUSETTS,

(HOLDING ORIGINALLY FROM THE MOTHER GRAND LODGE OF ENGLAND),

AND ITS MOST WORSHIPFUL

PRESENT AND PAST GRAND MASTERS,

THAT HE HOPES SUCH AUGUST BODY AND ITS ILLUSTRIOUS RULERS WILL DEIGN TO ACCEPT,

AS A TRIBUTE TO THEIR MERITS,

AN OFFERING THAT PROCEEDS FROM

THE HEART;

A REMEMBRANCE OF COMPLIMENTARY KINDNESS PAID TO

THREE ENGLISH FREEMASONS,

IS AN ADDITIONAL MOTIVE, WERE ANY NEEDED, FOR THUS DEDICATING

THE FOURTEENTH VOLUME

OF

The Freemasons' Quarterly Review.

1847.

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TO THE FRIENDS OF THE WIDOW AND THE FATHERLESS, AT HOME AND ABROAD.

After the significant expression, by the largest majority ever recorded by the Grand Lodge of England, in favour of the pure tenets and principles of our Order, by which "units" were converted into more than "hundreds;" little remains for me to do, but to congratulate the friends of "the widow and the fatherless" on the confirmation of the grant of fifty pounds. That such grant should have met with opposition is among those anomalies that are unaccountable.

The widow, my client, in the holiness of her gratitude, is indeed truly thankful for the moral as well as for the pecuniary aid; and, as her advocate, I am desired to state her humble request, that great as have been her mental sufferings during which her character and circumstances have been submitted to a most unusual severity of examination, the remembrance of all unkindness may pass away, and that only of generous sympathy and grateful acknowledgment may remain.

I would obey her to the very letter in this sentiment, did I not know that subscriptions have been, and continue to be, withheld to an amount far exceeding one hundred pounds. These subscriptions at first abided the result of the opinion of Grand Lodge, which having been so unequivocally expressed, I now appeal to a sense of justice in terms stronger, if possible, than I have hitherto done, to the sympathy of benevolence, that the payment of the debts to the widow, for such they have now become, be no longer withheld.

I cannot too gratefully thank the generous supporters of Masonic principle for their attendance in Grand Lodge on the 3rd instant. Their own excellent hearts will readily supply my want of language to say all I feel.

Rob. Thos. Crucefix.

Grove, Gravesend, March 27 1847.

☞ Subscriptions will reach me safely through the Post Office, in the form of a Post Office order.

The Governesses' Benevolent Institution.—The anniversal Festival of this most excellent Charity will take place on the 28th April at the London Tavern, Bishopsgate-street, on which occasion, H. R. H. the Duke of Cambridge has expressed his intention to preside as Chairman. The objects of the supporters are too obvious to require other comment, than the hope of their entire fulfilment. We sincerely trust generosity will go hand-in-hand with sympathy in making the collection worthy so praiseworthy a cause.

Obituary.—St. Vincent's, Feb. 2, æt. 50, Bro. the Rev. and Hon. Nathaniel Struth, Speaker of the House of Assembly; he was a most dignified and exemplary character. His remains were followed to the grave by the governor and all the influential residents. The members of the Lodge of which the deceased was Past Master attended in procession, but not having a dispensation, were prevented from performing the Masonic funeral ceremony.

Derry, *March* 22.—A Quarterly Communication of the Provincial Grand Lodge of Derry and Donegal was held this day, under the presidency of Sir James Stewart, Bart., P.G.M., assisted by Bro. A. Grant, D.P.G.M. We have no room for particulars of this most interesting meeting.

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ASYLUM

FOR

WORTHY AGED AND DECAYED FREEMASONS.

"That this Grand Lodge recommend the contemplated Asylum for the Aged and Decayed Freemason to the favourable consideration of the Craft."—*Unanimous Resolution of Grand Lodge, December* 6, 1837.

GENERAL COMMITTEE,

THE TRUSTEES, TREASURER, LIFE GOVERNORS, AND

BROS. J. BARNES, E. BREWSTER, J. BELVILLE, H. BROWSE, V. COLLIN, W. EVANS, J. HUGHES, S. H. LEE, R. OSBORNE, ED. PHILLIPS, JAMES PIKE, J. POWIS, T. PRYER, W. RACKSTRAW, W. RAYNER, M. SANGSTER, W. H. SMITH, J. LEE STEVENS, T. TOMBLESON, W. WILCOCKSON, W. L. WRIGHT.

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Collector—BRO. S. SOLOMONS, 2, Bevis Marks, St. Mary Axe.

By all of whom Subscriptions are received.

The ANNUAL GENERAL MEETING of the Governors and Subscribers to this Institution will be held at the New London Hotel, (Radley's) New Bridge Street, Blackfriars, on WEDNESDAY Evening, the 14th of JULY, at SEVEN o'Clock, for the transaction of General Business, receiving Reports, and electing Officers.

The Chair will be taken at Seven o'clock, precisely.

125, Oxford-street. JOHN WHITMORE, *Secretary.*

The Committee most gratefully return their thanks to the Board of Stewards who conducted the Festival in aid of this Institution, on the 16th of June, for their liberal arrangements, and for the very generous subscriptions and donations of themselves and friends.

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CASE OF THE REV. T. HARVEY AND THE BISHOP.

Since we wrote an article on this most singular case of oppression,* we have received a mass of papers bearing upon it. We regret that the lateness of their arrival prevents our entering at greater length into the merits, or—shall we write the words?—"demerits" of unchristian in olerance, and must therefore confine ourselves to a few leading points. A "DIGEST" of the conduct of the Bishop towards the Reverend T. Harvey has been published, in which the least possible ground for any charge whatever against him has been triumphantly refuted. If any thing were wanting to prove incontestibly the case of Mr. Harvey to be one deserving the sympathy of the Bishop, it would be the letter of Baron de Larpent, her Majesty's late Consul at Antwerp, on the subject of the removal of the consular seals from the church. The attestations of unblemished character from numerous clergymen, form a bulwark of moral integrity, against which the injustice and intolerance of the Bishop will avail nothing, however he may withhold the means of existence to our ill-used Brother, as well as to his dear wife and daughter. We understand that local and general committees are about to be formed among the Masonic Body to consider as to the best mode of endeavouring to avert the evil consequences that threaten a deserving minister of religion; and we most heartily wish that every success may attend the praiseworthy effort. The following extract from Mr. Harvey's letter to the Editor of the *Hull Advertiser* speaks a language that will touch the heart of the man of feeling, however the Bishop may scoff at its truthfulness:—"To sum up all in a few words—I complain, sir, of judgment without trial, of condemnations upon *concealed* evidence, of acquittals, and *complete vindication*, without the common justice of reparation. I complain that a *spiritual father* has caused the bread of my family to be unjustly taken from them—that he *refuses* to restore it, and that he has thus remorselessly *crushed*, and is hurrying to the *grave*, the man whom he has frequently *injured!* Above all, *I bitterly complain* of the *secret* tarnishing of my name, by the withholding this reparation, which, in ordinary justice, should have immediately followed the vindication afforded by the Bishop's license, bearing solemn testimony to my 'doctrine, morals, fidelity, and diligence!' Under all these circumstances, I entertain the humble hope that, through publicity and the advocacy of the press (from both of which, under other circumstances, I should shrink as a clergyman), some influential hand may be extended to succour and to protect; to place me and my family in that position, as regards my character and interests, to which, without presumption, my sufferings no less than my integrity, give me a claim—*a claim* which, while life and energies are spared, I cannot, will not cease to urge, and which will, I think, find some echo throughout this and other *Christian* lands."

BRO. HUSENBETH.

The case of this eminently distinguished Brother—now aged eighty-three!—is by the Province of Bristol most urgently recommended to the sympathy of the Order of which he has been for upwards of fifty years a faithful adherent, a firm supporter, and a stalwart defender. To recount his good deeds would require a space which the lateness of the afflicting intelligence does not permit; but we will endeavour to do justice to his truly noble character hereafter. Think, Brethren, of this estimable veteran overtaken by a decay not only of nature but of worldly circumstances, at a time when it could have been hoped he might have dropped silently into an honoured grave, leaving behind him a worldly legacy to others, instead of wanting the humblest means of existence himself. Rally round this aged and honoured pilgrim! show how such worth is prized by you, and when the time shall come that he shall "fall asleep," think of the love you bore him, and accept the legacy of his memory as a pearl beyond price. Some resolutions on the subject will be found in the advertising department.

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* Vide p. 299.

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SUPREME · COUNCIL · XXXIII · SOV · GD · INSP · GEN ·
DEUS · MEUMQUE · JUS

At a Grand Council of Princes of Jerusalem of the 16th degree, held on the 17th day of December, 1847, under the authority of the Supreme Council of Sovereign Grand Inspector-General of the 33rd degree for England and Wales, and the dependencies of the British Crown.

"Resolved,—That the petition of the Grand Scotch Knights and Knights of the Sword and the East, this day presented and read to this Grand Council, being in due form and approved, the degree of Grand Princes of Jerusalem shall be conferred on the petitioners at the next meeting of the Grand Council on the 9th of February next."

A general meeting in the higher degrees of dignity is expected to be held in the month of February.

MOST IMPORTANT TO FREEMASONRY.

TO THE EDITOR.

Dear Sir,—In the *Times* of this morning, occurs this very important intelligence, that Lord Minto has completed arrangements for the interchange of diplomatic relations between this country and the See of Rome. England will send an ambassador to reside in the "eternal city," and the Pontiff will send a cardinal to represent the states of the church—a man of liberal opinions. It is to be hoped that Masons will not neglect so favourable an opportunity to lay their grievances before his Holiness, Pius IX. Such an opportunity may, perhaps, never again occur, nor so favourable a crisis. Our Protestant Brethren will not refuse to aid their Roman Catholic Brothers on such an occasion. The See of Rome requires only to be set right on a disputed point, in order to annul the decrees of former Pontiffs, now no longer necessary or just as regards British Freemasons.

I am, Sir, A CATHOLIC.

London, Dec. 9, 1847.

BIRTH.—*Dec.* 23.—At Kidderminster, the wife of Bro. Dr. Roden, of a son.

DEATH.—*Dec.* 24.—Mrs. Acklam, æt. 73, relict of the late Bro. J. P. Acklam, whom she only survived three weeks!

KIDDERMINSTER, *Dec.* 22.—*Royal Standard Lodge.*—Richard Godson, Esq., *M.P., Q.C.*, was initiated. The Deputy Prov. Grand Master presided.

THE

FREEMASONS'

QUARTERLY REVIEW.

SECOND SERIES—MARCH 31, 1847.

Ireland.—Famine, disease, and death, rule all powerful in the sister kingdom of Ireland; their gaunt and iron grasp has plunged millions into calamitous despair, annihilating every hope but that which the All-Merciful shall engender in the hearts and bosoms of the faithful. Appalling indeed is the grim spectre of suffering humanity, overtaken in its abject wretchedness by the march of famine, which stays neither by night nor by day. The cry of famishing districts speaks aloud—no, no, not aloud—but groans deeply for that aid which the sympathy of the English nation can alone supply. The desolating evidences of the ruthless malignity of famine rapidly extend—and, as they extend, trace out long lines of fever and pestilence, leaving despair to bring up the rear, that death may the more readily consign the suffering victims into the yawning sepulchral gulph.

These are not words of exaggeration—facts—indisputable facts prove that instead of the daily reports of commercial and statistical matters, we have the painful knowledge that, of an authenticated census of three millions of paupers, hundreds daily perish of hunger in the most luxuriant and fertile country of Ireland. Nature herself is aghast at this visitation! We have read that a great political character has observed, that "England's necessity was Ireland's opportunity," but we honestly believe that he meant these words as prophetic of some hopeful change on the advent of stern necessity, and not in their harsher sense. The same may be said of him when giving his prejudiced version of the conduct of the Saxon to the Celt. Let him see that "Ireland's sad necessity" is in reality "England's opportunity," and that the Saxon can and will step forward, and with giant energies strive to mitigate the anguish, and it may be, to succour and to save fellow-creatures from famine, disease, and death! The English nation is aroused—its sympathy partakes of a more than industrial character—it has a holy duty to perform, and to render its charity more acceptable to the Throne of Grace, a general fast was held on the 24th of this month, as a day of national humiliation.

Will Freemasons be last in the holy throng? Assuredly not—all classes of the Fraternity feel that the call is that of nature upon nature itself, and however as citizens of the world they may in one way or another have joined in the subscription lists, that as Freemasons they will also transmit their oblations to the altar of misery.

We subjoin a letter of Cato, which has much propriety in it, and which we have reason to know has done much service; as also another from the Rev. Brother Dr. Wolff, the converted Jew and enterprising traveller, who having risked his life in the cause of humanity by a perilous journey to Bokhara, has set the seal and impress of brotherly love to this hapless visitation. Read their letters.

FREEMASONRY AND THE PRESENT DISTRESS.

TO THE EDITOR.

Sir,—Permit me, through the instrumentality of your widely-circulated journal, to remind my Brethren (the Freemasons of England), that it behoves them, in the present time of extraordinary distress, to do something for its alleviation.

I would suggest that a collection be made in every Lodge on their next meeting night. In a society so extensive and so well to do in the world, I feel certain the call upon their charity would be responded to in a manner worthy of the principles on which the Order is founded.

The popular world, seeing their good works, will then believe that Masonry is indeed something more than a name.

Cato.

January 11.

TO THE MASONS IN ENGLAND, SCOTLAND, AND IRELAND.

Brother Masons,—You will pardon the liberty which I take by addressing to you these lines.

I lately entered your ancient and venerable Fraternity for two reasons:—

1.—In order to increase my usefulness for the benefit of my fellow-creatures;

2.—To be enabled to enter more fully into the depth of sacred antiquity.

As there now is great distress in the land, in England, Ireland, and Scotland, I am ready to deliver lectures during the week days in different towns of England, for the purpose of contributing towards the relief of the starving population of England, Ireland, and Scotland, let them be Protestants, Roman Catholics, Jews, or Mahomedans. I don't want anything else except the expences for travelling by third class carriages in rails, and am ready to make a commencement at Sherborne for this purpose, when the collections may go to the poor of England, Scotland,

and Ireland, instead of assisting me in building my parsonage. The hungry must first be fed before one can think of building parsonages or churches.

Your most affectionate Brother,
JOSEPH WOLFF.

Isle Brewers, near Langport, in Somersetshire,
Jan. 15, 1847.

We much regret that a notice of motion that stood on the business paper of the Grand Lodge of England at its last meeting, for a grant of one thousand pounds to the suffering poor of Ireland and Scotland, was prevented from being entertained in consequence of the hour for new motions having elapsed. We know not whether the standing order in such a case might not have been suspended; but surely this was a case of such stringent necessity, that the breach of the law would have been its best observance. Let us hope that the notice of motion itself will operate as a moral direction to the Freemasons over the whole world, to do their duty at any rate, and that by the next meeting of the Grand Lodge there will be such a glorious evidence of the charity of Freemasons, that the Grand Lodge of England, instead of having had the honour of leading the van of charity, may bring up her reserve in the fulness of a grateful and glorious success in the great cause of mankind.

Since these remarks were written, many Lodges have subscribed. The India Lodges—the wealthy Hindoos—and republican America, have enlisted their sympathies; and there is hopeful prospect that whatever difference of opinion there may exist as to notions of political economy, there is among Freemasons but one thought, but one mind, when such a calamity prevails.

Under the English constitution there are registered 768 Lodges; were each to contribute but ten pounds, there would from this source be collected 7,680*l.*, a small sum in itself, but large in effect, for it would tend to create a general impulse among individual members; and it is not too much to calculate that the merchant princes of England, most of them Masons, would remove the taunt of Napoleon, that wondrous man and Mason, who in his political wrath denounced us as a nation of shopkeepers. Let aid be sought in every source, and the motto will be proved, "Juncta juvant."

THE HEWLETT FUND.—We refer our readers to the quarterly obituary, as well as to our advertising columns, for the particulars of a sad and distressing case which has occurred by the lamented decease of a most worthy Brother, the Rev. J. T. Hewlett, who died recently and suddenly, leaving nine motherless children, destitute of any other means of existence than what the alternative of the "union" provided. As an author of great merit the deceased was well known—yet he was not fortunate in a worldly sense. Many a one rejoiced in the perusal of his works, little dreaming of the sadness of the author's heart. His urbanity and goodness were proverbial, and his ministry essentially pious. Some idea may be formed of his mental sufferings when we state that his rectory produced but 175*l.*, and that at his death the sheriff was in possession of his scanty furniture.

To the Lodge of True Friendship, No. 186, be ascribed all honour. On hearing of the decease of their Brother and Pastor, they gave food and raiment to the orphans, dismissed the sheriff, conducted the funeral, and took the family under their care until Providence should send further aid. Godlike Brethren! may your reward be peace here, and happiness hereafter. Well do you merit the blessings attendant on your noble conduct. How sweet must be the thanks of these orphans! And next to them, how gratifying must be the numerous acknowledgements of your generous sympathy from various Lodges!

The Right Worshipful Brother Rowland Alston, P.G.M. for Essex, and his excellent son and deputy, and the Grand Lodge of Essex, have earned golden opinions from the Craft, whose honour has been by them so worthily sustained. We tell them, with a frankness not unworthy the high sense entertained of their Masonic position, that such acts enhance even their character, and prove them worthy our gratitude.

The subscription list is most promising; and it is expected that it will be sufficiently extended to place all the orphans beyond the reach of want, and thus realise the prayerful hope of their dying father to his friend, "Ask nothing for me when I am dead, as I soon shall be; remember my poor children, and save them from the union."

It will afford us much pleasure to receive and forward any subscriptions for the "Hewlett Fund" with which we may be entrusted.

THE GRAND LODGE.—The debate or business of the Grand Lodge, on the 3rd instant, independent of the unanimous election of the Earl of Zetland as Grand Master, may be divided into three parts—the last occupying the case of Bro. Hewlett's orphans, passed in a manner most satisfactory; it calmed the eddying vortex of unseemly prejudice, and closed the evening with some show of Masonic propriety. But it is on the two other parts that we feel called upon to make remarks.

It was stated to the Grand Lodge that the Grand Master had received a communication from the Grand Lodge of Ireland, that it had elected as its representative, in the Sister Grand Lodge of England, Bro. R. L. Wilson, and which appointment the Grand Master approved. Here the matter ought to have rested; but a Past Grand Registrar, whose previous legal tactics have not been altogether, as Bro.

Jonathan would say, first-rate, and which did not very favourably impress a retired Deputy Grand Master, took occasion to question the legality of the appointment, by reason that the Grand Lodge had no evidence before it of the resignation by Bro. R. L. Wilson of the office of Representative of the Grand Lodge of Texas, previously held by him; nothing but positive evidence would satisfy him. The matter was debated, and nearly an hour of the modicum of time, allowed for the consideration of business was lost; and what might have resulted had not the Grand Secretary who had retired to search for the letter of the Grand Secretary of Texas, at length returned with that document, it would be difficult to guess. The oligarchy however, gained by delay; for much important business was altogether *burked.*

Thus much for one of our legal authorities.

The next case was the confirmation of the grant of 50*l.*, to a widow lady, voted at the previous Grand Lodge; and here we must enter a protest altogether against the propriety of reading a letter from the Grand Registrar on the subject. If such course becomes a precedent Grand Lodge may at once give in, and read proxy letters, counting them as ayes or nays. The sending of such a letter was assuming a position not intended by the law. But what shall we say of the writer of such a letter being himself too ill to attend Grand Lodge—we are somewhat in error, he could only *sign* the letter; what a moment this to entreat Grand Lodge *not to confirm the grant to the widow!* Alas! for our second legal authority, he gained nothing by the letter.

The third legal Brother, fortunately for himself, could scarcely be heard; his object as a lawyer was clearly to construe the law strictly, himself forgetting the maxim of Terence—"Jus summum sæpe summa est injuria."

There was, moreover, a singular contrast during the debate which conveys a great moral lesson; a Brother had the courage to state that his misconception of the case had led him into error, and that he should vote for the grant from conviction of its perfect propriety; while the mover of the amendment to the grant, who had previously voted for inquiry on the information given by such Brother, remained unconvinced, and persisted in going to a division! He did not bear in mind that "there is joy in heaven over one sinner that repenteth, more than over ninety-nine just men,"—but having put himself clean out of court we have no desire to follow him.

One speaker on this interesting question stated truly that there had existed an improper threat of rivalry in certain quarters. It will hardly be believed that, out of Lodge, great exertions were made to oppose the confirmation of this vote, and even decency was scarcely observed by a certain functionary who observed of a supporter of the widow's case, that he was "a mischievous fellow." Such conduct is highly reprehensible, and if it be persisted in, may lead to "a bill of attainder" before resignation could interfere to prevent its being preferred. These are strong words, but as journalists we cannot withhold the expression of an honest opinion, and being desirous to avert an "untoward event," we simply say "cavendo tutus." Forbearance has its limits.

A few words to the triad committee.—We can understand that their "amour propre" has sustained a gentle shock—but it will be a lesson in future that the acceptance of a duty carries with it a pledge to perform it; in this case each and all neglected that duty, and it will be wholesome for the "benevolence" of English Freemasonry, that this second attempt to interfere with the constitutional stream of its charity has been defeated by one of the largest majorities ever known.

THE ANNUITIES TO WIDOWS.—This question is again deferred, as indeed are other motions of importance. Some alteration in the law is needed to enable notices of motion to take their proper turn; for as it is, the Board may, by mixing up irrelevant matter with their report, bring it forward, and thus postpone, if not ultimately *burk* the most important questions.

THE CHARITIES are all in a very gratifying state—the Boys' Festival has worked well—that for the Girls has a very promising aspect—and the Asylum Festival, fixed for the 16th of June, is supported by several Stewards already associated in the cause of the aged Freemason.

CITY OF LONDON MASONIC HALL.—We congratulate the Craft on a very promising advance to a position of obvious improvement. It is high time that the philosophy of Freemasonry should at least keep pace with its social enjoyment; our opinion on this subject has never varied, and however we have been in advance of the day, as is usually the case with all reforming agents, we have often cast a Parthian glance on those for whom we have entertained sincere respect, although we as often regretted to find them slow to examine, and still slower to act with us. A few years since the Masons' Hall, in Basinghall-street, was suggested as the city head-quarters, next Crosby Hall, and recently Carpenters' Hall. The committee now appointed to examine and report on the project will, we hope, so devote themselves to the stringent examination of the subject and its appliances, as to report definitively thereon to a general meeting, to be held on the 30th instant; and may the result herald such abundant success, as to be commensurate with the dignity of this Augustan age of Freemasonry, and hand down to future ages a glorious evidence of its wisdom, strength, and beauty.

THE HIGH DEGREES.—We understand that in the ensuing month there will be a Grand Consistory, to be holden for the purpose of conferring the degrees of dignity, and for issuing a manifesto.

QUARTERLY COMMUNICATION OF THE GRAND LODGE OF ENGLAND, March, 1847.

"Sons of the widow."
Masons' Charter.

The Prophet in the desert found,
When all was faintingness around,
And Israel's children sought in vain
The solace of one drop of rain,
A gushing spring within the stone—
As we in later days have known
From flinty hearts great charity
Well out in flowing sympathy.

Blest be the man* whose courage bold
Had confidence now, as of old,
That but to touch was sure to win
The healing fount from stone within;
And blest, too, all who aided him.
The vote here given has answering hymn
In the far holier Lodge above,
Where Brethren chant one song of love.

Edward Raleigh Moran,
No. 1, Grand Master's Lodge, P.M. 49, Lodge of Concord.
New Kent Road, March, 1847.

TO THE R. W. BRO. ROWLAND ALSTON, ESQ.,

P.G.M. FOR ESSEX.

"Macte tuâ virtute."

Now, in the wiser course, embarked at length,
Proceed with hopefulness and lasting truth;
'Tis thine, though in our Craft scarce more than youth,
To prove the power of Masonry's best strength:—
Thou gavest to the widow's cause great aid—
Be not of what's before thee thou afraid.

Remember, Lewis! all that he, who gave
Thee life and being, and, far better, thought,
Still, from the silent keeping of the grave,
Doth indicate remaining to be wrought.
Progressive be thy path, then. Thousand hearts,
Beating beneath our emblems of bright blue,
Feel, each, for thee a prompting thought that starts
To give thee, and that will, ere long, thy merits' due.

Edward Raleigh Moran, M.M.
"Globe" Office, 127, Strand, March, 1847.

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* It would be idle affectation not to name the Brother here alluded to (Dr. Crucefix), to whom Masonry, in all its highest attributes, is more indebted than to any other living. It would be still worse affectation did I not add—and *this* I know—that modern Masonry owes to him a tribute of affectionate reward which it misbecomes us all much, not to take every opportunity, even as I do thus slightly, of displaying. He knows that here I speak with a sincerity only to be appreciated by those who, like himself, love Masonry because of its best and rarest qualities; and in so speaking of him, I presume upon his fraternal indulgence.—E. R. M.

CITY OF LONDON MASONIC HALL.

A numerous and respectable meeting of Brethren (convened by private circular) was held in Carpenters' Hall on Friday evening, March 12, 1847, for the purpose of considering the propriety of taking premises adapted for conversion into a *City Masonic Hall.*

Brother S. H. **Lee** having been unanimously called to the Chair, briefly adverted to the object of the meeting. He stated that the questions for consideration were two—*first*, whether a Hall was necessary?—and *secondly*, what premises were eligible for that purpose?

Brother **Pryer** said, in allusion to the first question, he had great satisfaction in moving—" *That it is essential for the welfare of Freemasonry that a Masonic Hall should be established in the City of London for the accommodation of the Fraternity.*" Bro. Pryer observed that he felt convinced no argument would be necessary to demonstrate the propriety of this proposition. The presence of the assembled Brethren was sufficiently indicative of their opinion. For himself, he considered the practice of meeting in hotels and taverns entirely inconsistent with the true principles of Freemasonry. The Lodge should be held on its own consecrated ground. The connection between the Lodge and the Tavern was a most unholy alliance, which he trusted, for the credit of the Order, would be speedily dissolved. The provincial Brethren were erecting halls in every principal town, and he considered it a great reflection upon the London Brethren that they were not similarly engaged. He trusted, however, that very shortly this desirable object would be accomplished.

Brother **Rule** warmly seconded the motion. The construction of a Hall was absolutely necessary to redeem the character of the Fraternity, and to show to the initiated that they assembled for other purposes than those of mere conviviality. In Scotland the Lodges meet in halls and private houses. When he considered the London Lodges—the large amount paid for subscriptions, and the small portion appropriated for charitable purposes—the Order became here a great tavern-keeper's Benefit Club, rather than a Society for the dissemination of those great moral and benevolent principles upon which Freemasonry was based.

The motion was then put, and carried unanimously.

Brothers J. R. Lloyd, Elliott, Canstatt, Firth, and Vallance addressed the meeting in furtherance of the objects in view.

A Committee consisting of the following Brethren, viz., Brothers Lee, Lloyd, Lazarus, Canstatt, Pryer, Rule, Alport, Patten, and Goodchap, were then appointed for the purpose of inquiring into the eligibility of premises for the proposed hall; and the Committee were to report the result to a general meeting, to be convened after the necessary inquiries had been made.

A share list of five pound shares, for the purpose of forming a fund, was then opened, and many shares subscribed for in the course of the evening.

Bro. Lazarus was appointed Hon. Secretary to the Committee.

After some discussion as to the best means of carrying out the objects of the meeting, the business of the evening was concluded by a vote of thanks to Bro. Lee for his kindness in taking the Chair.

The meeting then adjourned.

The Committee have since entered actively into the discharge of their duties, and will be prepared to make a report on the 30th instant.

ON THE STUDY OF MASONIC ANTIQUITIES.

BY BRO. THOMAS PRYER, W. M. OF THE OAK LODGE, S. G. I. G. 33°.

CHAPTER III.

THE SUBJECT DIVIDED INTO SPECULATIVE AND OPERATIVE— COMMENCEMENT OF THE SPECULATIVE PORTION—ANCIENT EGYPT—MODE OF REDUCING THE HIEROGLYPHICS—ORIGIN OF HEBREW EMBLEMS.

In the preceding chapter I offered some *general remarks* as to the nature and meaning of the ancient mysteries, their common origin, the relation which they bore to the universal system of Freemasonry, their original purity, and the causes which led to their subsequent perversion, and eventual decline.

The various subjects embraced in those remarks are necessary to be carefully examined, and perfectly understood, before any profitable investigation into the history and progress of the mysteries in any particular nation of antiquity can be entered into. A *correct general view* must first be formed before the student can be qualified to examine details. It is thus only he can be enabled to compare and understand the symbols and emblems, rites and usages, disclosed in each particular system, and comprehend the different forms under which the *same elementary principles* are variously presented.

It does not fall within the scope of my present intention to give a full explanation of the machinery of the mysteries, or the various rites observed by the different nations by whom they were practised. It will, however, be necessary to enter into such details relative to this subject, as will serve (as before observed) to direct the Masonic student in his researches into the antiquities of our Order; and for more minute particulars I would refer to the very erudite works of our learned Brother, Dr. Oliver, and particularly his "History of Initiation."

As many of the mysteries were practised cotemporaneously in different nations, a mere chronological account of them would be somewhat confused, and give but an indistinct idea of their entire meaning. I consider, therefore, that the object I have in view will be best answered by dividing the future observations into two parts, corresponding with the general division of Freemasonry, viz., SPECULATIVE and OPERATIVE. The propriety and convenience of this arrangement will, it is apprehended, be sufficiently obvious. It seems calculated to avoid much of the apparent incongruity which, in the absence of such clear division, is frequently perceptible in our most learned treatises, and renders the whole subject under consideration more perspicuous and intelligible.

I propose, therefore, under the *speculative* portion of the subject, to give some account of those countries where the principal mysteries were celebrated, with an outline or some general notice of the ceremonies observed by each, and such observations as may occasionally be deemed necessary for the more complete elucidation of the subject; and under the *operative* portion, to give some description of the Dionysians of Asia Minor, the colleges of architects of Ancient Rome, and the various fraternities of builders, by whom the most magnificent monuments of antiquity were erected, with an account of the Freemasons of the middle ages, our more immediate predecessors, who travelling in Lodges, and patronized by kings and nobles, filled Christendom with those splendid cathedrals and ecclesiastical structures, which still stand unrivalled monuments of architectural beauty, symmetry, and skill, and contrast most strikingly with the debased and unmeaning style adopted after our ancient Brethren had closed their Lodges, and ceased to work as operative Masons.

And first, then, as to the speculative portion of our subject.—As LIGHT, both physical and intellectual, springs from the *east*, we naturally refer to that bright region to trace the dawn of intellect, the source of the arts, and as the spot where the first practical development was given to the beneficent and comprehensive principles of Freemasonry. I have before observed that the mysteries were unquestionably pure in origin, in fact, they comprehended in their institution the simple rites and pure principles of a patriarchal form of worship, with the interposition of such guards as were gradually found necessary to preserve them from profanation. They were instituted in the infancy of the post-diluvian world, when the waters of the deluge had subsided, and Noah and his family descended from mount Ararat to occupy and replenish a purified earth. It would seem more in order, therefore, to commence this part of the subject with some description of the mysteries of India, probably the most ancient; but at present a cloud of darkness hangs over the early history of that portion of our globe. There empires have perished, of which we do not even know the name—they may have been ruled over by dynasties, but they are forgotten—they may have possessed records, but they have been destroyed—patriots and poets may have flourished and sung, but their literature is lost—their history is a blank. And what remains of Nineveh the mighty, and Babylon the proud? The city, with its hundred brazen gates, its stately walls, its hanging gardens, its temples, palaces, and towers, has been swept from the plains of Shinar—its very site unknown.

We therefore propose to leave the valley of the Euphrates and turn, in the first instance, to the valley of the Nile.

In Egypt we find vestiges of the most remote antiquity, monuments of grandeur, and works so stupendous as to seem almost superhuman, and these, moreover, wrought in a material apparently imperishable; for though four thousand years have rolled over them, they still preserve their pristine freshness, the mark of the workman's chisel is still clear and distinct, and in the mystic characters they bear, events are recorded which occurred contemporaneously with their erection.

In the valley of the Nile we thus have a most interesting field for investigation, and I will commence the *speculative* portion of my subject with some account of

ANCIENT EGYPT.

For nearly two thousand years thick darkness laid upon the history of the land of the Pharaohs, and all attempts to disperse it failed. Vague surmises, wild imaginings, and absurd hypotheses, were all that the world beheld in the vain but laborious attempts of the learned "to uplift the veil of Isis;" but the persevering efforts of modern hierologists, directed by the clear intellect of Champollion, have succeeded in penetrating the circumambient gloom, and throwing a ray of light upon the history of ancient Egypt, her manners and customs, conquests and dominions, arts, religion, and laws, and in deciphering those long-hidden records of Pharaonic glory, which were to the Romans "a stumbling block, and unto the Greeks, foolishness."

The Masonic student is earnestly recommended to make himself acquainted with the results of these splendid discoveries, a knowledge of them will constitute a stepping stone to the study of Masonic antiquities. Mysteries heretofore deemed incomprehensible are solved, and we are enabled to trace those fountains of light, philosophy, and knowledge, which more than one thousand years afterwards diffused their influence over Greece and Rome; and ages before Athens was founded, or the city of Romulus had a name, we are enabled to discover every art and science of civilized life in active operation in the valley of the Nile. Indeed, as a learned writer on ancient Egypt observes—"The pure resilitions of Egyptian philosophical doctrines start, in spite of their Grecian chrysalis, from all the pages we possess of Orpheus, Pythagoras, Plato, and Aristotle; and evince that in *philosophy*, as in everything else, the Greeks borrowed from the Egyptians, who are not, however, amenable for errors that originate in the vanity, volatility, and misapprehension of the Hellenes, and which invest the profound and practical wisdom of the *teachers* with the puerilities of the *pupils*. The touchstone of hieroglyphical analysis now enables us to cull the Nilotic pearls from the mound, and return them with honour to their proprietors, leaving the remainder to the Greeks as their exclusive copyright."* The importance, therefore, of the investigation recommended cannot fail to be manifestly obvious. Many histories, notices of Nilotic paleography, biblical commentaries, ponderous disquisitions, and evanescent papers, have and continue to be issued from the press upon the subject of Egyptian history, but without a full knowledge of all that has been accomplished by the Champollion school, such works are utterly valueless as far as the history of ancient Egypt is concerned.

But this knowledge is not only indispensable in conducting our present investigation, it is interesting to all, and the writer I have before quoted asks—"Are not, however, Egyptian studies, and the mythology, philosophy, and doctrines of that misrepresented race, interesting to the *divine* who attests the unity of the Godhead and the Holy Trinity? Can the *theologian* derive no light from the pure primeval faith, that glimmers from Egyptian hieroglyphics, to illustrate the immortality of the soul and a final resurrection? Will not the *historian* deign to notice the prior origin of every art and science in Egypt, a thousand years before the Pelasgians studded the isles and capes of the Archipelago with their forts and temples? and long before Etruscan civilization had smiled under Italian skies?"

In fact, philologists, astronomers, chemists, painters, architects, and physicians, must return to Egypt, to learn the origin of writing—a knowledge of the calendar and solar motion—of the art of cutting granite with a *copper* chisel, and of giving elasticity to a *copper* sword—of making glass of the variegated hues of the rainbow—of moving single blocks of polished syenite, nine hundred tons in weight, for any distance by land or water—of building arches round and pointed, with masonic precision unsurpassed at the present day, and antecedent by two thousand years to the Cloaca Magna of Rome—of sculpturing a *Doric column*, one thousand years before the Dorians are known in history—of *fresco painting* in imperishable colours—and of practical knowledge in Masonry.

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* From "Ancient Egypt," by George R. Gliddon, Esq., late United States Consul at Cairo. This clever work, from which I have derived material assistance in the present chapter, was published at New York, and imported into this country by Bro. Madden, the Oriental publisher. Mr. Gliddon having resided the greater part of his life in Egypt, and being actuated by an untiring zeal in the prosecution of his researches, is well qualified to treat on the subject of Egyptian antiquities.

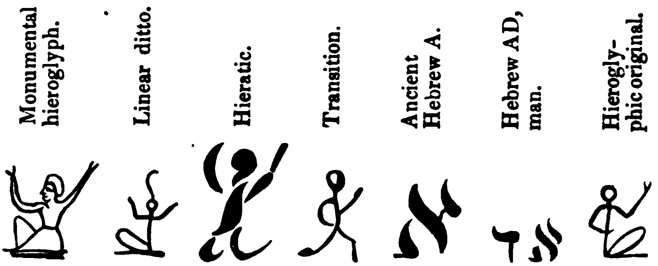
And it is no less clear that every craftsman can behold, in Egyptian monuments, the progress of his art four thousand years ago, and whether it be a wheelwright building a chariot—a shoemaker drawing his twine—a leather-cutter, using that self-same form of knife which is considered the best form now—a weaver throwing the same hand-shuttle—a whitesmith using that identical form of blow-pipe, but lately recognized to be the most efficient—the seal-engraver cutting in hieroglyphics such names as SHOOPO's four thousand three hundred years ago—or even the poulterer removing the *pip* from geese—all these, and numerous other astounding evidences of Egyptian priority in every art and science, usage and custom of civilized life, now require but a glance at the plates of Wilkinson and Rossellini.

These considerations enable us to form some conception of what in reality was the *wisdom of the Egyptians.*

As the discovery of the art of deciphering the hieroglyphics has led to the important results before detailed, it will not, I trust, be uninteresting to the general reader; and my Masonic friends will not, I hope, consider that I am " travelling out of the record," or indulging in unnecessary prolixity, if I extend this portion of my observations by giving some explanation of the manner in which this is effected.

It must, as a preliminary observation, be borne in mind, that hieroglyphics are both *symbolic* and *phonetic*, that is to say, they sometimes stand as *emblems of material objects*, or as exemplifying a particular action; and at other times are used to designate a particular *sound*, forming part of a letter or word. As Mr. Gliddon has put the latter point very clearly in his work before alluded to, I shall here again, as well as in the subsequent observations, avail myself of the valuable information his pages contain.

" It is a law of phonetic hieroglyphics, that the picture of a physical object shall give the *sign* of the *sound*, with which its name begins in the Egyptian tongue. Thus, a *lion*, whose Egyptian name was 'LABO,' stood for the letter L in hieroglyphics, as it might stand in our language, to represent the initial letter of the designatory title of that animal, whose name with us is *Lion*. Now the same principle is distinctly discernable in the *Hebrew, Arabic, Samaritan, Phœnician, and other Semitic tongues!* The ancient Hebrew letter LI or L was the initial letter of their name for *Lion*, 'LABI,' while, in shape, it is only an abbreviation of the figure of a recumbent lion, *a pure Egyptian hieroglyph.* The B, in Hebrew, is the initial letter of the word 'Beth,' meaning 'a house,' which is its *name*; and there is even a resemblance to be traced between the *form* of the letter 'Beth,' *and the outline of an oriental house with a flat roof!* I will exemplify this fact by the name of the *letter* AD in the ancient Hebrew, which, besides, being probably the first articulate sound uttered by Adam, signifies 'A MAN,' as also '*red earth*,' out of which man was moulded by the divine 'Potter.' (See Isaiah lxiv. 8.) The transitions are herein made clear.



"The letter A, in Hebrew, meaning *man*, is thus traced to its Egyptian parent. The same holds good with the entire Hebrew alphabet; but is peculiarly evident in their letters G N P R and T; all can be respectively traced to the initial letters of objects, whose names in *sound* corresponded to the initial value of the letters, as the *form* of the letters still preserves a resemblance to the pictorial hieroglyphic of the objects whence they are derived. Nor does it seem improbable that Moses, who was 'learned in all the wisdom of the Egyptians,' should have introduced into the Hebrew writings some of those forms and ideas, he had necessarily contracted in regard to this, and other subjects, during his education at Heliopolis. It is likewise a curious chronological coincidence, that the fifteenth century, B. C., witnessed the Exodus of the Israelites from *Egypt,* and their organization into an orderly community by Moses—the introduction of the present Hebrew alphabet, in lieu of the previous character, whatever it was—the importation of the *primitive alphabet* from Phœnicia (*at that time a province tributary to the* Pharaohs, *and overrun by their armies*), into Greece by Cadmus, and the foundation of the Bœotian Thebes, with its *oriental mysteries* and oracles; the emigration of Danaus, who was perhaps the brother of Rameses IV. (Sethos-Ægyptus), and who founded the kingdom of Danai at Argos, where colossal ruins of the Egypto-Pelagic period *again point to their Nilotic sources;* and, with less historical certainty, but with some probability, may we also trace the foundation of Athens itself to an Egyptian colony, led by Cecrops from Sais, within half a century of the preceding events that so strongly mark the period of the fifteenth century, B. C., *the Augustan age of Pharaonic renown.*"

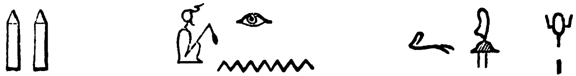
In closing this quotation I would remark, that the reader cannot fail to be struck with the light thrown upon the important occurrences referred to in the concluding paragraph, by their being placed in juxta position, and by showing how much Egyptian learning and Egyptian agency influenced them all. Indeed, in each event we can readily trace a Nilotic influence more or less direct. The annals of these events have hitherto been veiled in so much obscurity, as to be generally considered partially recondite, if not entirely mythical, and yet they materially affected the subsequent history of the world, and their beneficial effects are still subsisting. Cadmus, in our scholastic teaching, was honoured as the inventor of letters; but researches, like the present, enable us to refer the true honour to its genuine claimants. By such researches we are enabled to trace the first faint glimmering of that light which subsequently attained its meridian splendour in ancient Greece, and to discern the important part which the "land of purity and justice" assumed in the early diffusion of science and civilization, and the channels through which its wisdom was conveyed to neighbouring nations, before the lights which shone from Theban colleges were extinguished, and the sun of Pharaonic glory sunk to rise no more.

With these remarks I return to the subject of the hieroglyphics.

The language of the ancient Egyptians was ancient Coptic, and it is somewhat remarkable that this language ceased to be orally practised among the modern Copts about a century since. Arabic gradually superseded it, and the last speaker of Coptic died about seventy years ago. The ancient language is still, however, read in the churches of the Coptic community, with Arabic translations. Had it been entirely lost, the art of deciphering the hieroglyphics, and the important results which have been detailed as flowing from that circumstance, would have been lost to the world for ever.

The *process* adopted in translating the ancient Egyptian legends is to transpose the hieroglyphics according to their corresponding values in Coptic letters, the roots are thus, in general, traceable in Coptic lexicons; but it requires vast erudition, long practice, and intense study, to be enabled to translate correctly. In the days of the Pharaohs the hieroglyphical texts could be read by the initiated as correctly as a page in Chinese characters by a scribe of the "celestial empire," or a treatise on algebra by an arithmetical master in our own country; both, like the Egyptian legends, offering a continual intermixture of *phonetic* and *ideographical* signs.

I will now proceed to give an illustration as to the mode of rendering the hieroglyphics. The following, from Champollion's grammar, shows the method introduced by that accomplished scholar for translating the legends into Coptic, and from thence into French. The reading is from right to left.



ⲭⲏⲣⲓⲛⲟϭⲁⲓⲃ̄	ⲛⲁⲓ-ⲉⲓⲣⲉ	ϩⲃⲟⲩⲣ	ϩ'
Deux obelisques.	J'ai fait (eriger).	La gauche.	à.

"On the left hand (or western bank of the Nile) I have caused two obelisks to be erected."

Speech of Amunoph the Third, on a stela dedicatory of his palace, the Amunophium, Thebes, B. C. 1690.

Names of Egyptian localities were indicated by this sign , "consecrated bread," betokening civilization.*

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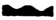
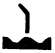
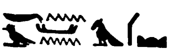
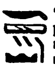
* The Egyptians, from the permanency of their civil institutions, and consequent attention to agricultural pursuits, were enabled to prepare leavened bread, a distinguishing mark of superior civilization, unleavened bread being the primitive food of man in the earlier stages of civilized life, before he had learnd to leaven it, and being the simplest mode of preparing bread in the wilderness, was used by the Israelites on their departure from the land of Goshen. Leavened bread, therefore, denoted in hieroglyphics by the emblem drawn above,

Foreign countries were indicated by the sign , "kah," or country, generally with the addition of the *barbarian mace*, which is still in use in Nubia, thus .

The following illustrations will show the application of this sign:—



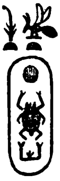
"Kanana, barbarian country," *i.e.* CANAAN—conquests of 18th dynasty, prior to B. C. 1500.



"Kush, barbarian country, perverse race."—being the name and title by which the negroes were designated prior to B C. 1600.

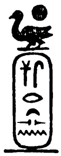
Names of kings were determined by the oval sign, generally termed "cartouche," and within which the names of Egyptian monarchs were enclosed for a period extending to nearly three thousand years; and in order to distinguish among so many sovereigns, the Egyptians from some period prior to 2272 years B. C., gave to each Pharaoh two cartouches, bearing some similitude to our christian and surnames, the first, which is called the *prenomen*, being generally *symbolic*, and containing titles, and being always the designatory oval by which the individual Pharaoh is known, and the other, called the *nomen*, being altogether *phonetic*, and containing his *proper name*. The following example is taken from the obelisk which still marks the site of Heliopolis, and shows the cartouches of OSORTASEN the First.

PRENOMEN.
Symbolic.



Pharaoh
SUN
OFFERED
TO THE
WORLD.

NOMEN.
Phonetic.



Son of the Sun.*
O S
(o) R OSORTASEN.
T (a)
S (e) N.

The following are the elements of the hieroglyphical numerical table: is the sign for units up to 9— for tens— for hundreds— for thousands – and for myriads, or tens of thousands.

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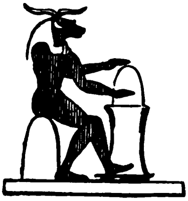
was adopted by the Egyptians to indicate their localities as an expressive symbol of civilization, in contradistinction to the coarse unfermented aliment of the nomadic tribes by whom they were surrounded. This hieroglyphic, it will be observed, is identical in shape with the consecrated cake of the Roman and Eastern churches, and its form is still preserved among us in the shape of *hot-cross-buns*.

* The word Pharaoh, according to Josephus, meant king. Now *Phre* (the god Sun) from whence the name Pharaoh was derived, was symbolized by the solar orb, and the King of Egypt, as the incarnation on earth of solar dominion and benevolence, was symbolized in the sacred characters by the same emblem ☉. Thus, through the well-known system of analogies, (the *king being the chief of earthly*, as *the sun was of heavenly bodies*.) every Pharaoh was in this symbolic sense "the Sun of Egypt," and over his name bore the title of "Son of the Sun," and as the sun was called *Phre*, so each king in common parlance was called *Phre*, this name having, in its true signification, precisely the same meaning as our term "king;" and as each monarch inherited his father's throne in succession, the reigning Pharaoh was therefore *Phre*, son of *Phre*, or rendered literally, as in the above example, "Sun, son of the Sun," precisely in the same way as in the East at present the Ottoman emperor is called by the Arabs *Sooltan ebn Sooltan*, that is, "Emperor, son of an Emperor." This explanation will, it is hoped, place in a clear light the true meaning of titles, which would otherwise appear to us hyperbolical and absurd. The Arabs now call Phrah, or Pharaoh, *Pharaôn*, and so complete is the perversion of the original meaning, that "*Ebn Pharaôn*," "son of a Pharaoh," is now a great term of reproach among the modern Egyptians, and almost equivalent to "son of a Frank." But the climax is "a Jew's dog."

In the mystic chamber of the temple of Philæ, near the first cataract, is the following subject, which is placed here for the purpose of showing that the ancient Egyptians possessed a knowledge of the nature and attributes of *the Great Architect of the Universe,* and that they possessed the elements of a pure belief, which was *veiled in allegory and illustrated by symbols.*



This figure represents the god AMUNKNEPH turning a potter's wheel, and moulding the mortal part of Osiris, as father of men,* out of a lump of clay; the clay is placed on the potter's wheel, which he turns with his foot, while he fashions it with his hands.

Above the figure is an inscription in hieroglyphical characters, of which the following is a translation: —"Knum, the Creator, on his wheel moulds the divine members of Osiris (the type of man) in the shining house of life (*i. e.* in heaven, or the solar disc, typical of the abode of Amun.")

AMUN-KNEPH, or Neph, Kneph, Chnoupis, Noub, represents the creative power of Amun, that is, "the *spirit* of God," the *breath of life* poured into our nostrils. The Deity, therefore, in his creative capacity moulds man. In Hebrew, ADAM, the first man (אדם, A D M), means both *man* and *red earth,* or *clay.* We see this type of the creative power of the Deity in the subject figured above, and it is in idea precisely the same figure which is adopted by Isaiah when sublimely alluding to the same subject.—"But now, O Lord, thou art our Father; we are the *clay,*† and thou our *potter;* and we are all the *work* of thy *hand.*" (Chap. lxiv. ver. 8.)

On the Egyptian monuments Amun is always painted of a *blue* colour, this colour being symbolical of truth; and the word *Amun,* in Hebrew, is identical with the hieroglyphical name, meaning "truth," "wisdom," and, when typified by the *sapphire,* the precious stone of blue colour worn on the breastplate of the high priest of the Jews, it represented the word of God, the decrees of the Most High, inclosed in the Sepher, the Old Testament, which in Hebrew is written ספיר (Sphir).

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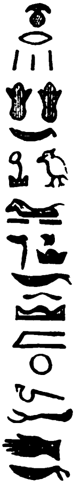
* Osiris, among his attributes (as the Nile, or the "Judge of Amenti," the future state), was also typical of Adam, or the first created man; he also represented Noah in the mysteries, and was also mystically a form of Khem, and corresponded likewise with the Hindoo Siva, from whence the Greeks derived their Pluto.

† In Hebrew (A D M) red earth.

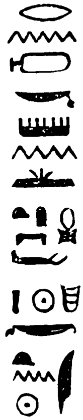
As a further illustration of the meaning of the hieroglyphical inscriptions, and to show the construction of the sentences, I take the following from "The Antiquities of Egypt."

1.



Under
thy sandals
(is)
Kol, the barbarian land:
Kush (Nigritia)
(is)
in
thy grasp.

2.



Thy
name
(is)
firm
as
Heaven:
The duration of thy days
(is as)
the disc of the sun.

1. Kol, *the barbarian land, is beneath thy sandals:*—Nigritia *is within thy grasp.*

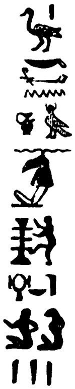
Kol, or Kor, was an Asiatic country, and this inscription referred to the conquests of Rameses II. B.C. 1570.

2. *Thy name is firm as Heaven: the duration of thy days is as the disc of the sun.*

This inscription is from the western face of the obelisk of Luxor, now erected in the Place de la Concorde, Paris, and refers to Rameses III. (Sesostris) B.C. 1550.

In these, and in a great variety of inscriptions copied by Champollion and others, it cannot fail to be noticed that the phraseology is strictly analogous to the parallelisms or measured phrases of Hebrew poetry.

I now give another illustration, which cannot fail to be regarded with great interest as a manifestation of the purity of the primitive Egyptian creed, inasmuch as it clearly demonstrates that the ancient Egyptians believed in one God, the Almighty Father and Creator of all things, whose divine attributes were classed in triads; that they also believed in man's possession of a soul, in a final resurrection, and entertained the hope of immortality.



May
thy soul
attain (come)
to
Khnum (Spirit of God, one of the forms of Amamon, the Creator)
The Creator (the idea denoted by a man building the walls of a city)
of all
mankind (literally *men* and women).

May thy soul attain to Khnum, *the Creator of all mankind.*

Upon this inscription Mr. Gliddon observes—"Let it stand, for the present, as an insight into the pristine purity of Egyptian belief, in ages prior to Abraham's visit; and let the constant expression of 'beloved of a God,' 'loving the Gods,' like the Hebrew 'dilectus a domine suo, Samuel,' (in the Vulgate) 'beloved of the Lord, Samuel,' attest the primeval piety of the Nilotic family over all contemporary nations, whom we are pleased to condemn as pagans."

How prophetical were the Books of Hermes, "O Egypt, Egypt! a time shall come, when, in lieu of a pure religion, and of a pure belief, thou wilt possess nought but ridiculous fables, incredible to posterity; and nothing will remain to thee, but *words engraven on stone,* the only monuments that will attest thy piety."

Having thus given some explanation as to the hieroglyphical inscriptions, I shall now proceed to make some observations upon the origin of the Hebrew emblems. Most of our rites and symbols are generally supposed to have been of Hebrew origin; it therefore becomes exceedingly important at this stage of our enquiry to endeavour to trace the origin of the Judaical rites, and show the *pre-existing types upon which they were unquestionably founded.*

"*Moses* * *was learned in all the wisdom of the Egyptians,*" Acts vii. 22. Now this learning could only have been obtained by initiation into

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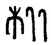
* Mr. Gliddon in a note observes that the name of Moses, which is thus expressed in hieroglyphics  MSS or MES, was strictly Egyptian. In signification this name means *rebegotten, regenerated, initiated in the mysteries* It is recognizable in other compound proper names, as *Thotmes*, or *Thothmoses*, begotten of the god Thoth; or in *Rameses*, begotten of the god Ra. The first sign of the three symbols above (M) is figurative of the *dew*, and symbolic of *baptism* in hieroglyphics; in the same manner as the word Moses signifies in the Hebrew roots, MSCHE meaning *saved*, and MSCHHE *anointed*. Baptism by fire and *water*, was one of the ceremonies that initiated the neophyte into the Egyptian

the Theban and Memphitic mysteries, where the treasures of Egyptian wisdom were concealed, to be unlocked only by the persevering efforts of the aspirant after knowledge. From what has been before observed, it will be seen that this wisdom was not alone confined to mythological lore, but comprised within its recondite archives a knowledge of all the arts and sciences, of philosophy, laws, and government, and comprehended in fact every branch of human learning. Moses, from his station, was in all probability the only person in his time of Hebrew extraction who was initiated into the Egyptian mysteries, for the other children of Israel being then in a state of bondage, were not qualified for admission into those mysteries which were imparted only to the *free*.

St. Clement (Bishop of Alexandria A.D. 194) alluding to this subject, states, that the symbols of the Egyptians are similar to those of the Hebrews. Bishop Warburton, who maturely considered the question, found the resemblance so strong as to be forced to the conclusion either that the Jews borrowed from the Egyptians, or the Egyptians from the Jews; but as the latter supposition was contrary to all historical evidence and probability, he concluded that most of the emblems and rites of the Hebrews had been modelled from Egyptian types, and that this had been expressly done for the purpose of guarding against the contagion of idolatry, by showing the *true meaning* of the *symbols* in opposition to their *perversion* by Egyptian superstition; and this was the more essential, inasmuch as the Israelites were a people manifestly prone to idolatry. The subject is by no means new, though hitherto involved in doubt, and it is not here intended to enter into the theological questions resulting from it; but it is necessary to observe, that among the important facts arising from the newly-found art of decyphering the hieroglyphics, it is now clearly demonstrated that *the symbols of the Hebrews were modelled from those of the Egyptians;* and it seems more in accordance with the mission of Moses, that sacred things in danger of perversion, and connected, as has been shown, with the elements of a pure and primitive faith, should be rescued from popular profanation, cleansed from the impurities they had contracted during the lapse of ages, and restored to a use consistent with their pristine purity.

Upon this interesting point numerous illustrations might readily be given, but this the limits of my present observations will not admit. I shall however for the sake of example allude to one or two.

And first, as to the Ark of the Covenant, the most sacred object among the Israelites.

The light now thrown upon the rites and mysteries of the ancient Egyptians show that the design and form of the ark was derived from the ark, or sacred boat, carried in the "procession of shrines," one of the most important ceremonies of the ancient Egyptians. The shrines were of two kinds; one, *a description of canopy,* and the other, or great

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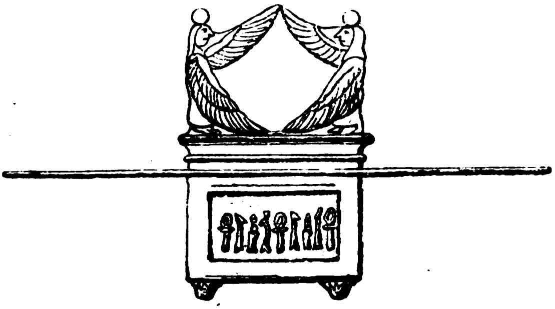
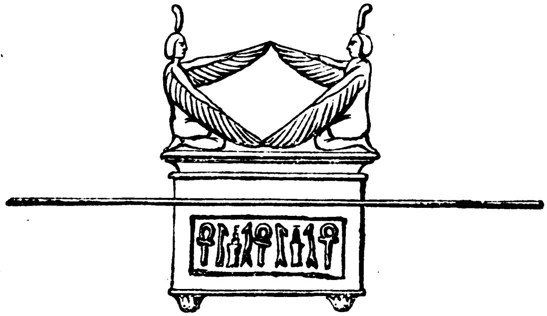
mysteries. The Hebrew of Exodus ii. 10, means "saved *by* water," as well as "saved *from* water."

Artapanus, in his work concerning the Jews, says, that a queen of Egypt having no children, adopted and "brought up a child of the Jews, and named it *Moyses*." Manetho, according to Josephus, speaking of the Exodus of the Israelites, states, "that the priest who ordained their polity and laws, was of Heliopolis by birth, and his name was Osarsiph, from Osiris the god of Heliopolis; but that when he went over to these people his name was changed, and he was called *Moyses*." Chæremon records, that the leaders of the Jews, when (according to his statement) they were expelled from Egypt, "were two scribes, called *Moyses* and *Josephus*, the latter of whom was a sacred scribe," alluding probably to Aaron. Diodorus, Lysimachus, and Polkmo, confirm the name and the deeds of *Moyses*.

shrine, *an ark or boat.* These were carried with great pomp by the priests in their religious processions, it being the privilege of a peculiar body, the pterophori and pastophori, to bear the sacred emblems; and it is to be remarked that the shrines were borne by means of staves passing through metallic rings, in precisely the same manner as the ark of the covenant was afterwards borne before the host of Israel. Some of the sacred boats contained various mythological emblems, and particularly those indicative of eternal life and stability, with figures of the various gods, or rather divine attributes, and these when the veil was drawn aside were partially revealed to view. Others displayed the sacred beetle, *overshadowed by the wings of two figures of the goddess* THME *or* TRUTH, *which were placed in a position forcibly calling to mind the cherubim of the Hebrews.**

The following drawings, constructed from Egyptian shrines, may be taken as authentic illustrations of the derivation of the form of the ark of the covenant.





The points of resemblance, not only in the *form* of the ark, but also in the *winged figures* above, and in the mode by which it was carried, are here so apparent as to need no further observation; but it is necessary to remark that the subjects of the above drawings are combined from the two descriptions of shrines, namely, the *ark* or chest, and the *boat* containing the canopy, the *ark* in the Egyptian processions being generally surmounted by representations of Amon and other deities, and the boat with the canopy, containing the winged figures before alluded to, with many other mythological emblems. Now the boat, carried by the pastophori, had an evident reference to the helio-arkite worship, and this, together with all other emblems calculated to lead to superstition and idolatry, was carefully excluded in the composition of the ark of the Israelites. It is however perfectly evident, as stated in the Cyclopædia of Biblical Literature, "that the tabernacle made with hands, with its utensils and ministers, *bore a designed external resemblance to the Egyptian models;* but purged of the details and peculiarities, which were the most open to abuse and misconstruction. The establishment of these facts contains the strongest imaginable proof of the original purity of the mysteries, for emblems derived from their media would surely not have been selected as models for the holy things of "God's chosen people," if in their origin they had emanated from dark or impure sources. May we not rather imagine that their adoption for this sacred purpose was intended as a restoration of their original application to primitive truth?

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* See *Wilkinson on the Religion and Agriculture of the Ancient Egyptians; Pictorial History of Palestine; Ancient Egyptians*, pp. 271 and 275; and *Cyclopædia of Biblical Literature.*

The next illustration upon this point refers to the breast-plate of the high-priest of the Jews, and more particularly as to the origin of the Urim and Thummim, which words, according to the explanation of commentators, mean "*lights* and *perfections.*"

In following out this illustration it will be first necessary to trace the derivation of these words, and upon this part of the subject much valuable information is to be gleaned from *Wilkinson's* "Manners and Customs," *Portal* "Symboles des Egyptiens," and "Couleurs Symboliques," *Dr. Lamb* "On the Hebrew Alphabet," and *Cory's* "Horus-Apollo," as well as Mr. Gliddon's work before alluded to. From these sources it will be seen that the *Sun* or God, *Phrà* or *Phrè,* was more frequently written *Ré* or *Rà* (*the designatory title of a Pharoah*), and, as Wilkinson remarks, *Phrè* is merely *Rè,* with the article Pi prefixed, which is pronounced Pire, the Sun in the Theban dialect, and *Phrè* in the Memphitic.

To the root *Rà,* Sun, we may readily trace *Ouro,* royalty—*Rà* and *Ouro* are embraced in the idea of the Sun (the deity of the solar orb)—and in Hebrew the name of the Sun (אור aur) is derived from the same original root of *Rà, Ouro,* Aur.

Thmè, before alluded to, was the emblematical goddess of *Truth* and *Justice.* She was usually represented "hoodwinked," to indicate her strict impartiality in the administration of justice—an ostrich feather (the feather of Truth) surmounted her cap, and in her hand she held the emblem of eternal life ☥

The Egyptian judges wore golden chains around their necks, upon which were suspended small figures of *Thmè,* ornamented with jewels, indicative of the attributes of this goddess in her double capacity of *Justice* and *Truth,* "for, owing to the wise administration of their laws, the denizens of the Nile could, with propriety, call their native land '*the region of justice and truth,*' and '*the country of purity and justice,*' in contradistinction to the irregular nomadic habits of the less civilized and barbarian nations of Africa and Asia, to them adjacent."

Some of these judicial breastplates are still extant, others on the monuments contain the figures of *Rè* and *Thmè*, representing these divinities in their *double* capacity: *Rè* in that of *physical* and *intellectual* light, and *Thmè* in that of *Truth* and *Justice*.

It has been shown that in Hebrew the Sun is called AUR: in the same language *Truth* is called THME. The *double* capacity of anything is expressed by the *dual* number.

Thus AUR in the dual becomes AURIM,

And THME in the dual becomes THMIM.

The derivation of these words is thus clearly proved, and the analogies in the use of the breastplate are no less perfect.

Let us now turn to Exodus, chapter xxviii. where we shall find the directions given for the formation of the ephod, girdle, and breastplate of Aaron. In allusion to the two onyx stones the directions are, "with the work of an engraver on stone, like the engravings of a signet (i.e. in *symbolic*, and not in *alphabetical* character), shalt thou engrave the two stones;" and with regard to the breastplate, the chains at the ends were directed to be made of wreathen work of pure gold, which were to be passed through two golden rings; the robe of the ephod was directed to be made all of *blue*, and the breastplate was to be bound by the rings thereof unto the rings of the ephod with a lace of *blue;* "and (v. 30) thou shalt put in the breastplate of judgment the *Urim* and the *Thummim;* and they shall be upon Aaron's heart when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually." Thus Aaron was directed to bear upon his heart the breastplate of judgment, in precisely the same manner as the Egyptian judges (who were all high-priests) were accustomed to wear their breastplates. In the edition of the sacred volume to which I am now referring (Brown's Illustrated Family Bible), the commentator observes, "what the *Urim* and *Thummim*, or *lights* and *perfections* were, I cannot certainly tell: perhaps God himself formed it, and by it the priest knew the mind of God." This observation exemplifies most forcibly the essential importance of our present investigation. It has been shown that the words in question are precisely equivalent to the *double symbolic capacity* of *Rà*, or LIGHT, and the *double symbolical character* of *Thmè*, or PERFECTIONS.

We thus see adopted in the AURIM and THUMMIM of the Hebrew judicial breastplate, the *symbolical method,* and *long anterior types used by the Egyptian high-priests;* and in allusion to this part of the subject, we may ask with Mr. Gliddon, "*Can we suppose this similarity to be the effect of chance? Must we not attribute the identity to a common primeval and sacred source, more remote than the establishment of either nation? In both nations none but the arch-judges and high-priests could wear the breastplate of lights and perfections.*"

This is precisely the point to which, as I apprehend, the study of Masonic antiquities, if properly directed, will lead us.

Our resilitions are intended to lead us back to the common origin of religion, literature, and scientific knowledge, so as to reach a position from whence we may trace the elementary principles through their various gradations when subsequently dispersed among distant nations, and thus be enabled to form a comprehensive history, uniting by means of a *common bond the different families of the human race.* This is a result which, if rightly pursued, is calculated to remove the mists of error from our eyes, and prejudice from our understandings, thus cementing more firmly the sacred ties of universal Brotherhood—the very end and object which our ancient Order has more immediately in view. And this is truly a Masonic investigation, more consistent with those Divine principles of universal charity disclosed in our common gospel—more refreshing in the pursuit—more satisfactory in the results—than the sickening records of human strife, and the blood-stained annals of ordinary history.

With these remarks I close the present chapter, purposing in the next to notice some of the general results flowing from the re-discovery of hieroglyphical knowledge, and to offer some observations on the rites and mysteries of ancient Egypt.

END OF CHAPTER III.

MASONIC THOUGHTS ON THE DISTRESS IN SCOTLAND AND IRELAND.

BY BROTHER JAMES SHARP, JUN.

(A Provincial Grand Officer of Warwickshire, and W.M. of the Lodge of Rectitude, Rugby, No. 739.)

If our great mystical institution had not, through a long succession of years, and, consequently, through many struggles in the complex history of nations and men, been proverbial, amongst all classes of individuals, for its practices of charity, and the amplitude by which its gifts have, in that respect, been characterised, as social features in the condition of society,—the very imposing ceremonials in which, as Freemasons, we are ever engaged, elevating the tone of moral and religious feeling, by directing the heart to the source of all piety and virtue, and by which also another sacred vow is ever taken at the altar of Masonic Faith, Truth, and Purity, that the posture of our daily supplications shall remind us of the wants of our Brethren and dispose our hearts to share with them the gifts of fortune and grace which are liberally bestowed upon ourselves—would, most assuredly, have induced us, under the most ordinary circumstances, to ponder for awhile, with sympathising hearts and devout minds, upon the sad condition to which are prostrated so many thousands speaking the same common language as ourselves,—breathing the same pure air of national freedom and individual independence,—recognising the same principles of civil and religious polity, and the same extending habits of commerce,—commanding the same enlightened means of enfranchisement which insert their mild influence into all the forms and feelings of social life,—believing in the one Faith that makes all men perfect before God and the angels,—and separating themselves from us by no causes that affect the permanent happiness of the millions who acknowledge the benignant sway which, in this broad empire of Piety and Benevolence, holds the balance of power strictly and faithfully between those whom fortuitous distinctions in the world often separate from each other for no wise purpose of temporal utility or prosperity. We cannot but remember what an invaluable depository of historical and classical knowledge, the

Masonic literature of the universe has ever formed, even through the darkness of past ages, when there were many encroachments upon the civil rights of society,—when strange spectacles were exhibited on the stage of European state government, and but few gleams of light could be discerned to shine among the clouds of social evil then more or less darkening the whole world. Then, the genius of our institution bursting, as it were, from all earthly bonds, rose triumphant, soared above the level of all popular degradation, separated itself from the superstitious character of the period, and reserved to itself the elements of a renewing power over the minds of men, when the thick clouds that then, by means of private feuds, overhung the church, the palace, and the feudal hall might be for ever dispersed,—when such a parenthesis in the history of human intellect might be brought to a close, and that revival of learning follow, the spirit of which in its migrations from land to land would find congenial homes in the most distant and classic climes. We are assured by profound historians that the ancient city of Rome was the type and centre of the civilization of the whole world, reflecting her image over the nations linked to it by manifold ties; and although Freemasoury may, as regards her universal territories, be said in more than one sense, to realise the same idea, yet, unlike the Imperial City, she has maintained her supremacy, as the forms of ancient society have been melted down, new elements of power infused into the masses, and materials furnished for the civil and social polity of modern times. Thus Masonry has been the casket wherein were locked the gems that were intended in the ripeness of God's appointed moment—His seed-time and harvest of the mind—to adorn the brows of the Modern Angel of Civilization, when the popular intellect, in its onward march of high attainment and rich promise, was also destined to exhibit undeniable traces of a philosophic and Christian spirit, by devoting her energies to the relief of human suffering, the vindication of injured character, and the protection of the oppressed; so overcoming error, prejudice, superstition, bigotry, intolerance, blindness of heart and contempt of all the nobler virtues which exalt intellectual humanity; successfully giving battle to the giant foes, ignorance and uncharitableness, who marshalled their forces in all physical stalwartness; and thus vanquishing an enemy ever insiduously at work, with the cunning and adroitness too frequently to be found characterising the meanest intellect and moral capacity. Remembering, I repeat, all these considerations, breathing forth antiquity of existence, elevation of purpose, and advancement of some great and righteous end,—it would ill become us, whilst recollecting all these noble themes, not to feel that they are impressed upon us, as Freemasons, by their intimate connexion with the lives of throned monarchs, mitred priests, belted knights, martyred saints, expatriated sons of freedom, profound scholars, enlightened statesmen, sturdy tillers of the soil, and that struggling race of contented minds—the middleocracy of England. Yes: it would redound to our discredit, to let so glorious a retrospect render us unmindful of that spiritualization which our fraternal principles, universal in their nature as the winds of Heaven that waft to every shore the glad Message of Living Peace, are intended to accomplish in the hearts of men, in their daily intercourse with kindred spirits amidst those "busy haunts" where the gifts of learning, the wealth of commerce, and the immensity of science give so many different aspects to our ordinary feelings and susceptibilities. It is in such scenes as these, that, in truth, we are too apt to lull the conscience with some soothing necromancy of passing thought, and to reject those very emotions which make the unseen heart, obedient to its heavenly office, heave with sympathy and sorrow.

During the progress of mental improvement, Freemasonry has thus never lost sight of its leading theoretical principle—Charity. The divine nature of this attribute has ever been preserved with religious fidelity in the archives of the Craft,—has animated the eloquence, and influenced the lives of its numerous followers, through all the various stages of mental darkness until man's educated nature has attained, by the instrumentality of Masonic principles and routine, the full perfection of intellectual light. Although the solemnity which characterises our initiatory rites, impresses every properly constituted mind with the majestic nature of moral truth and justice, and our subsequent ceremonies afford the most striking illustration of man's natural dependence, there is running through the whole stratum of the Masonic ground-work, a rich vein of universal brotherhood which induces an active agency in the mitigation of those evils that ignorance entails upon the human race, or those ills with which physical sufferings bend, if not break, the energies of man, or those more extended visitations of Providence which deprive offspring of their natural protectors at that early dawn of life's uncertain pilgrimage, when the youthful mind rather than to become familiar with the lacerating grief which haunts the chamber of death, requires the check of parentage, and is most desirous to cherish with fervent veneration all those domestic affections which under the councils of those we love, with the strength of early passion, inevitably induce a cultivation of the highest incentives to public duty, honour, and distinction.

In modern times, Freemasonry has ceased, in a great measure, to be the nursery of that artistic civilization of society,—that operative craftwork, which in preceding ages reared in wisdom and strength and beauty, many of those lofty ecclesiastical towers and invulnerable barônial piles that now adorn this land of churches; and its aim has been confined to the promotion, amongst sworn disciples, of those sound fraternal considerations and human virtues that can alone keep pace with the advancing benevolence and Catholic spirit of an age like our own. It has ever been the great duty of those who are wisely entrusted with the control of Masonic affairs, constantly to impress upon the Brethren at large the paramount necessity of reducing to practice the universal charity which studs, as with brilliant gems, the diadem of Masonic Sovereignty. In this sense, the metropolitan institutions originating with, and almost exclusively supported by, members of this "ancient and honourable fraternity,"—among whom have ever been the gravest moralists and the wisest divines,—are, in themselves, so many fountains of charity, in which old and young, blind, halt, and decrepid, bathe in "sovereign waters," and are strengthened against many forthcoming evils that struggle alike with youthful and generous spirits, and aged forms, whose previous connexion with worldly vicissitudes has damped the ardour that marks younger minds. From all these various sources of relief, casual distress, by means of the wide ramifications of the general body, have ever been met by the Grand Lodge with pecuniary grants, through which many hundred Brethren who once shared with their compeers, in moments of worldly prosperity and comfort, the rich and inexhaustible bounty of our mysteries, have been enabled to resume their career of industrious citizenship, under circumstances of cheerfulness and hope. The widows of deceased members have, from the same source, had meted out to them with no niggard hands, the manna of life; their pathway amidst the early gloom of bereavement has been strewed with the flowers of consolation instead of the thorns of grief. She also with her brood of young ones has gone on her way rejoicing, fervently blessing the noble and benevolent institutions under whose wings she has found protection in her direst hour of trouble, food for her children, and the means of restoring each and all to comparative comfort and bliss, by averting that which the author of *Ion* most sublimely describes, "the hunger of the heart." But if death, in his grim-faced and uncertain visitations, has suddenly deprived these infant charges of Masonry, of filial love and guidance, its angel spirit, clothed in the heavenly garb of charity,—lovely as a bride from her chamber on "the happy morn" and appareled in that which most adorns her, the modest betrayal of her heart's best affections,—steps forth upon her errand of moral regeneration and love, and takes those little ones from beneath the averted eye of cold, calculating avarice, "the world's contumely, and the proud man's scorn;" and finds for them, be they of either sex, an Asylum where they are carefully tended as so many buds of promise; where they are instructed in the soundest principles of moral and religious education, clothed and fed, and ultimately placed out in situations where their subsequent industry may mark their grateful recollection of the medium through which they were made honest and useful, and, it may be, distinguished members of society.

These are the *practical* illustrations of the charity we *teach*,—the thousands of pounds every year raised by united efforts, from one end of the land to the other, for the maintenance of these honourable sources of effectual relief, (and to which every Lodge beneath the English Constitution does, more or less, freely and generously contribute), have, and will long continue to sustain that Masonic Charity to which our oral rites refer,—to which our ritual makes such repeated and impressive references,—to which our public exertions have ever been directed, and to which our Craft literature so eloquently unites the charms of its lettered and elevating influence.

This is a language, too, universally spoken in distant lands and renowned climes,—a language which tells of the proud conquests of knowledge over ignorance, of truth over prejudice and error, and is not, therefore, the language of mere profession. At home we have seen that (in connexion with our beautiful theory in ethics) it is daily softening the asperities of public and political life, transforming the bickerings of man into amity, performing those offices of mediation such as a large-hearted man can alone conceive or execute; and creating a thirst for that moral greatness which, in its unquenched and unquenchable career, is adding new lustre to our national fame, already abundantly rich as that is, in the virtues which shed a halo of brightness over the English character. In foreign climes, this language of universal contentment, benevolence, and peace, is conveyed by means of Masonry, far as winds can waft, or waters roll—working its way into our colonial dependencies—diffusing its radiance over the vast continents of America and India—grappling with, and overcoming, the prejudices of China—conquering the hatred entertained by Mussulman and Turk to progressive enlightenment; until, in truth, it may be said, so extensive are the operations of the Craft, that upon its work of philanthropy and instruction, the sun never sets, for as the orb of day recedes into darkness over the spires of

Quebec, he gilds with his rising splendour the golden minarets of the East. It may be asked then, can such a language, familiar by one common key to men of the most opposite characters, and denizens of the most remote lands, fail to achieve its mighty end—the moral regeneration of mankind, by curbing the passions, opening the sluices of the human heart, and pouring upon the path of life the waters that refresh the feeble, and make the strong man still stronger, both mentally and physically? This work has *never* yet failed to attain its beneficent end, not by public parade, not by exciting idle and unmeaning curiosity, but by the exercise of an inexhaustible benevolence, co-equal, in power and interest, with its boundless intellectuality and unfathomable love of all mankind, without distinction of country, kin, or colour. Yet there are certain portions of the British dominions in which Freemasonry has especially pursued its career of usefulness, making men more deeply sensible of the duties incumbent upon them as rational, responsible, and intellectual beings, to become the friend and helper rather than the foe and destroyer of their fellow-men, no matter under what circumstances they might appeal for assistance, and in utter rejection of all exclusiveness—no matter whether or not they were among the favoured sons of that speculative science which includes the essential features of all other sciences, as teaching men the higher duties of social life. The knowledge of how largely the countries to which I have alluded have gone hand in hand with us in our onward march of morality and truth, must appeal with irresistible force alike to our hearts and minds, more particularly at a season like the present, when by a most awful visitation of Providence, famine, starvation, and death, are becoming as familiar to the sight of man as the dawn and setting of the solar light. The portions of the British empire in which these sad and disastrous scenes are to be witnessed, have, from the earliest history of Freemasonry, been among the most prosperous and uncompromising of its fraternal territories,—and therefore, from deep gratitude for the past, and, judging from the past, full of anticipation for the future, let us hasten, as members of a confederation known throughout the whole civilized globe for its nobility of purpose, to express our sympathy for those who are thus heart-stricken and dying from sheer hunger. They have claims upon all local sections of the general Masonic community to which it cannot, for its own sake, manifest the least supineness. Its members are known to profess much—the moment for putting their *profession* into *practice* has now arrived, surrounded by circumstances of the most heart-rending character. Thousands of the human family, in the very centre of two fruitful lands of Masonic union, are famishing from want. The antiquity of Freemasonry, its mental attractions, its elements of harmonious combination, are not exclusively appealed to; but its *boasted* benevolence is asked, in a manner that can neither be misunderstood nor neglected, to unloose its purse-strings, and to send its argosies across the waters to lands which have known with England (the great home of the Craft) the blessedness of those fraternal principles that, under ordinary circumstances, like the dove which Noah sent forth, bear the olive-branch of peace to all the world, and add much to national and domestic happiness, by discouraging all narrow-mindedness of contention, and by meeting the awful vicissitudes of death and deprivation.

Let us then regard the present position of our Scottish and Irish fields of Masonic labour, with a determination to uphold the high reputation of our Craft for works of purity and goodness. Let us, like hopeful souls, with elastic steps, contented minds, and cheerful hearts, sound the trumpet which shall call to the common battle-ground so many thousands of faithful soldiers, prepared to do combat in a cause that is sanctioned of Heaven and beloved of Man.

Remember always that Scottish Masonry is pre-eminently identical with the intellectuality of our science,—a fact which appeals to our enlightened taste, matured thoughts, and keenest intellectual enjoyments, and is strengthened by the circumstance that our "peculiar system" is associated in Scotland with the personal history of many of her most celebrated orators, historians, and philosophers, and in chief, those "bright particular stars" of her literary firmament, whose influence is ever-abiding with us, whose wonderful powers of description and imagination, and accurate knowledge of human character, which are only to be gleaned from a deep reading of the great book of nature, render them in all respects fitting planets of brightness to glow around the mighty sun of the Bard of Avon.

> "Again in *him* shall Albion's sceptre wave,
> And what her mighty *lion* lost her mightier *swan* shall save."

There is not one of us who throughout our lives, from the mental aspirations of early years, even until advancing manhood has chastened and nurtured our profounder thoughts and convictions, who has not drank of the deep and pure, the broad and bright stream of human affection that winds its course through the ideal world created for us by the novelist and poet of Abbotsford. In this respect,

> "Time but the impression deeper makes,
> As streams their channels deeper wear."

If we cannot at any time look upon the "land of cakes," impressed with its genuine spirit of simple piety, without associating it with the power of fiction and of poetry—the pathos of conception—the creations of genius—the magic of language—the play of rich fancy, like the eastern fountains, "whose spring descends in pearls and in gems;" let us now remember with gratitude the calls made upon us from such a land, whose sons have shed a bright and enduring lustre upon the living literature of the world. Turn we from the charms of modern fiction, which nevertheless in Waverley, Ravenswood, Jeannie Deans, Caleb Balderstone, Dominie Sampson, &c. &c., shadow forth the forms and features of reality; and let us for a moment think of him to whom the voice of ages has given the highest place in lyric poetry. It is not a portion of my present duty to pronounce a lengthened eulogium upon the genius of the immortal dead. It is something however, that, throwing aside all idle or frivolous feelings, we can approach with elevated emotions the contemplation of that genius which, obedient to the holy inspirations of Heaven, "sought to strew in the paths of poverty that love which is indeed from above;" and of whom, borrowing an idea from the historian who has graphically described the most eventful period of the French empire, we may assert that from his inexhaustible fancy he warmed the sunshine of his heart even in the thickest gloom—strewing along in the weary ways of the world flowers so beautiful, that even to eyes that weep—that are familiar to tears—they look as if they were flowers dropped from Heaven. It is something, I repeat, that, throwing aside for one moment all these associations, to which even the gloom of death gives a glory, to know that the name of Robert Burns—blazoned high on the scroll of fame—was in his day one of the lights of our Craft; and that with the Lodge of Tarbolton, the enviable distinction rests, and is fondly cherished, of having been "honoured" with his supreme command. A reference to his name on this occasion, and for my present purpose, is I think neither unwise nor ill-timed; for Burns, ever in heart the same unsophisticated peasant-child of nature, was himself doomed, like too many of his gifted race, to struggle with poverty and distress; yet even amidst all this the breathings of his lyre, which were the solace of his misfortunes in his cottage of home, are now among the chaste adornings of ancestral halls and abbatial edifices. Claiming, as some of us can, Burns as a Brother Scot, whilst all must regard him in the endearing light of a Brother Mason, let us hope, from the latter consideration, that as we are told the

> "Soul of the poet wheresoe'er
> Reclaimed from earth, his genius plumes
> Her wings of immortality,"

he may so

> "Suspend his harp in happier sphere,"

as to awaken throughout the wide extent of our Order, within the four cardinal points of Heaven, those active feelings of benevolence which are among the better elements of human nature, and which the world's convictions have long since declared to be characteristics co-equal with the assertion of national rights, the advancement of social interests, the improvement of moral capacities, and the cultivation of the holiest affections of a great, a free, and an enlightened people.

Again to those tourists whose eye has been familiar with the numerous islands and picturesque islets which are so remarkably characteristic of the coast scenery of Scotland, especially on its western shores, the visitations of famine and pestilence that now afflict its inhabitants in lochs, islands, and mountains, must be sources of deep regret; inasmuch as none could have gone from the Firth of Clyde round the western coast, the Hebrides, the Orkneys, the Shetlands, and thence along the northern and eastern coast to Aberdeen, without being deeply sensible how much has been done, even with adverse circumstances to contend with, to promote the moral and religious culture of the great mass of the people. Educated taste, and a corresponding amplitude of gratitude, must under the existing state of things animate those who have, from personal observation, made themselves acquainted with the accurate and superior cultivation of the soil in Scotland, its well ordered farmsteads, as evidences of the industry which distinguishes its hardy sons. Whilst those there are who will not be less mindful of the claims upon them, because they have, with a bright sky above them teeming with glowing sunshine, trod the heather-clad hills,—gazed on moor and mountain scenery—learnt a lesson from the naturally fertile and verdant country which surrounds many Scotch cities—or, encircled by a grand range of acclivities, visited the renowned spot where Ben Lomond rises in front in majestic grandeur—or thence proceeding, amidst greater beauties of nature, and charms of earth and sky, and sea and air, to Loch Katrine through mountain-pass valleys, have trod on the very ground which the "Great Magician of the North" has rendered familiar to us as the scene of the life and exploits of the Macgregor—and next feasted their eyes upon "Ellen's Isle," of which the same immortal spirit of song says:—

> "The western waves of ebbing day
> Roll'd o'er the glen their level way;
> Each purple peak, each flinty spire,
> Was bathed in floods of living fire.

But not a setting beam could glow
Within the dark ravine below,
Where twined the path, in shadow hid,
Round many a rocky pyramid,
Shooting abruptly from the dell
Its thunder-splinter'd pinnacle,
Round many an insulated mass,
The native bulwarks of the pass,
Huge as the tower, which builders vain,
Presumptuous piled on Shinar's plain.
The rocky summits, split and rent,
Form'd turret, dome, or battlement,
Or seemed fantastically set
With cupola, or minaret,
Wild crests as Pagod ever deck'd,
Or mosque of Eastern architect."

Lady of the Lake, Canto I.

Ireland must not be forgotten. In a political and party sense, we know her not. We have here nothing to do with her forming a stumbling-block in the way of succeeding governments—the Sisyphus-stone, which however heaved to the top of the hill, as often recoils with terrible weight upon its victim. It is not for us to imagine how far misery has come across the Irish Channel, because the nation may have been treated too much like a far-distant land, albeit that in some of those remote regions British money has been profusely poured into speculations "black with the miner's blast," whilst the capital might have been expended with far greater success at our own doors. We have nothing to do with this assumed false position, or its depressing influence upon the qualities of independence in a race of men naturally generous and confiding. We can think of Ireland, however, with delight as the land of one poet of Masonry—than whom we want no *more,*—the poet of youth, of love, and of beauty,—"of gentle thoughts and exquisite associations, that give additional sweetness to the twilight hour, and to the enjoyments of home a more enduring loveliness,"—the poet, too, of his own high-souled country, through whose harp the common breeze of Ireland changes, as it passes, into articulate melody—a harp that will never be permitted to hang mute on Tara's walls, as long as

"Erin, the tear and the smile in thine eye,
Blend like the rainbow that shines in thy sky."

It is not unbecoming in us to connect the claims of Irish literature upon our deep veneration, with a Masonic view of the sad scenes of distress, death, and privation, that now mark a land to which Heaven has been prodigal of its choicest gifts. Let the knowledge that Freemasonry has ever found itself identified with the antiquity, the manners, the scenery, and beautiful traditions of Ireland,—as witness, its numerous Lodges throughout the provinces, flourishing in numbers and active usefulness,—induce a ready and liberal response to urgent calls of poverty and sorrow from a country where, as in every other that Masonry has defied the encroachments of time, our mystical work still remains to complete its glorious design of universal brotherhood, till

"Eternity, with power sublime,
Shall mark the mortal course of hoary Time."

Who of us does not recal that well-remembered and oft-repeated rhyme of our childish years,

"And when the bell begins to toll,
The Lord have mercy on his soul?"

There is much that is congenial to the heart of man in that solemn requiem chime,—its touching peal from the ivy-bowered towers of some venerable pile, and from iron tongues anointed with "sacred chrism," whether breaking upon the stillness of eventide, or the full vitality of mid-day, tells the same tale—"Defunctos ploro," and reminds us, with pious melancholy, that another child of frail humanity has rendered up his soul to eternal repose; that some widowed matron follows his bier with mourning accents; that the laughing voice of childhood is arrested in its joyousness; and that

"O'er some loved grassy grave, as angels mourn,
In tearless grief she weeps o'er memory's cypress'd urn;"

or again, that the full force of piety resigns its buried hopes—gilds all loves, affections, smiles, and tears of the past, with the radiance of memory and peaceful resignation; for

"Behold! there lingers in that tearful eye
Hope's roseate light, commixed with clouds and storms;
That ardent gaze is fixed upon that sky,
Whose balsam calms the bosom's wild alarms.
The faith to meet again the chill heart warms;
The beaming eye succeeds the darkling tear;
While glory shews those disembodied forms,
Tenants of heaven seem looking down so dear,
As though to tinge with beams grey hairs still lingering here."

This music of the same bells which decorate our day of joy add, as it were, their sacred consolation to our hour of death, and gain the suffrages of those who have not felt the withering pressure of *his* ice-bound hand, for our repose in that world of spirits where the immortal essence of man, if he hath lived "the life," advances into close communings with DEITY. To add, however, to the other sad disfigurement of a providential visitation, all those Catholic feelings of social intercourse are of necessity, in Ireland, now set at naught, and life passes away from its frail tenement so noiselessly, yet so hastily and so extensively, that human beings are consigned to unconsecrated graves, "unknelled, uncoffined, and unknown." The holiest ties of consanguinity implore in vain the suffrages of ordinary sympathy—the pathetic lament touching some harmonising chord but to make it fall discordantly upon ears attuned to music from the loftier spheres of heavenly charity; and, in the midst of a land, whose praises have been sung to sacred harps, mournful desolation spreads over nature's charms and bounties, its wintry haze.

In conclusion, let us, in full appreciation of the Catholic benevolence of the age in which we live, reflect, calmly and wisely, upon one leading feature of our mystical combination, and mark the bearings of that charity which consists not in adding one drop to the boundless ocean of pecuniary benevolence that laves with its invigorating waters the otherwise barren waste of poverty and destitution, but in cherishing that humane consideration for the deeds of others, upon whom for a time may rest the stigma of popular indignation, (too frequently the result of popular misconception)—and in endeavouring, rather than fight the battle of the strong, to stem the tide of vindictive warfare with the arm of justice, ever remembering that right is not always with the soldiers of might, but too frequently with the humble and oppressed. The history of mankind is replete with diversified passions and unjustifiable hatred—the natural consequence of hasty condemnation or misbegotten zeal, or a proneness to seek notoriety though it be in evil; nor is the history of Freemasonry exempt from these occasional inroads upon its sacred foundations—its solemn mystic obligations.

Be it our duty, therefore, no matter what may be our standing in the Craft, to demonstrate to the world at large that Masonry, though it boasts of being co-eval with creation, and that its benevolence, in assuaging the ills of life, is as boundless as the waters of the mighty deep—that its universality of operation renders the world itself but a fitting temple for its capacious tenets—that its loyalty is inferior to no existing, nay, superior to all, pervading, confederacies of man; it is nevertheless in practice, as well as in profession, the only association carried on by human intellect, genius, and judgment, that pre-eminently displays the noblest virtues of man's character, purified by a conscientious sense of solemn earthly responsibilities. We are exempt, Brothers, in our promulgation of principles, from all national jealousies, all antipathies of party prejudice; let us for ever continue so in Lodge and out of it. Let no man spring up from amongst the uninitiated and exclaim, "You profess charity, but it is of the pocket only; the mind repudiates, in its activity, the creed you profess!" God forbid! that our time-honoured and time-tested ceremonials, the key-stones to higher and holier investigations, should ever be surrounded by this tainted interpretation of our motives and designs; for when once this impression is warranted by the actions of those who are banded together for nobler objects and loftier pursuits, then farewell to the greatness of Freemasonry—farewell to its harmony and its concord, in which consist its moral influence upon the happiness of the human race. Satisfied, however, that to the end of time the Science of Light will ever be divested of this stigma upon its beneficent operations, that every succeeding year will witness its mental benevolence unaffected by the lapse of seasons, not only unchanged, but unchangeable, by the worst passions of man; I shall, in conclusion, express a sincere hope that none wearing the "badge of innocence," and recognising the "bond of peace," will hesitate to exercise towards all sections of the universal church, that charity which is an essential feature in the spiritual as well as temporal welfare of man, and an evidence of his reception of that true faith which St. Paul describes, "Whether ye eat or whether ye drink, do all to the glory of God;" thus displaying, in the vivid colouring of truth, that Masonry not only *can* but *does* illustrate the finite perfection of that humble being who, for all wise purposes, bears, on earth, an image that is associated not only with our present ideas of time, but our imperfect conceptions of ETERNITY!

THE FREEMASON'S LEXICON.

(Continued from page 424, 1846.)

Lyon. Lyons.—In the year 1778 the French Freemasons held a Convent in this city, when those who had formerly wrought in the Knight Templars' degree altered it in a certain manner, and called themselves Chevaliers bienfaisants de la Sainte Cité.

Maasstaub. Measure staff.—Every Architect requires a measure staff, and we also have one of twenty-four inches. Four and twenty hours make a night and a day, and the Mason ought to divide his time into regular portions as the twenty-four inch staff is divided into regular parts, and then try and prove his past labours with the whole staff.

Magie und Magiker, Geisterseher Theosophie Theosophen und Theurgie. Magic and Magicians, Ghost-seers; Theosophy, Theosophists and Theurgy.—The origin of magic is unquestionably to be sought in the earliest and most barbarous ages, when mankind knew neither the arts nor the sciences, and when reason had not taught them to seek the cause of events within the limits of nature. But in modern times magic hath also had its admirers and worshippers, and has become a rich source of profit to jugglers and impostors, who have used it under the name of Theurgy and Theosophy, either to obtain money from the simple and superstitious, or for some secret and illegal object. That in Freemasonry there is neither magic, theurgie, nor theosophy is well known to every Brother; but, alas, there is too much reason to believe that in former ages these vagaries of the mind were thought to be found amongst us. Under the hieroglyphics of our Royal Art many have sought for that secret which, like the possession of Solomon's seal, would enable them to govern the world of spirits. Magic or necromancy is, among reasonable beings, considered to be the ridiculous art of pretending to perform things which are beyond the powers of nature, to have at command the spirits of the air; nay, even to be in immediate communion with the Godhead itself, and to be able thereby to create and enjoy supernatural pleasure. In order to obtain this object, the magician boasts that he is in possession of more secret and higher power than others which he has obtained by the castigation of his body and performing torturing ceremonies, or by the assistance of spirits. The appearance of spirits at his command are base deceptions, performed by his abandoned accomplices, and assisted by the heated imaginations of his credulous and superstitious dupes. Natural magic is quite another thing, and by it shadows are made to appear and to take all kinds of shapes; but the artists do not pretend that they are spirits, but artistical exhibitions.

Magier nicht Magiker. Magi not Magicians.—A class of priests among the ancient Medes and Persians. They were in possession of a great degree of scientific knowledge and performed the sacred rites of religion. Zoroaster reformed them, and divided them into Apprentices, Masters, and Perfect Masters. As it was only those who could offer prayers and sacrifices unto Ormuzd, who could reveal his will, or could look into futurity, so they were held to be a kind of a middle being between the Godhead and mankind, and were held in the greatest veneration.

Von Marshall, Henry William, Field-marshal of Theringen, died at Naumburg, about the year 1760. He was initiated into Freemasonry in his youth in London, and was not only English Provincial Grand Master for the circle of Upper Saxony, but he was also the founder and W.M. of the Lodge at the Three Hammers in Naunburg. His Masonic zeal and activity were extraordinary great. He knew and wrought the Knight Templars degree in 1740, before the Baron von Hund, who first joined him in 1751. In the year 1752 continued sickness compelled him to give up his labours.

Martinisten or Knight of Benevolence, called also, the Order of Benevolent Knights of the Holy City.—These fanatics derive their origin from Louis Claude, Marquis de Saint Martin, who was born at Amboise 18th January, 1743, and died at Chatillon 14th October, 1803. He is the author of many mystical books, written in the style of Jacob Bœmens, and of one especially, in attempting to understand or explain which many have cracked their skulls:—" Des erreurs et de la verité;" Lyon,

1765. Translated into German by Claudius under the title, Irrthumen und Wahrheit. (Error and Truth.) Hamburg, 1782. His doctrine, called also his system, is mystical, theosophical, and crept into the French Lodges of the Philalethen, where it was also called Ordre divin. The merits of this Order were discussed at the Williambader Convention in connexion with the Chevaliers Bienfaisant.

Maucrkrone. Wall-Crown.—With the Romans this was a crown of gold, the ribs of which were like the ribs of a wall, and which was given to the soldier who, at a siege, was the first upon the enemy's wall. The gods under whose especial protection a city was placed wore a similar crown. The wall-crown has nothing to do with Freemasonry, and is only introduced on account of the similarity of its name.

Mecklenburgh.—In Mecklenburgh Schwerin as well as in Mecklenburg Strelitz, Freemasonry enjoys the protection of the government, and there are large and respectable Lodges in Rostock, Schwerin, Gestrow, and New Brandenburgh. Charles, Grand Duke of Mecklenburgh Strelitz, who died in 1816, was a member of the Order and English Provincial G. M. In which character he founded the Lodge, Bond of Peace, in New Brandenburg one year before his death.

Meister. Master.—He who has attained the third degree in Freemasonry, is a Master, and where they do not work in the so-called high degrees, has obtained the summit of his profession. None but F. C. who have been proved and found worthy can obtain this degree. The clothing of a M. M. is blue, as a reward of his fidelity and truth. As a M. M. he has a voice in all the consultations of the officers of the Lodge, and he may, if possessed of sufficient Masonic skill, be appointed to any office in the Lodge, even that of W. M. Meister von Stuhl, (Master of the Chair) in English, P. M. or W. M. This is the highest preferment a Mason can obtain in St. John's Masonry, through the three degrees of which every candidate for the P. M. degree must have passed. If there are members in the Lodge who have the higher degree they are generally elected W. M.; but although it is by no means necessary to possess those degrees to enable a Brother to be elected to the chair, it is absolutely necessary that he should be a man of good, nay, unblemished moral character and extensive Masonic information, he is then elected by his Bro. M. M.'s for one year or for life (in Germany and Holland). The greatest care and caution ought to be used by the Brethren at this election to prevent the Lodge being injured by the election of an improper person; for, in small cities especially, the public is speedily aware who stands at the head of the Lodge, and if he is not a highly respectable man the Brethren who elected him have much to answer for. He must also be well acquainted with the Order, its doctrines, its secrets, its history and constitution, and must possess the power of communicating his own reflections upon all these subjects in a clear and comprehensive form unto the Brethren. He should also be able, upon occasion, to deliver a logical discourse upon the Craft extemporaneously. The duty frequently devolves upon him alone to fix the labour of the Lodge, and to form every Brother into such a Freemason as the statutes of the Order requires. It is quite easy to be a W. M. as *too many are,* but most difficult to be such an one as the *Order requires.* W. M's. in general think they have done their duty by reading distinctly the Ritual. But he who wishes to do his duty faithfully must remember he sits in a chair which was formerly called in England the seat of King Solomon.

Mensch, der Reine. The Pure Man, or the Prepared Man.—A man who has been properly prepared to be initiated into Freemasonry is a true symbol of a pure and uncorrupted man, such as the society wishes and requires to have as members. Such an one must be able to appreciate his fellow mortals more by their moral worth and intellectual attainments than by their rank, power, or riches. Happy are those who wish to be so estimated, for they will do honour to the Craft when clothed in purple and gold.

Metal.—Many men dote on the metals silver and gold with their whole souls, and know no other standard whereby to estimate their own worth, or the worth of their fellow beings, but by the quantity of these metals they possess, thereby debasing and degrading those qualities of the mind or spirit by which alone mankind ought to be estimated. He who wishes to be initiated into Freemasonry must be willing to relinquish all descriptions of metal, and all the adventitious circumstances of rank and fortune, for it is the MAN that is received into Freemasonry, and not his rank or riches.

Minerva, or the Goddess of Wisdom.—Freemasons use the statue of Minerva, or open temples with her statue therein, as symbols of wisdom. Mythology teaches us that Jupiter opened his scull to bear Minerva, for this reason—she is the symbol of all thoughts that are formed in the head and the protectoress of the arts and sciences. She is generally represented as a young female in Grecian costume, and has an owl or a cock by her as a symbol of useful study and watchfulness.

Mitgliedes-Zeichen. Member's-Jewel.—This jewel is either worn at the button-hole or suspended by a collar, and generally contains a symbolical representation of the name of the Lodge. They are given to members at their initiation or affiliation to the Lodge. Those Brethren who are members of several Lodges commonly wear all their member's jewels unless the by-laws of the Lodge where they are assembled forbid it.

Mithra Geheimnisse. Mysteries of Mithra.—The ancient Persians had a symbol of fire and the sun called Mithra, and prayed unto it as unto the most high God. Mithra was generally represented as a man with a lion's head and four eagles' wings, or a figure standing upon a globe enlightened by the sun, or standing near an altar upon which fire is burning. The Mysteries of Mithra, among the Persians, are said to have been founded by Zoroaster. Few accounts of these mysteries have descended to us, but the few we have are very remarkable. Before initiation into those mysteries the candidate was obliged to go through certain probations which, for severity, far exceed all we know of probations for other ancient mysteries. It is written in an ancient account of them:—"No one can be initiated into the mysteries of Mithra without previously going through a course of probations which were really mastering; there were eighty degrees of probations, some of which were more difficult to go through than others. The candidate, for instance, was compelled to swim through large bodies of water for days, then to pass through fire; afterwards to fast in silence and solitude, and go through various trials until he had passed the eighty degrees; and then, if he passed through all these ordeals with his life, he was initiated into the mysteries of Mithra." Nothing more is known of the doctrines or history of those secrets.

Mittag. Mid-day.—As often as the Freemason commences his work it is noon or mid-day, or that time in which the sun has obtained his greatest altitude; for the earth being round, the sun is always on the meridian somewhere. The Freemason has the most enlightened and useful works to do, and when high noon is passed, he must be able to give most satisfactory proofs of the utility of his labour.

Mittelpunct der Erde. Centre of the Earth.—The labours of a Freemason must penetrate thus far, and his spirit inquire into all the operations of nature, and either be able satisfactorily to explain, or humbly to admire them.

Mitternacht. Midnight.—It is only when "midnight" draws near that a Freemason thinks of concluding his labour, in fact, his activity and industry should penetrate unto high midnight.

Merlin, Frederick August Christian, was born the 4th January, 1775, and died at Altenburg, where he was professor in the gymnasium, 4th September, 1806. He was Orator to the Lodge Archimedes at the Three Tracing-boards in Altenburg, and the Masonic Journal published by that Lodge contains many proofs of his zeal and industry in the Order. He is also known as the author of other works.

Monatliche Beitrege. Monthly Subscriptions.—Supporting a Lodge, paying the serving Brethren, and other expenses which are unavoidable, cause an expenditure which the uncertain fees upon initiation will not meet, and thus renders it necessary for the Brethren to contribute a small sum monthly for this purpose; these sums vary in amount in different Lodges according to their own by-laws made for the purpose. The balance in the hands of the Treasurer, after paying all necessary expenses, is spent for the benefit of the Lodge, or devoted to charitable purposes. No subscribing Brother ought to neglect these payments; and he who lives in a place where there is no Lodge, and is not a subscriber, acts most unmasonically by neglecting to support the Charities. Poor Brethren, and those who are initiated as musical or serving Brethren are exempt from all contributions; but those who are able to subscribe and do not do so, deserve most justly to be struck off the list of members.

Mond. Moon.—The moon is the second lesser light in Freemasonry, moveable, not fixed and receiving her light from the sun. Changing Wardens lead and assist us, and the moon lights the wanderer on his way by night, but clouds may intercept the light of the moon; for this reason we must not depend upon her, but choose our road by a great and fixed light.

Mopsorden. Mops Order.—A thing for sport founded by Clemens August, Duke of Bavaria, and Churfurst of Cologne, about the year 1740. This prince was a Freemason, but when Pope Clement XII. put the Order under the bann in 1738, he withdrew from it. But as he wished to have a secret society and was a great admirer of the fair sex, he formed this society in union with them. Thus arose the laughable Mops Order, that extended itself into France and Germany. Fidelity was its professed object, and this derived from the well-known fidelity of the dog. It is probable that mops were the fashionable dogs, or that the name of this race was adopted because they would not found a dog's order, or order of dogs.*

Moritz Karl Phillip, Privy Councillor, professor and member of the Academy of Sciences at Berlin, was born at Hameln 15th September,

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* This might easily have been done by calling themselves Funny Dogs, Foolish Dogs, or Cowardly Dogs for giving way to the Pope. It is not known when this order became extinct.—*Translator.*

1757, and died 26th June, 1793, one of the most celebrated authors of his age, and distinguished by his works upon the German language. His travels through England and Italy made him well known, and his work, "Anton Reiser," contains his own life; he was also the author of many Masonic Songs. The work, "The Grand Lodge, or the Freemason with the Rule and the Plumb Level, Berlin, 1793," is also attributed to him. The work, "The Symbolical Wisdom of the Egyptians, Berlin, 1793," was only published by him, its author was J. G. Bremer. Moritz was a member of the Berlin Grand Lodge.

Mosaisches Flaster. Mosaic Pavement.—The Mosaic pavement was found before the porch of King Solomon's Temple. Fortunate are those who can draw near unto it, and also unto the porch.

Mossdorf Frederich, Konigh Sechs Hof und Justizkanzlei, Sekretair at Dresden was born March 2nd, 1757, at Eckartsberge; was initiated into Freemasonry, by his own account, in the Lodge Minerva, at the Three Palms, Leipzig, 15th October, 1777; joined the Lodge at the Three Swords, at Dresden, on the 28th November, 1789; and in the year 1807, was made an honorary member of Lodge Archimedes, at the Three Tracing-boards, in Altenburg, as well as of the Lodge at the Golden Apple, in Dresden. In the united Lodge of the Three Friends and Three Swords, he filled the office of Protoculling and corresponding Secretary, from March, 1798, unto the end of the year 1803, and then uninterruptedly from March, 1805, unto the end of 1810. In this office he composed, amongst other things, the circular for the month of July, 1805, which was published in the "Masonic Pocket-Book for the years 5805 and 5806, by X. Y. Z.," (Berlin, 1806 in 12mo.) pages 169-174, and re-published in the "New Freemasons' Pocket-Book for 1806 and 1807," (Freyberg by Gerlach in 12mo.) page 172-181. In this circular he published the result of his incessant enquiries into the history of Freemasonry, and the condition and constitution of this society, as well as of the abolition of the so-called high degrees in that Lodge, which was principally owing to his exertions. At the convention which was held at Dresden, from the 28th October to the 20th December, 1805, for the purpose of forming a P. G. Lodge for the province of Chur-Saxony, and the countries incorporated with it, but which, owing to the war that broke out shortly afterwards, produced no result, he was a deputy, not only from his own Lodge, but also from the Lodge the Three Flames in Planon. On the appearance of the "Collected Works of the Brothers Fessler, upon Freemasonry," (Berlin, 1801,) he commenced a correspondence with the author, which, in the end, became more and more important. As Mossdorf could not do otherwise than approve of Fessler's important reformations in the Grand Lodge, Royal York Friendship in Berlin, so it was with painful feelings that he heard the tidings that Fessler had declined off from that Lodge, and determined to publish "Fessler's reflections upon the last six years of his Masonic labours," (Dresden, 1804 in 8vo.) in two parts, or the second volume of the works upon Freemasonry, also the second improved edition of the first volume, (Freyberg bei Gerlach, 1805); and also superintended the publishing of "Fessler's legal decisions upon the society of the Evergeten, (Freyberg by Gerlach, 1804). He had published before this, in the Freyberg Pocket-book already mentioned, 1802 pages 153-176, a "Review of the critical history of Freemasonry and the Masonic brotherhood, from the earliest period to the year 1801, by Bro. Fessler;" and in the same Pocket-book for the year 1803, pages 121-139, the conditions upon which this work may be obtained in manuscript in four volumes, with the necessary notes to the work. On the higher degrees of knowledge, which were first introduced into the Grand Lodge, Royal York, by Bro. Fessler, and afterwards somewhat altered in form and accompanied by the key-stone, (the manuscript critical history,) into the Lodge at the Three Mountains, in Freyberg, certain reasons induced him to request that he might withdraw from the Lodge, and from taking any further part in the Dresden convention above mentioned, of which, up to that time, he had been an active member. He then, in 1803, joined the order of Scientific Freemasons, founded by Bro. Fessler, as Archivar of the Dresden Archives, which are still (1818) in his care. With the lately deceased Grand Master of the Grand Lodge of Hamburgh and Lower Saxony, Bro. Schoeder, whose practical views, and prudently calculated activity in improving some of the forms and usages in the German Lodges, Mossdorf honoured, he had for many years carried on an equally important Masonic corrrespondence, the result of which was, that in the middle of 1807, Mossdorf greatly assisted to introduce the so-called "Historical degrees of knowledge" into the Lodge the Golden Apple, and from that time has principally done the duty of Protocullist and Archivar. Various controversies upon the subject of Masonic publications which were defended by Bro. Mossdorf upon grounds which were sufficiently strong for him, but which were against the opinions of the majority of his Brethren, determined him finally to leave the society in the month of February, 1810; and the many vexations to which he was subjected after having done so, caused him, in March, 1811, to give up his honorary membership also. Bro. Mossdorf had closely united himself with the learned and sagacious Bro. Krause, who was, with great credit to himself, for many years lecturer to the Lodge the Three Swords, and in whom Mossdorf soon saw the man, who, free from the chains of the everywhere reigning desire of mystery and concealment, was duly qualified, by deep enquiry and solid information, to bring the machinery of Masonic being and striving into a new and morally profitable range: his views and convictions of Freemasonry and the Masonic Brotherhood, were more in accordance with those of Mossdorf than were the views of any previous enquirer into the Craft. When, therefore, he published, in two large volumes, "the Three most ancient Records of the Masonic Brotherhood," (Dresden, 1810 and 1813, in 8vo.,) Mossdorf supplied him with advice and assistance, with the candid object of making the Brotherhood better acquainted with themselves; and in 1809, he published a critical review of this work of Krause, which, in the first edition, but much more in the second improved and extended edition, is a model of critical writing. This review, which was published by Bro. Mossdorf after he had obtained the permission of the W. M. of the Lodge at the Three Swords, and the circular of the Lodge in the above year, together with the letters of the various corresponding Lodges upon the subject. The work itself caused a great commotion and much discussion among the German Brethren; and the members of the Lodge Three Swords passed a resolution on the 17th December, 1810: "The Brethren Krause and Mossdorf, on account of the above work, are excluded from the Lodge for an indefinite period." Upon this, on the 20th of the same month, Mossdorf enclosed his ticket of membership in a letter to the Lodge, and voluntarily withdrew from it. Also, in the year 1811, he published a new edition of "Johann Stuve's (formerly a professor in Brunswick) Discourse upon the Influence of Secret Societies upon the Welfare of Mankind," (Freyberg by Bro. Gerlach, 366 pages, in 8vo.) with an appendix, from folio 66, containing an impartial account of his previous connection with the Lodge at the Golden Apple. In this appendix there are also notes upon the recent occurrences in the Lodge at the Three Swords. Separated from all connection with the Lodges, Bro. Mossdorf's active participation in Lodge business has entirely ceased, yet he still continues to take a deep interest in everything connected with Freemasonry and the Masonic Brotherhood; and he has, as it appears from a notice in the Pocket-book, by Bro. Gerlach, for the years 1816 and 1817, pages 220-236, undertaken to superintend the publishing of a "Handbook to a Knowledge of all the Mysteries and Secret Societies of ancient and modern ages, as also of individual members of the latter, especially of the Masonic Brotherhood, and publications relative to it, with critical remarks and explanatory notes and information;" in forty-two rubricks, which Bro. Mossdorf has had ample means of collecting since he first entered into the society. We may also shortly expect from the pen of Bro. Mossdorf a work with the title of "Communications to reflecting Freemasons," which can only be delivered to Masons, and Bro. Gerlach, Bookseller, in Freyberg in Erzgebirg will undertake to deliver them.

THE GRAND CONCLAVE OF KNIGHTS TEMPLAR AND THE ROYAL ARCH DEGREE.

Nearly twelve months have elapsed since the Brethren of the military and religious Order of the Temple hailed with pleasure and satisfaction the assembly of a Grand Conclave for the purpose of electing a Most Eminent and Supreme Grand Master of their ancient Order of Chivalry. It was fondly anticipated that the lethean sleep into which the Order had been plunged by the worse than neglect of the late Royal and Supreme Grand Master, would give place to an active, prosperous, and brilliant waking state, when it might be enabled to attain and maintain the position to which its character, its principles, and its venerable antiquity so fairly entitle it. The simple fact, that a Grand Conclave,—that fading recollection of the more aged Knights, which had once in the memory of living man been held by his late Royal Highness the Grand Master of the Order,—was actually in operative existence, appeared at once to promise the fulfilment of enthusiastic anticipations of a brilliant future. It is, perhaps, too soon critically to enquire how far the intervening period may have given rise to matters tending to cool these ardent expectations; but it is by no means too early to observe upon the proceedings of the Grand Conclave as affecting the immediate and permanent interests of the Order, and to endeavour to call attention to matters which may exert a prejudicial influence on those interests. The point which I select for present observation is connected with the position of the Order in regard to Freemasonry in this country.

It appears that a circular letter has been addressed by the Grand Chancellor of the Order of Knights Templar in England to all Royal Arch Chapters, requesting a return of members of such Chapters to be made to the Grand Conclave of Knights Templar. The object of this circular, as stated by the Editor of the "Freemasons' Quarterly Review," December, 1846. p. 439, is to enable the Grand Conclave of Knights Templar to ascertain that no one shall be admitted into the Order, or being a Knight Templar of foreign origin, received as a visitor in any Encampment in England, unless he be a Royal Arch Mason. It is in fact stated that none but Royal Arch Masons are admissible to the Order of Knights Templars of England and Wales.

Now, it may be worth while to enquire whether such a regulation is either reasonable and prudent or well founded and legitimate. In the first place it is clear that this regulation is not sanctioned by antiquity, but must of necessity be of modern origin, as its date must be subsequent to that of the introduction of the degree of the Royal Arch into the English system of Freemasonry. If, therefore, there were in this country, previously to the middle of the eighteenth century, any representatives of the ancient Knights Templar, sheltering themselves as such under the protection of the Masonic banner, such Knights Templar must have been admitted, if any Masonic qualification were required of them, upon the qualification of the Master Mason's degree. The qualification now required by the Grand Conclave of England is one which, not defensible in theory, has crept into practice certainly not at any remote time, and probably within a comparatively very recent period.

The Order of Knights Templar, like Freemasonry, and necessarily with Freemasonry, as having been so intimately associated, has been subject to great fluctuations of prosperity and adversity. Ten years ago there were only two Encampments held in London; there are now five or six in active and prosperous operation. Many Mosonic Lodges now containing in their ranks numerous wealthy and respectable individuals, and holding their meetings at the largest and best established hotels in the country, were, within the memory of living Masons, rescued from low and disreputable pot-houses. In fact, Masonry has had a great revival in England in the last half century; and with Masonry, the Order of the Temple again rose in public estimation. It seems to have been for a long time considered a purely Masonic degree, without reference to its chivalric character, as witness the gross absurdity of the black apron; and as those who cherished it were Royal Arch Masons, the latter degree was naturally made a stepping-stone to the other. Had half-a-dozen other Craft degrees been in practice in English Masonry at the time, no doubt they would have formed a part of the system, and the Grand Conclave would, on their principle of taking matters as they find them, either have had to make such other degrees, if lower in rank, a part of the necessary qualification for a Knight Templar; or if considered Masonically higher, have had to place themselves under a new Masonic banner.

How indeed the Grand Conclave of Knights Templar explains the fact of their styling themselves the "Grand Conclave of the Royal Order of H. R D. M. K. D. S. H. Palestine," as expressed in the circular letter of their Grand Chancellor, I am at a loss to imagine, and doubt very much if that excellent functionary could throw any light on the authority of the Grand Conclave to assume those mysterious letters, which if they have any meaning, refer to some of the higher degrees of Masonry as practised in France and America, and which belong to a Masonic system called the "Rite Ancien et Accepté," under the chiefs of which rite the Grand Conclave, if they profess to practise any of those degrees, must of necessity place themselves. It may then well be asked, by or upon what authority is this regulation founded, that none but Royal Arch Masons can be admitted into Encampments of Knights Templar? I believe the answer will on inquiry be, None, except a practice of recent date, founded on ignorance and originating in the decadence and desuetude of the Order, unadvisedly and imprudently revived with the revivification of the Order, and now attempted to be perpetuated as a statutory regulation, aided and enforced by the power and influence of the Grand Conclave, which may, if evil counsel should prevail, now render permanent what will assuredly prove in the result detrimental to the best interests of the Order.

The next question is; is it reasonable and prudent to attempt to perpetuate this regulation, said now to be in force according to the practice of the Order in England? It may here be observed, that the Order of the Temple is in a different position in this country to that of the same Order in France, Scotland, and Ireland,* owing to the different character of the Masonic system here, from the systems in use in those countries respectively. I shall defer to a future communication any remarks on this head, and confine my observations to the point particularly in question in this matter, the connexion between Freemasonry and the Order of Templar Knighthood in this country.

The Order of Christian Knighthood called the Order of Knights Templar, has been in this country so long and so intimately mixed up and connected with Freemasonry, that it may be conceded that it might well be a question with the Grand Conclave whether they could at the present time prudently attempt to restore the Order to an independent position, even if there did not exist legal obstacles in the way of such an attempt; though not only has a similar attempt very recently been made, but according to report successfully carried out in Scotland, where the Order has been revived and placed in a position independent of though still in friendly alliance with the Masonic body. As however it is probable that for centuries, perhaps since the bull of abolition of the Order by Pope Clement in A.D. 1312, the representatives of the Order have been members of the great body of Freemasons, a society with whom the Templars are supposed to have been connected even before the fall of their Order, it seems not unreasonable that the Grand Conclave, the present rulers of the Order, should in the state and under the circumstances in which they now find it, hesitate suddenly and at once to dissolve that ancient intimate connexion, amounting almost to an incorporation, and replace it by a relation of merely fraternal alliance. In this view, regarding such a provision as temporary only, and intended to serve as a bulwark and security to the Order until the time should arrive when its permanent separation from Freemasonry might safely be carried into effect, the Grand Conclave might justify their proceeding in so far as requiring that all candidates for admission to the Order should possess the Masonic degree of Master Mason. However desirable it may seem to those who are somewhat enthusiastic in their admiration of the Order of the Temple, that it should be entirely separated from Freemasonry, it is clear that to accomplish such an object much forethought and consideration would be required, and the way must be previously well and carefully prepared. To require as a qualification the Master's degree, is therefore perhaps at the present time a reasonable and prudent course in the Grand Conclave. But to go further than this, and require the possession of the Royal Arch degree also, is a step in the wrong direction, and only rendering it more difficult at any future time to unravel the tangled web which now binds together the two Orders of Masonry and Christian Knighthood. As Royal Arch Masons, the members of the Grand Conclave may be desirous of enforcing a measure well calculated to foster and support that not very authentic or legitimate piece of Freemasonry, but as Knights of the Order of the Temple, acting as rulers and governors of that ancient Order, it is their duty, and ought to be their endeavour, to prepare the way for the attempt at the proper time to raise it to an independent position of its own, instead of more firmly binding it to the wheels and dragging it after the car of Masonry.

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* Not as to Ireland.—Ed.

THE KNIGHT OF SAINT JOHN.

ON THE NIGHT SCENE OF HOMER.

As when the stars in heav'n round the clear moon
Are beaming beautiful; when every wind
Is hushed, and all the heights, and mountain peaks,
And groves are seen; while from below expands
The boundless firmament revealing all
The stars, and gladness fills the shepherd's heart.
So numerous appeared the Trojan fires
Between the fleet and Zanthus, and before
Troy's walls illuminate. A thousand fires
Were burning on the plain, and by each blaze
Sat fifty warriors. By their chariots stood
The coursers champing barley white and oats,
Waiting the coming of the fair-throned morn.

In Christopher North's attractive critique upon Sotheby's translation of Homer, we find that a disputed meaning is attached to verses 554, 555 of the 8th Iliad, in the famous night-piece, and which are thus literally rendered by him of the North:—

> "The unmeasurable firmament bursts (or expands) from below,
> And all the stars are seen; and the shepherd rejoices in his heart."

Taking this transcript by the modern Athenian to be all one with the ancient Greek, what image, we would ask, does it present to the reader's mind? To us, who profess not to be either critics or commentators, but obedient to our natural perceptions, it seems, and has always so seemed, to mean nothing more nor less than the apparent revolution of the stars by the earth's rotation, by which the immeasurable firmament appears to expand or burst from below the horizon, and all the stars and constellations are seen, pressing upwards, as it were, and disclosing successively new numbers. Thus, it seems to us, would the whole Homeric hemisphere pass in review before the shepherd. Christopher, however, accounts for this bursting or expanding of the firmament from below, and the consequent panorama or vision of *all* the stars, by conjecturing that at first there were only a *few* stars visible around the moon (crescent, or "round as my shield," for that too is a disputed point), but that by degrees the winds, which at first were still, began to blow, and break up the clouds, opening a new reach of heaven upwards, until the whole sky became clear, and *all* the stars were seen.

With great deference to the Crutch-shaker we do not see any necessity for having recourse to such a supposition, when the passage can be explained in the plain and, we think, natural and obvious acceptation given above. Besides, there is the decided and decisive silence of the poet about clouds being seen, or winds being heard; nay, we have his express assertion that there was not a breath of air at the time. True, the description may refer to an entire night, as we believe it does: but we are warranted to infer that it was a "windless" one throughout—no temporary cloud—shading, as the Professor, with his pencil dipt in the inspiration of his native skies and mountains, would, however picturesquely, invest the scene with—but one clear, cloudless, bright, blue sky all night, revealing every sign and every star to the gladdened shepherd's eye. And well that shepherd knew that he could not see all the constellations at once, that the Hyades and Pleiades would appear before Orion and Sirius; and so with the other signs in their successive expansion and array, bursting from beyond and below the boundary of his visible horizon. For he knew

> "The starry lights that heaven's high concave crown'd;
> The Pleiads, Hyads, with the northern team;
> And great Orion's more refulgent beam,
> To which, around the axle of the sky,
> The Bear revolving points his golden eye,
> Still shines exalted on the etherial plain,
> Nor bathes his blazing forehead in the main."
>
> POPE'S ILIAD, b. 18.

We should not wish to weaken by extension the position we have taken up, but we think that a consideration of the question, why was the shepherd so glad at seeing all the stars? will tend further to strengthen our construction. Did he rejoice, then, merely because he saw all the stars visible above him at any particular moment—for example, after the supposed clarification of the heavens by the breaking up of clouds? No. He had often looked up and admired, but there was no occasion then for his special wonder or ecstacy. He had no complete assurance as yet that this appearance would last. It might have stormed and darkened before another star had set, or another arisen. But when at last he saw sign after sign appearing, while others disappeared, "expanding to other stars another heaven," as Sotheby says, and which Christopher himself pronounces to be the very "vision seen by Homer;" then, indeed, his "assurance became doubly sure," and he felt a professional satisfaction that there would be a continuance of clear, fine weather, a succession of sunny days, and starry or moon-light nights. For it was not the mere view of the starry heavens, *per se*, that so gladdened the shrewd though simple shepherd's heart, but also something of a selfish or utilitarian sentiment, mingling with his astronomical enthusiasm, and regulating his natural disposition to star-worship.

A more difficult question to solve than what has been noticed above, is that which has been started, viz., what object on earth was the moon meant to represent, shining among the many stars? The stars resembled the Trojan night-fires, but there was no great central fire to mate with the moon. Query, might it not have been meant to resemble Troy-town, which, we are informed in a previous passage, was *illuminated* in all her hearths and houses, to throw farther light upon the subject-plain, or prevent surprise? Shining on high from her lofty position, overlooking the watch-fires, the city might in some sense be likened to the moon amid the lesser lights. But it is perilous tampering with such splendid pictures. Behold the master-piece—admire, but touch not.

Though the celebrated paraphrase of Pope must be in every one's recollection, we have ventured to prefix a plain version, to recal reminiscence of the severer simpler text. A characteristic specimen of Pope's treatment of the original occurs in his rendering of the very passage in question:—

"A flood of glory bursts from all the skies."

TOXOTES.

DISCOVERY OF THE CENTRAL SUN.

As astronomy, we are told, was one of the principal sciences taught and studied by the ancient Freemasons—more particularly by Pythagoras, who secretly instructed his disciples in the true theory of the solar system, long afterwards adopted and demonstrated by Copernicus—it may not be out of place in these pages to enter the record of any great discovery or new doctrine connected with the science. And though the recent researches and results obtained by Le Verrier be among the most important and wonderful in the annals of astronomy, yet we give a place here to the recent investigations of Dr. Maedler, as less known, though in some respects perhaps not less extraordinary.

In December 1846, Dr. Maedler, director of the observatory at Dorpat, announced that he had arrived at the discovery of the great central point, round which the universe of stars, our own sun and system included, is revolving. To use his own words—"I pronounce the *Pleiades* to be the central group of that mass of fixed stars limited by the stratum composing the Milky Way, and *Alcyone* as the individual star of this group, which, among all others, combines the greatest probability of being the *true central sun.*" We must refer to other sources for the train of reasoning and detail of facts by which the laborious observer arrived at this conclusion, based originally upon the researches of Sir William Herschel, who found that the solar system was approximating to the constellation Hercules. Dr. Maedler further finds the distance of the great central star, Alcyone, to be thirty-four millions of times the distance of the sun, or so remote that light requires a period of 537 years to pass from that centre to our sun; and, as a first rough approximation, he deduces the period of our sun, with all its train of planets, satellites, and comets, about the grand centre, to be 18,200,000 years. The author of this theory declares that he will yield it on the condition that one single star can be found by any astronomer within twenty or twenty-five degrees of his grand centre, in which a well-determined motion towards the *north* exists. His theory indicates that the proper motion of all stars thus situated must be towards the *south.* His conclusions have been the result of many years most laborious calculation and observation, and they are as yet too recently promulgated to ascertain what proportion of weight they may have with astronomers in general.

THE YOUTH'S VISION.

As I was meditating over the lettered page, "the iron tongue of midnight tolled" the hour of twelve. Startled at the advancement of the night, I hurriedly retired to my couch, and while wrapt in balmy sleep, methought the picture of my future life passed in a perspective view before my gazing eyes.

I was bending my wearied steps up a steep and rugged hill, whose summit in the "cloud cap'd top" was lost; and I observed that my path on each side was impeded by obstacles in appearance most appalling, almost, indeed, preventing any farther progress. These most hideous reptiles, for such they appeared to be, darted at me their forked tongues, and with fiery looks watched my motions, seeming determined to resist the desire I expressed to reach the pinnacle of the lofty height above me.

While hesitating whether to retrace my inauspicious path, or with renewed courage and persevering ardour, try once more to gain the portal of the "dome crowned temple," planted on the steep aloft; a voice, sweet as the gales of Elysium bowers, struck upon my almost deafened ears.

"Mortal!" it exclaimed, "long have I surveyed thy tedious progress, and with feelings that your fellow-mortals do not possess, to your rescue have I flown; the dangers with which thou art encompassed, cannot be overcome but by the help of a superior power, to whose service thy life should be in gratitude devoted."

At the sound of so much excellence, my thrilling soul was filled with fortitude and resolution to commence the struggling combat, but was deterred by the motions of my Mentor; for, having ceased to speak, he seized the heads of those infernal monsters, and slew them with resistless strength.

I stood gazing on in mute astonishment at a scene in which I yearned to take a part. The angelic being seemed to dive into my inmost thoughts; for, turning to me, he said, placing an instrument of destruction in my hands similar to a rifle, "Thou beholdest yon treacherous reptile, coiling on the branches of a sycamore tree, that one above all others stays your advancing footsteps." This roused my indignation to avenge the unjust injury; therefore instantly levelling the piece, I fired, and from the noise of the percussion awoke—the monster falling.

Moral.—In endeavouring to elucidate the preceding dream, I am induced to suppose the rugged hill represented the path of life, and the serpents, those numerous enemies in the form of envious slanderers, whom we encounter in our progress through this transitory world, and who often, under the sacred name of friendship to our faces, pretend to serve us, but in reality, from envy or malice, endeavour to frustrate all our schemes and future hopes by calumnious and invidious reports, rendering it impossible ever to trace their source, from the subtle and flagitious manner in which they are propagated. The appearance of the celestial being at so critical a juncture, is a convincing demonstration, that a wise and just God watches over us, and that a sincere reliance in his power will always extricate us from the most perilous and pressing dangers.

H. R. S.

Nov. 22, 1824.

COLLEGE MUSINGS.

BY LITHOURGOS.

THE IDLER AT PARIS.

(*Continued from page 285, 1846.*)

CHAPTER VIII.

MID-DAY I embarked on-board the steam packet to cross the straights of Dover. My eyes cast a wistful look on the fast receding shores of my native land, whilst quitting them for the first time in my life to visit a foreign shore; but the swift speeding vessel soon entering the harbour of Calais, my thoughts were quickly diverted into another channel. This is a strongly fortified place, and the numerous barriers one had to pass through in reaching the hotel, the importunate services of Le Commissionaire, and the sort of *rubbing down* at the Custom-house, were impediments to the free exercise of the limbs, rather astonishing to the impetuous spirit of youth, unaccustomed to such fetters upon his motions.

Sleeping one night at Calais, I pursued my route to Paris par Boulonge, Abbeville, and Beauvais. One incident at Calais wonderfully amazed me. I happened to stroll into the cathedral; the priest was performing mass, and in the middle of the ceremony the doors were thrown open, and in marched an entire regiment of the garrison, with drums beating and colours flying, and when within a few yards of the altar they halted, ground arms with a prodigious noise, and reverently bowed the knee at the elevation of the host. The scene had a strange mixture of the sublime and the ridiculous.

* * * * * *

Well-a-day! as old Dominie Sampson would say, "pro-di-gi-ous!" Already one month at Paris contrary to a vow—not registered in heaven—but seriously made previous to leaving home, only to stay one brief fortnight. And such a *plucking* too! One vow I religiously keep, never again to enter Frascati! Four thousand francs at a sitting! no joke, youngster. But my fickle, wayward indetermination deserved it.

Ye gods and Stygian shades! Fool that I was to be cozened by a greater, though an older fool! Where are those airy castles, those enormous winnings, those irresistible, invincible systems, based upon the nicest calculation? crumbled into dust, all, all evaporated into empty—faugh! I have no patience with myself for idly listening to such schemes of moonshine speculation. The master was an ass, and his dupe a dolt. It was aggravating enough to lose the money—more galling to reflect how wastefully forfeited! But, by my troth, as Asmodeus swears, enough of it. I shall balance the loss with experience, and in the end it will turn out a profit.

* * * * * *

A renewal of my old complaint, the cacoëthes scribendi, has this dull morning prompted me to take up my pen, and pursue my original object! Here a puzzling query starts up: What was the original and primeval object of this journal? Mercury, thou god of invention, lend me thy ears! I come to reveal myself to myself. Was it rational? Doubtful. Was it irrational? No. Ergo, it was neither rational nor irrational. So much for the guiding rod of logic in the discovery of truth! So much for the perspicuity of syllogistic reasoning!

Pri'thee take a moral, young fellow, though from this brief episode in the drama of a young man's life, thrown upon the world's waters without any Mentor, but that which grace or a good heart might furnish to save him from being swallowed up in its numerous most insidious quicksands.

The vice of gambling cannot be too severely deprecated. It is a propensity of the most dangerous and subtle character. It is not alone the ruin of estates and property that is involved, but the sure contracting of a habit endangering the permanency of every moral attribute. Such is the conviction of him, who suffered himself no longer to be associated with such infatuated folly than he thought it necessary for the study of mankind. Bethink thee, young man, who reads this passing thought, he who now speaks to you speaks somewhat feelingly. Like one who has descended into the regions of fabled Pluto, and returns to tell the perils and hazards of the way, and the tortures and sufferings of the unhappy victims doomed to dwell in those cimerean abodes of wretchedness and horror; so he warns the inexperienced—uninitiated—raw, green, sanguine youth—to pause ere he make a *debût* at the gaming table, and learn the unequal hazardous odds it is determined he shall run to win, the oppressive torture of the mind to be endured in either gaining or losing, the despair created in losing yourself, or in them of whom you win; the pallid, haggard looks of most around you, who oft stake all, body and soul, on the last card, and then go forth to die by their own hand; the thousand indescribable evils which this hideous passion reveals to the contemplative eye, and if he possess one grain of understanding, he will take this practical caution in good part, and, if committed, without a moment's delay retrace his dubious steps; but if not, vigilantly avoid all such destructive demoralizing haunts. Unwittingly I am grown serious. But, indeed, serious things require serious consideration. This is a theme of vital import It constitutes the preservation of families and of nations, deserving the attention of the wisest legislature. Perhaps had success attended my play (if success be ever permitted by the managers in the long run, whatever may seem to be your luck at first), I might have been tempted to have hazarded higher stakes. There is the danger to a neophyte. He wins trifling amounts; grows bolder by his success, *designed* by those whose eyes he does not perceive are watching him. At last, in feverish excitement, he lays upon the table a goodly sum, which is *grabbed,* his colour losing, of course, and in madness he becomes a ruined beggar, or a desperate suicide. O horrible life! Society would rise as one man, and put down those dens of rapine and iniquity, could they see and feel what I have seen and felt while visiting the most polished and gorgeous saloons. What must be the character in scenes of inferior note. The nature of the misery I beheld so disgusted me, that I made a vow, never during the residue of my life to touch a card. As an amusement it is trifling—as a *business* it is adventurous. Cards were originally invented for the pastime of a royal idiot, and are capable of affording no substantial satisfaction to the mind of a sensible individual.*

* * * * * *

Midnight is the hour for reflection and meditation. At that solemn period of the solar day all nature seems hushed in tranquil slumber, while nought is heard to disturb the pensive serenity of the night but the rattling through the street of some distant vehicle conveying perhaps its dissipated owner from the bustle of some festive revel to a sleepless agitated couch. At this dread hour what fitful reveries flit athwart my brain! What strange events the passing day has brought to life! What griefs! What strifes its moody beams have witnessed! A curse rest on the soul of him who first invented gaming! How shall I mourn over the weakness, the rashness, the folly of a ——— who, disregarding all natural sense, all social decency, all honourable feeling, could meanly stoop to insult a ——— disabled by the ties of nature and of duty to defend himself from brutal outrage. Ah, lucre, filthy lucre, thou sower of the dragon's teeth, thou stirrer up of bitter ire, and fierce dissension, how paltry is thy recompense when weighed against the meannesses some submit to in acquiring thee!

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* Since the above was written the government of France has wisely shut up the numerous gaming houses in Paris. A very patriotic act, as formerly a considerable revenue was derived from them.

* * * * * *

Did mine ears deceive me? or was it but the delusion of a dream? Would to heaven it were a dream! Alas, it is too true—the indignant throbbing of my heart replies! My character odiously stigmatised—my honour grossly impeached—my filial esteem attributed to mercenary motives—my whole conduct arraigned with the most opprobious epithets—yet ring loudly in my ears pealing a doleful truth to doubting incredulity.

The inquiry which instantly suggests itself is, did I merit the tirade of abuse—the violent and brutal attack—which was made on my finest feelings? No, Conscience wholly acquits me of any malicious view in protesting against the liberty that had been taken with my name to assist the circulation of a document whereby my reputation might ultimately be sullied. Nothing, therefore, can justify those ill-timed virulent censures; nor shall they be forgotten to the latest hour of my existence, nor the confidence they have helped to forfeit ever be restored. My immediate determination is to quit this inauspicious city and my evil genius with all his nefarious chimeras, to the keen remorse of a distracted mind and the perpetual condemnation of the "still small voice within."

* * * * * *

This morning found me ardently expatiating upon the immorality of gambling. Now a fresh topic presents itself to illustrate the foibles of anger.

The mind of man under a state of violent irritation becomes, as it were, ignited by the smallest spark of opposition, and, like the sudden explosion of a magazine of combustibles, blazes forth with all the impetuosity and terror of ungovernable rage. I know not if the remark has ever been made before, but a man in a state of intoxication and a man under the influence of passion are much in a similar condition. In each case the individual loses the power of reason, giving utterance to whatever rises uppermost in his thoughts, From this circumstance I contend that a man, in either state, will most probably speak the real sentiments of his heart; and truth, spontaneous truth, will involuntarily burst out unrestrained by the check of cool, calculating reason. The judgment of the mind is necessarily relaxed, interest and selfishness for the moment lose their sway, and the victim of either passion, be he drunk or mad, rashly offends, unconscious of the irreparable mischief he has committed against his own interest, until sober reflection reveals the painful sequel, by thus prematurely, though unintentionally, opening the eyes of the deluded party to the real opinion entertained of him. Thus the miserable wretch not only exposes himself to the scorn and pity of the person whom he designed to cajole, but also perhaps, be forced to endure through his passionate ebullition of candour and openness of mind, innumerable privations and distresses, rendered doubly aggravating from the sensation that they sprung out of his unpremeditated, undesigned, intention to disclose the truth.

* * * * * *

It would puzzle a conjuror to divine what share of happiness is allotted to a being who, like myself, rarely tastes it in any large or lasting proportion. Here I am still at Paris, contrary to my own wishes, with the prospect of academical duties coming fast upon me, but feeling almost incompetent to meet them, doling away my time in slothful inactivity. Upon my faith, the contemplation of fresh literary labours with the downright certainty of having to overcome many obstacles in prosecuting my future profession perfectly enervates me, annihilating every latent effort to throw off this indolent lethargy. Indeed, I have partly formed a resolution to invest the remnant of my fortune in the purchase of some classic retreat where I can shut myself up, sequestered from the empty professions of a deceitful world, and enjoy the unsophisticated innocence of rural simplicity and the taciturn communion of my books.

(*To be continued.*)

FREEMASONRY IN THE IRISH COURTS OF LAW, 1808.

At the assizes for the county of Tyrone, held at Omagh, an action was brought by Alexander Seton, Esq., a Barrister-at-law, against a Mr. William F. Graham, of Dublin, and which was tried before Judge Daly and a special jury.

The declaration was opened by Counsellor T. Macklin, who stated that the plaintiff brought his action against the defendant for defamation, and the publication of three libels;—the first, a resolution, dated 2d April, 1807, of the Grand Lodge of Freemasons in Ireland, stating, that Alexander Seton had been expelled the Grand Lodge and Masonry in general; the second, cautioning the Brethren against receiving or sanctioning certificates signed A. Seton, dated since 1st May, 1806, as he had not held any office under the Grand Lodge since that period; and the third, being the resolutions of the Grand Lodge of England, dated London, September 2, 1807, stating that the Grand Lodge of England would not on any account receive or acknowledge any certificate issued by or under the hand of the said Alexander Seton, dated any time subsequent to the 5th of June, 1806, nor should any person, by virtue of such certificate, be thereby received into any Lodge under the Grand Lodge of England. The plaintiff laid his damages at £2,000, and the defendant pleaded the general issue.

The case was stated on the part of the plaintiff by Counsellor Rolleston, who at great length expatiated on the injury done to the character and property of the plaintiff, by thus stating to the public his expulsion from so ancient and respectable a society, and the natural ignominy and disgrace that would attach to his character, if the jury did not in damages prove to the country and to the society the falsehood of such a charge, and which only could be done by their verdict. The learned counsel also stated, that by this action the right of the plaintiff would be proved to the situation of the Deputy Grand Secretaryship to the Freemasons of Ireland, and thereby instruct the members of the Order where they ought to apply for such Masonic documents as they had occasion for, the defendant having assumed upon himself the situation, and thereby claiming the fees that were attached to the office, and also in that right publishing and circulating the libels on which the present action was founded. The plaintiff then proved the publication and circulation of the alleged libels, and, after the examination of several witnesses, closed his case.

The learned Judge then intimated his opinion that the plaintiff should be nonsuited; and the plaintiff having stated his determination to appear, and not submit, but leave the question to a jury of his country, the defendant's counsel declared, that out of respect to the Court, they would not state any case, nor call any evidence.

The Judge, after a most able and eloquent charge, and having gone into every minutiæ of the evidence, directed the jury to find for the defendant.

The jury retired, and, after some consideration, brought in a verdict for the defendant, with sixpence costs, thereby allowing the right of the Grand Lodge, and the justness and propriety of publishing the expulsion of its members, and clearly ascertaining the defendant to be its proper officer.

Common Pleas, Dublin, 1808.—*Alexander Seton, Esq., Barrister-at-law* v. *William Francis Graham, Esq.*

This was a motion on the part of the plaintiff, to set aside the verdict had for the defendant, at the last assizes at Omagh. On the report of the Right Hon. Judge Daly, who tried the action, it appeared that the plaintiff had declared, in the situation of D. G. Secretary to the Grand Lodge of Freemasons in Ireland, for the publication of libels, stated to be circulated and published by the defendant, to the following effect—among others, "Grand Lodge of Ireland, Thursday, April 21, 1807; Resolved, That Alexander Seton be expelled this Grand Lodge, and Masonry in general." And that by evidence given on the part of the plaintiff, the action was brought more to try his right to the office of Deputy Grand Secretary to the Grand Lodge of Ireland, than anything else. The other libels alleged to be published, were the subsequent acts of the Grand Lodge of England and Ireland, confirming such expulsion of Mr. Seton. The learned Judge in his report, which was very full, and embraced the entire of the evidence given by the plaintiff, stated his opinion, that the plaintiff ought to have been nonsuited; but the plaintiff having directed his agent to appear, and not having done so, he had directed the jury to find for the defendant, the plaintiff's evidence not supporting his declaration. The Court, on hearing the learned Judge's report, did not conceive it necessary to call on the defendant's counsel; and after hearing for a considerable length of time counsel for the plaintiff, Lord Norbury was pleased to declare his opinion as follows:

That the action, on the part of the plaintiff, was a mere contest for office, a scramble for emolument, and appeared so by the declaration and evidence that the plaintiff's refusal to be nonsuited was an indiscretion; that if the publication were unnecessary, and not according to the duty of the defendant, that then it would be a different case, and that it ought to be left to the jury; that the right to the office was the matter in contest, and that the Court had not any right to interfere; that the plaintiff stated the society to be of a very great length of standing, being upwards of seventy years' old, that it therefore had a right to act as it thought proper; but it appeared that the several publications were distributed, and sent to the different Lodges of Freemasons in Ireland, as information to that body, by the defendant, Mr. Graham, who was then the officer of the Order; and that nothing in the case was to be left to the jury, but whether the defendant did, as directed by the Order, in his situation, and that it appeared he only communicated the publications to the Order in that light; that the society was regulated by its own laws, and that the plaintiff might have resorted to it for relief, if he had thought proper; that the plaintiff had set up the institution and the laws of it, and on them grounded his case; and that if the Court believed him, they would state he had no right to the office; that under these circumstances the Court would not disturb the verdict, and that the Judge's report was correct.

Judge Fox, in observing on this case, stated it to be a very novel one, that it was an action for defamation: after stating the first count in the declaration, he observed, that if a man defamed a character, not called on by his office to do so, it was libellous; but that this case would not stand that test. He referred then to the publication, which was as follows:—"Grand Lodge of Ireland, Thursday, 2nd of April, 1807. Brother John Leech, Esq., Grand Secretary, informed the Grand Lodge, that pursuant to their order made on the 5th of March last, he had demanded the books and other muniments, the property of this Grand Lodge, to be given up by Brother Alexander Seton, late Deputy Grand Secretary, which demand had not been complied with: Resolved, That Alexander Seton be expelled this Grand Lodge, and Masonry in general. Alexander Jaffray, D. G. M. John Leech, G. S." That the publication contains more than is set out on the face of the defendant's declaration; that by it, it applied that the cause of the expulsion was for not giving up the books of the Order, and that in consequence of the plaintiff's disobedience, he was expelled; that it could not be contended that it was libellous, if a man acted contrary to the society he was a member of, and was expelled that society, to state the fact; and alluded to the case of expulsion of a member of a club, for not paying his subscription, and the publication and distribution of it among the members; that the special damage was laid in the plaintiff's declaration, it was not material, it appearing the publications were made in discharge of the defendant's duty, that it could not be therefore taken as a libel.—[Here he compared it to the case of Sir John Carr, tried not long ago in England, and said, you might extract libel out of holy writ, if you stopped at particular sentences, and not take in the whole context.]—That it appeared by the plaintiff's evidences, that the defendant, Mr. Graham, acted as a Mason and Secretary to that body; that he took the order of expulsion from the Chair, and then published it; that it was his (Mr. Graham's) duty to do so; and that the business of a society could not exist if it were otherwise; that it could not be looked upon as a libel, being within the sphere of the person doing it, and that therefore no action could be sustained for it; that the declaration was not sustained by the publication; that no publication appeared out of the Order, and that the publications distributed appeared necessary; that therefore the verdict ought to stand, and the cause shown by the defendant be allowed with costs; thus ascertaining the right of the Grand Lodge of Freemasons in Ireland to expel the members who act contrary to their order, and proving the defendant, William Francis Graham, to be their Deputy Grand Secretary.

Mr. Justice Fletcher.—"I concur in opinion with the rest of the Court."

ANECDOTES.

It is not our business to discuss the propriety or illiberality of making invidious distinctions, but merely to dole out for the amusement of our readers such anecdotes as may appear to be authentic, and at the same time interesting. With this prelude we give the following.

Cantabrigianea.—As you egress from the gate leading out of Neville's Court, Trinity, into a beautiful avenue of horse-chestnut trees, the spire of a village church (distant about three miles from Cambridge on the St. Neot's road) is seen, forming an unique *coup d'œil* to the vista: "That spire appearing at the end of this long walk," said the late Professor Porson, walking with a friend there one day, "reminds me of a long fellowship with a church at the end of it."

Among other *on dits* it is reported, that when a certain celebrated architect went down to Cambridge for the purpose of making a survey of some repairs required to be performed in the roof of the hall of Trinity College, Professor Airy was appointed to attend him. Accordingly our learned mathematician accompanied the *professional* gentleman to his survey, and while the examination of the decayed parts was going on, the professor suddenly suggested a *plan* to overcome a difficulty in the construction, which appeared insuperable to the *architect*. "Well, Mr. ——, don't you perceive my design? See how, a beam placed in *that* direction *must* suffice to support *that* portion." "Really, sir," replied the architect, "though I dare say your idea is correct on *mathematical principles*, I confess myself unable to *comprehend* it." "Then," answered the professor drily, while going out of the hall, "I pity you!"

Sidney Walker's last.—The fame of this gentleman in scholastic lore and literary eminence was not confined to the precincts of Alma Mater. Sidney Walker, walking with a friend, proposed to relate to him a fable of his own imagining. His friend of course replied he would be very happy to hear it; whereon he began. "A rich man strolling on the sea-shore saw a little fish swimming and staring at him. 'Why do you stare at me, little fish?' said the rich man. 'Surely a cat may look at a king,' the little fish replied. Moral—The rich man ate up the little fish." To elucidate this quaint effusion it may be remarked, that the worthy gentleman was compelled to *vacate his fellowship*, because he would *not take orders* on account of some *conscientious objection to subscribe* to the "Thirty-nine Articles!"

Porson one day entering the front gates of Trinity College, observed a large hog wending his way with a significant grunt towards the stately portals. The professor making up to the beast gravely "doffed his cap," and saluting it said—"I fear, sir, you have made a mistake; next door, I should presume, is your direction," pointing to St. John's College.

Lord Byron when at Cambridge was in the habit of keeping a bear tied up in his room, which was a cause of great offence to the *big-wigs.* On his lordship quitting the university, he left his animal still tied up, with a message to the fellows of his society, suggesting "that if they permitted bruin to continue there long enough, he would be sure to obtain a fellowship." LITHOURGOS.

MASONIC.*—Another Brother who was present, but whose name I do not remember, in the course of the evening related the following anecdote, which he had from a Brother of New Jersey, who had been present as a captain of infantry, under the command of the late Grand Master, Gen. Lewis, at the capture of Fort George, during the last war. "The British troops had been informed that orders had been given to the American soldiers, to give no quarter. This probably had been done for the mere purpose of inducing them to fight with greater desperation, and to prevent desertion. After Captain Arrowsmith's company had landed and formed, he led them to the charge. The British troops retired as the Americans advanced, leaving a young officer wounded directly in the line of Arrowsmith's company. As they approached he arose on one leg (the other was broken), and attempted to get out of their way, believing they would bayonet him if he did not; but unable to accomplish his purpose he fell, but turning to them as he sat on the ground, he gave the soul-thrilling appeal of a Mason. Captain Arrowsmith described his feelings at that moment as the most extraordinary he had ever experienced. I felt, said he, as if the hairs of my head stood upright and held my hat off my head. The Captain however immediately called out to him, 'Don't be afraid, my brave fellow, you sha'n't be hurt.' He ordered his men to pass line, and as they did so, the young man begged him to send him a surgeon. Soon after he saw a surgeon, and informed him that a friend of his, with a red coat on, lay wounded in the rear near a certain bush, and requested him to attend to him, which was immediately done. Arrowsmith was wounded in the head during the battle, and soon afterwards laid by the side of his friend with the *red coat*, where they had time to cultivate an intimate friendship, which lasted for many years."

[An esteemed Brother, at the close of a letter recently received from him, gives us the following anecdote, which we think worthy of preservation.—ED. A. M. R.]

"P.S. My dear Hoffman—the following anecdote has been related to me within a few days. The individual from whom I received it is now an old man, about sixty-one or sixty-two years of age. He says, in the year 1805 he shipped as a *lad* on board a vessel called the Rover, belonging to St. John's, owned by Hugh Johnson, Esq., and commanded by James Holley, and were bound to the bay of Hondurus, from Kingston to the island of Jamaica. That one night about the middle watch, they were surprised, overpowered, and captured, in almost as short a time as it took him to relate the same, by a French privateer. All hands were taken on board the Frenchman, and the vessel and crew plundered, and made prisoners. The moon at this moment burst out in unusual splendour, and they could observe all that was going on upon the quarter-deck; and it appeared to him and the others, that the privateer's captain was questioning their captain as to what his vessel had on board. When, after a short time, they approached each other, made some signs, and at last they were locked hand in hand. He, as well as the others, thought they had found in each other some long lost friend. At all events, a few hours afterwards, everything was returned that had been taken, and the vessel delivered to the captain, and they who had been the greatest enemies but a few hours before, now parted with the greatest apparent reluctance. *They were Brother Masons!* This old gentleman, whose name is Williams, immediately on hearing the true cause of this occurrence, resolved and became a Mason the first opportunity afterwards, and relates this with pleasure, as being the cause."

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* "American Masonic Register," Dec. 1844.

TO THE EDITOR.

St. John's Lodge, No. 95, Sunderland, Feb. 27, 1847.

Respected Sir and Brother,—In my last communication I promised to write you upon the Royal Masonic Benevolent Annuity Fund, as soon after the Provincial Grand Lodge of Durham had been held as I could, and I now redeem my promise, although rather late I hope it will be in time for the next Quarterly.

Shortly before the Provincial Grand Lodge was held, the St. John's Lodge sent a circular to each Lodge in the province, of which I inclose you a copy;* four of the Lodges answered the circular most satisfactorily; and of the two Lodges in Sunderland, the one had been a liberal contributor to the charity since its formation, and the other has now become equally so.

After the regular business of the Provincial Grand Lodge was finished, the subject was brought before the meeting, and I was most ably supported in pleading its cause by Bro. French, of the Borough Lodge, Gateshead, and have no doubt but that the result will be a much more liberal support to that excellent charity than it has hitherto received from the province. Indeed, respected Sir and Brother, I believe that if all the Lodges in the country had copies of the rules and regulations, and if they all knew that there was such a very great number of provincial Masons receiving relief from its funds as there is, it would be much better supported by the provinces than it is, and that there would be no attempt made in the country to establish local funds for the same purpose. I feel confident that "union," upon this and every other object, is real strength, and that isolation is weakness and death. The contemplated provincial annuity societies may flourish, and, like all other friendly benefit societies, will flourish for twenty or thirty years, at the end of that time there will be so many applicants for relief, that their reserve funds and subscriptions put together will not be able to meet the demand, they will be broken up, the funds divided, and some of the oldest members, after having subscribed twenty or thirty years, hoping that if they should need it they would have something to assist in making the evening of their days comfortable and happy, will find themselves miserably disappointed. For the truth of this statement I beg to refer my country Brethren to the history of all the life clubs they know in any part of the country they choose; they will then, I think, agree with me, that if the funds of the Royal Masonic Benevolent Annuity Fund of the Grand Lodge are fairly and justly appropriated, it is the best society they can join; the rules of the society are, or ought to be, in their hands; if there is anything in those rules which wants amendment, if their opinions were fairly and candidly stated to the Committee of Management, no doubt but they would meet prompt and courteous attention.

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* Vide proceedings of the Annuity Fund.

Trusting, Right Worshipful Sir and Brother, that these few lines may have the effect of inducing those who are more influential, both by their stations in Freemasonry and their talents, to devote their abilities to this good work. I am yours, faithfully and fraternally,

GEO. WATSON.

TO THE EDITOR.

DEAR SIR AND BROTHER.—As one present on the memorable 3rd of March, 1847, I must congratulate the United Grand Lodge of England on the signal defeat of an oligarchy, that has for some time caused serious inconvenience, and even, by its unmasonic attempts, threatened to compromise our existence as a body. That oligarchy now, however, can no longer "fight behind a mask"—it has exposed its own leprous state—it must seek a prophet, and, like Naaman, be directed to wash in the waters of Jordan, ere it can be trusted. You may remember that scarcely three years have passed since an attempt was made to convert the Fund of Benevolence into a fund to be at the disposal of this very oligarchy (*proh pudor!*) that attempt was signally defeated by a rallying. This renewed attempt, however, has something so revolting in it, that I trust the fullest possible exposure will be given to the circumstances. The fair fame of an English gentlewoman has been, I grant, nobly redeemed by the chivalry of Masons—but the snake is scotched, not killed—and the case will, I hope, be given in every essential particular, so as to avoid paining the feelings of the estimable lady who has been thus unwarrantably harrassed, and yet, at the same time, to teach her malignant opponents that their sin is rank offence against the law of God and man.

FIDUS.

TO THE EDITOR.

Colchester, Feb. 1, 1847.

SIR,—I am very glad to see in your last number the inquiry made by "A Tyro," Liverpool. It happens to be a case *exactly* similar to that which induced my inquiry some time since. It is an opinion I have always had, that none but a *Past Master* could conduct the ceremonies of initiation, passing, or raising, and have always expressed it to the *dignitaries* of our Lodge (No. 59), but hitherto it has been disregarded. Now, in order to carry out our *constitutions fully and strictly*, may I ask the favour of you—whether the reply is gathered from the constitutions, and where? or whether it be a *by-law* belonging to the Board of General Purposes? for that seems to be the point at issue; for though they admit to a certain extent that *courtesy* to the *Past Masters* ought to be observed, yet they reject my intimations, on the ground that it is no where prescribed in the constitutions. I am anxious fully to carry out the views of the Grand Lodge, and shall feel obliged by your reply.

I am, Sir, yours fraternally,

C. M. S.

[The constitutions can only touch on points of public practice; secret points and ceremonies, for obvious reasons, must be regulated by Masonic custom and *acknowledged* precedent.—Ed.]

TO THE EDITOR.

Mr. Editor,—Having remarked in one of my articles in your Masonic Review that the Hebrew language being a primitive one, which leads to all and borrows from none, it will therefore, probably, be not entirely uninteresting to your readers to display a few Hebrew words in our vernacular tongue which bear the same pronunciation and translation.

Sir,	שר	A title for any person.
Madam,	מאדם	Literally from man.
Wrong,	רע	Evil or bad.
Yes,	יש	Literally, it is.
Dumb,	דום	Silent.
Dummy,	דומה	Similar, like.
Amen,	אמן	Amen.
Israel,	ישראל	
Pilot,	פלט	Cause to escape.
Cholera	חולה רע	Evil disease.

Should the article be approved I will ultimately expatiate more fully on the same.

I am, Sir and Brother, yours fraternally,

George Aarons.

TO THE EDITOR.

THE ROCHFORD LODGE.

March 4. 1847.

Sir and Brother,—I do, from my heart, envy the noble-hearted Brethren of the Rochford Lodge, True Friendship, No. 186, Essex; for they have put us all to the blush—poor they may be in worldly means, but oh! how rich in charity, sweetly, piously have they acted in their benevolent conduct to the motherless family of the deceased Brother Hewlett. God will reward them. The satisfaction of having thus performed their duty will be solace to them in affliction, and will cheer their prosperity. Pray give all possible publicity to the conduct of this generous Lodge, and be not deterred from so doing from the "false doctrine"—that to report to the popular world the good deeds of Masonry is a violation of the Constitutions; furthermore, I am one that wish "false doctrine" to be exposed to the just reprobation of the world by every means in your power.

A Master of a Lodge.

TO THE EDITOR.

ON THE NECESSARY QUALIFICATIONS OF THE MASTER OF A MASONIC LODGE.

SIR,—The title of Master is one coveted by many—obtained by many—and consequently many are responsible to the Masonic world for the manner in which they use or abuse the honourable distinction. Nor does the responsibility rest there, for certainly they who have the power of election cannot be held blameless if the chair of their Lodges be filled by incompetence or ignorance. I wish that both parties would seriously consider their various duties, and pause ere they rashly jeopardize the great interests of the Order for the sake of satisfying an unhealthy ambition, or personal feelings of partiality. The responsibilities resting upon the Master of a Lodge are various and manifold: responsibilities which no man should undertake unless before God and his own conscience he feels competent to fulfil them, and has moral courage resolutely to follow the strict line of his duty. For a man to do his duty, it is of course imperatively necessary that he should know it. Here then is the first necessary qualification in a candidate for the Master's chair—that he should know its duties. No man *can* know the duties of a Master among Masons, who has not frequently and zealously worked with the elders of the Craft, and attentively studied the principles, objects, and aim of the Order, Hence it has been very wisely recommended that a Mason, previous to being elected to the Mastership, should go through all the minor offices; and has been rendered *imperative* that he shall have served the office of Warden. Masonry is a system of probation, the rough ashler alone should exercise the "prentice hand" of the young Mason, and not for some time should the working tools of the Master-Mason be entrusted to his care. When his work can bear the test of the square and compasses (and not till then) should he dare to presume to sit in the chair of Solomon, It may be a very pleasing, and doubtless is a proud position to preside over a Lodge of Masons; but true honour can only flow from a perfect discharge of the duties entailed upon that office; and the title of P. M. is a stigma to him whose skilless fingers can scarcely handle an apprentice tool. It must therefore be necessary that the candidate be able to execute the work. To judge from the manner in which the work of some of the Lodges is executed, one would imagine this to be but a trifling consideration. For my part, I consider it such an essential, that I should like to see a Board of P. Masters formed, who perfectly understand the work, by whom every candidate for the chair of a Lodge should be examined in the three ceremonies and general principles of the Order; and without a certificate from whom, stating his fitness, no man should be installed into the chair of any Lodge. As regards his moral claim, of course the Lodge which elects him ought to be the best judge, and is responsible for the actions of him on whom its choice falls. Most decidedly he ought to be a man against whom no public acts of immorality can be alleged—and with the semblance of virtue it were well to ascertain if he have the spirit also: one not given to excesses, but temperate, just, prudent, with a love of the right path, and *fortitude* to tread in it; *charitable* in its most spiritual sense; kind and courteous in manner, yet firm in the truth; drawing the good towards him by his urbanity, and repressing the pride of evil by the resolute determination to uphold the true principles of the Order against all and every opposition. Such are the qualifications, which Masons, if they be wise, will look for in every candidate for the office of Master; qualifications which must have a tendency to raise the Order to its proper position in the scale of human society, as their absence has in too many instances the opposite effect.

CATO.

POETRY.

CREATION—THE FALL—RESTORATION.

A MASONIC ODE.

BY S. WOODWORTH, ESQ.

When the great Architect of heaven and earth
Spake this magnific system into birth,
And bade its numerous orbs in order roll,
To perfect wide creation's wondrous plan,
He breathed his own pure spirit into man;
And man became a living soul—
Lord of the fair Elysian fields he trod—
An image and a likeness of his God;
Designed by wisdom infinite to be
A living *temple* of the Deity—
An earthly palace, where would deign to dwell
A guest divine, of name ineffable.

But *love of self*—a wily serpent—stole
Into the sacred precincts of the soul,
And tempted man to taste and eat
The specious, fair, *forbidden fruit* of pride,
Which heavenly love in mercy had denied;
By which offence
He lost the Eden of his innocence,
And fled, an exile, from the blissful seat.
The hallowed mental *temple* thus became
A mass of shapeless ruins, where
Eternal Truth no more inscribed his name—
A den of thieves, and not a house of prayer.

'Twas to *rebuild* this miniature of heaven,
This *temple* of Jehovah in the mind,
That the eternal threefold WORD was given,
And our symbolic mystic ART designed;

For this, confiding Faith, and smiling Hope,
With sweet celestial Charity appeared;
Wisdom, and Strength, and Beauty, joined the group,
And each a column of the fabric reared;
Surmounted by the royal arch above,
Joined by the key-stone of celestial love—
The work completed on this heavenly plan,
His tabernacle is again with man.

As an auxiliar in this glorious cause,
Our *fellow-craft* here consecrate this pile,
Sacred to pure benevolence, whose laws
Of mutual kindness light a blissful smile
In sorrow's dewy eye.
This splendid dome
Shall never echo an unheeded sigh;
For Charity, descending from the sky,
Claims the proud fabric as her future home—
Her earthly temple—where her blazing shrine
Glows with a light that never shall decline,
Till thousands yet unborn admiring see,
And own the peerless worth of PIETY.

SONNET TO THE MOON.

Bright Orb of Beauty! Queen of starry Night!
When I behold thee with thy smile benign
Diffusing lustre from thy fount of light
O'er the cheer'd earth, I own in thee the sign
Of the Almighty Architect divine,
Who for his glory and our good hath set
Thy course among the heavens, as with a line
Around us circumscribing thee. And yet
I may not deem thee made for *us alone*—
I may not think thy silver-bright domain
A realm where soulless solitude doth reign,
Spiritless being!—though unseen, unknown,
Living Intelligence may there obtain,
Higher than ours, to glorify God's throne.[*]

Pilgrim.

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[*] Dr. Scoresby, in describing the appearance of the moon as seen through Lord Rosse's telescope, says, "it appeared like a globe of molten silver, and every object of one hundred yards in extent was visible. Edifices, therefore, of the size of York Minster, or even the ruins of Whitby Abbey, might easily have been perceived if they had existed. The general appearance was like one vast ruin of nature." Hence it has been somewhat rashly inferred that our satellite is totally untenanted by intelligent beings.

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.*

QUARTERLY CONVOCATION, *Feb.* 3, 1847.—Present, E. Companions, T. H. Hall, Z.; A. Dobie, H.; James Savage, J.; several present and past Grand Officers, and the present Principals and past First Principals of subordinate Chapters.

The Supreme Grand Chapter was opened in form, and the minutes of the last Convocation were read and confirmed.

It was resolved that the recommendation of the General Committee, that the annual voting by First Principals of Chapters, in the event of the consent of Grand Lodge being given, to the acceptance of one hundred pounds per annum on the part of the Royal Masonic Benevolent Annuity Fund, be adopted.

The financial report was highly satisfactory.

The appeal of Comp. Jar ett against the decision of the Grand Superintendant of the Bahamas was rejected, and the decision confirmed.

The Earl of Yarborough, Grand H., being necessarily absent from England, permission was granted to the Scribe E. to sign all warrants and other Masonic documents on his part, during his lordship's *present* absence from England.†

The petition of a Chapter at Montreal, working for some time in an irregular manner, to be allowed to place themselves in a proper position, was discussed; but to prevent any future misunderstanding, the Grand Chapter preferred granting a new charter.

New charters were granted to a Lodge at Leicester and elsewhere.

The Grand Chapter was then adjourned.

UNITED GRAND LODGE OF ENGLAND.

COMMITTEE OF MASTERS.

FEB. 24, 1847.

Present—Bros. Norris, Crucefix, M'Mullen, Rule, &c.

A message was delivered from the M. W. Grand Master, intimating that the memorial from the Grand Chapter, requesting the Grand Lodge to accept the annual grant of one hundred pounds, given by the Grand Chapter in aid of the Royal Masonic Benevolent Annuity Fund, be considered at the ensuing Grand Lodge.

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* *Jan.* 20, 1847.—A circular has this day been issued, containing such disclosures of the transactions of the Supreme Grand Chapter as the Grand Scribe E. condescends to permit—such disclosure commencing Dec. 1, 1844, and ending Nov. 4, 1846.

† Scribe E appeared to misunderstand the words *present* absence, almost persisting that the premission was to run during *any* period of absence.

The report of the annual audit was read.

The report of the Board of General Purposes was read, among other subjects, it stated—

"*That the proceedings of Masonic meetings found their way into the public journals and other periodicals, which was a direct violation of the Consitutions.*"

A memorial was read from the Victoria Lodge, St. Vincent, praying that a law might be so framed as to meet the case of the coloured population, many of whom were men of intelligence, and desirous to be initiated into Freemasonry; some of whom were not "free by birth," being born of mothers "not free;" others were themselves "free," but not born so.

The financial report was most favourable:—Benevolent Fund, 11,000*l.* consols; Fund for General Purposes, 6,400*l.* 3 per cent. reduced.

NOTICES OF MOTION.

Bro. Scarborough—The immediate application to the purchasing of books, &c. of 20*l.*, the sum voted by Grand Lodge from the Fund of General Purposes, together with the sum remaining in hand. That the library shall remain open every day from 10 A.M. till 8 P.M.; and that a promulgation be made by the Grand Lodge, requesting donations of books, &c.

Bro. Havers—That a grant of 50*l.* be made in favour of the nine motherless orphans of the late Rev. Bro. Hewlett.

Bro. Crucefix—Renewed his motion (to take precedence by consent) of annuities for widows. Also—"That the sum of one thousand pounds be granted in aid of the poor in Scotland and Ireland, now suffering from famine, such sum to be taken from the Fund of General Purposes."

Scrutineers—Bros. Goodchap, Leveck, Lazarus.

The Board of Benevolence was then opened, and among other votes was the recommendation to Grand Lodge of the sum of fifty pounds to the widow and orphan children of the late Bro. Daly.

QUARTERLY COMMUNICATION.*

March 3, 1847.

Present—R. W. Bro. H. R. Lewis, P. G. M. (Sumatra) as G. M.
„ R. Alston, P. G. M. (Essex) as D. G. M.
„ T. H. Hall, P. G. M. (Cambridge) as S. G. W.
„ R. G. Alston, P. J. G. W. as J. G. W.

V. W. Rev. Bro. Fallofield, J. Henderson, W. H. White; W. Bros. G. R. Rowe, *M. D.*, Granville, *M. D.*, Crucefix, *M. D.*, Parkinson, B. Lawrence, Shadbolt, Norris, Bossy, M'Mullen, Jennings, Chapman,

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* A Great Fact!—The circular containing the proceedings of the Grand Lodge, held on the 2nd of December, 1846, was distributed on the 31st of the same month. The Grand Secretary did right, it saved his reputation morally, and perhaps his position.

Hardwick, &c. The Grand Stewards of the year, the Master, Past Masters, and Wardens of the Grand Stewards' Lodge, and the same of many other Lodges. The members present were considered to exceed four hundred,

The Grand Lodge was opened in form.

The Grand Master, in the chair, then stated his regret that the Earl of Zetland in consequence of most important business could not be present; and that he had received official notice from the Grand Lodge of Ireland of their having elected as representative (a Past Senior Grand Warden) from that body to the Grand Lodge England, in the person of Bro. Richard Lea Wilson,* in which appointment the Earl of Zetland, as Grand Master, fully concurred. Some discussion took place as to whether the Brother had formally resigned the office of representative from the Grand Lodge of Texas, which point having been settled, a deputation of Grand Officers then retired and introduced Bro. R. L. Wilson, with the customary formalities; after which he was saluted and proclaimed as follows:—" The R. W. Bro. Richard Lea Wilson, of Streatham, Surrey, one of her Majesty's commissioners of lieutenancy for the city of London; Past Senior Grand Warden of the Grand Lodge of Ireland, a member of the Victoria Lodge (No. 4), Dublin, Past Provincial Senior Grand Warden for Surrey, and Past Master of several Lodges under the Grand Lodge of England, and late representative of the Grand Lodge of Texas."

A letter from the Grand Registrar was read, expressive of his great regret that he was precluded from attending the Grand Lodge by reason of indisposition, but sincerely hoping that the grant to Mrs. Eccles would not be confirmed!—(Great sensation.)

Bro. Alston expressed his regret that such a letter had been read, it was not a proper one for Grand Lodge to receive.

The minutes of the last Grand Lodge were then read, and on being put for confirmation—

Bro. Havers rose—he claimed for himself the same attention which the mover of the grant to Mrs. Eccles had received, and would in a calm and temperate manner endeavour to bring such reasons before Grand Lodge against this grant, that he felt certain, however reluctant they might be, they would come to an almost unanimous resolution with him; and he should first remind them that the resolution was named at a very late hour, and without that ample investigation which was needful on the granting of so large a sum; and that, furthermore, the case had been mis-stated, for the truth had been suppressed—had the truth been told, the Grand Lodge at their last meeting would have rejected the petition. He next adverted to the marriage settlement of 1000*l.*, and the sum of 1400*l.* as the goodwill for the practice of the deceased Bro. Eccles. It would be no answer that this 1400*l.* had not been paid; every one knew that medical practice required at least a twelvemonth to collect in accounts. Then look at the establishment in Charterhouse-square; was it to be believed that under these circumstances the case could be entertained. He further stated that he had watched the proceedings step by step, and that such was the opinion entertained of Bro. Eccles' practice, that he had heard a sum of five hundred guineas having been offered, but which, of course, had been refused in favour of the 1400*l.* The Board of Benevolence were wisely limited to a grant of 10*l.*, and this being no case demanding the sympathy of the Grand Lodge, he moved that the grant to Mrs. Eccles be *not* confirmed.

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* Vice Bro. H. C. Sirr, resigned. We augur that the change is for the better.

A Voice—You are no widow's friend.—(Cheering.)

Bro. **Byron** seconded the motion, on the principle that even charity should be exercised with discretion. A grave charge had been made, that the case had not been correctly stated, and that facts had been withheld; such charges ought to be most honourably explained.

Bro. **Bisgood** stated he did not vote on the last occasion, because it then appeared to him, from what the mover of the present resolution then stated, that there was a want of frankness; but having since satisfied himself that every fact stated by Dr. Crucefix was substantially and entirely true, he should support the motion for the grant. As to the paltry sum of 32*l.* per annum, would any one on their honour say that it was sufficient for the maintenance of a lady, the widow of a professional gentleman, and six children?

Bro. **Alston** observed, that Bro. Havers had stated with much talent his version of this interesting case, but he carefully kept out of view the lamentable destitution of the unhappy lady and her bereaved orphans. He (Bro. H.) commented on what she might by possibility hereafter obtain, forgetting that profits were but visionary matters, and might never be realized. He believed that the case instead of having been mis-stated in the first instance, had been mistaken by the mover of the amendment.

Bro. **Scarborough** considered that Grand Lodge must always stultify itself by permitting the non-confirmation of minutes without stringent cause. He thought at first there had been a suppression of some facts, and choosing to judge for himself, he had called on Mrs. Eccles, and had perfectly satisfied himself that her case deserved the utmost sympathy. Having understood that she had refused a presentation to Christ's Hospital, offered to her by Alderman Musgrove on his first opportunity, he called also on that gentleman, who assured him that, on the contrary, she had gratefully accepted the proffered kindness. There was a specious kind of rivalry in this case, which was disgraceful to one party at least—(Cries of "No, no," but louder of "Yes, yes")—and which ought never to have occurred. But never mind, the excellent lady will be protected by a higher power, and he had no doubt of the issue.

Bro. **Salmon** could no longer resist the impulse by which he was directed. He had most unconsciously been the cause of a discussion so uncongenial to the principles of Freemasonry, and he felt called on to give the fullest explanation of the change in his opinion. His last address was against the grant, and entirely arose by error as to circumstances. He knew the husband of Mrs. Eccles, and on hearing an account of his death from the rector of the parish, was lamenting the circumstance when the rector observed, in words nearly to this effect,—"You will, however, be glad to hear that there is a marriage settlement, and that the practice has been sold for 1200*l.* These tidings I learn from Mrs. Eccles herself." He (Bro. S.) could not doubt such authority; but he did the more question the knowledge of Dr. Crucefix as to these circumstances, and therefore voted for the committee of inquiry. He, too, had visited Mrs. Eccles, and never conversed with a woman of finer mind or stronger intellect, independent of the natural qualifications of a gentlewoman, yearning to protect her family. "Would" (said he) that I had known the real facts at first, I should then have advocated this cause with all my heart, and I do most earnestly entreat that the grant will be confirmed."—(Great sensation).

Bro. **Philipe** thought there were considerable doubts as to the realization of the sum from the practice, and that as there was immediate distress, the widow had a clear claim. Still he wished the truth, and the whole truth, had been stated.

Bro. **J. Lee Stevens** had for many years known the lamented and truly good Brother, whose life was one uniform practice of kindness to his fellow-men. Very shortly before his death they met. Bro. Eccles stated that he was in great distress, both of body and mind, that he had been overtaken by some unfortunate speculations. He (Bro. S.) stated this to prove, that to the bereavement of her husband's life what sad destitution must have attended her early widowhood, with her numerous family. He might differ from many, but in his opinion the grant was altogether too small. There were 11,000*l.* funded—of what use was it there, when the widow's tear and the orphan's cry called for some of this superfluity? Sell it out as it was wanted—more would come in- Parsimony was no Masonic virtue. He should support the grant in justice to the dead, in kindness to the living, and for the credit of Grand Lodge.

Bro. **John Savage** would look only to the facts of the case. Had they been fairly stated? Certainly not; and as by the Constitutions the case did not come within the prescribed limits he should oppose the grant.

Bro. **Henry** felt strongly in favour of the grant. In the case of Mrs. Eccles it was more needed than in any one he ever remembered.

Bro. **Hardwick** rose to shield the character of the Grand Registrar from the attacks with which more than one Brother had assailed it. In his (Bro. H.'s) opinion, the letter coming from such a source, was at least entitled to respect.

Bro. **R. G. Alston** considered that under ordinary circumstances the letter might have been read, but not at that meeting. It was altogether irregular, and coming from the quarter it did, especially so. Letters from the Grand Master were different, they were constitutional. He trusted the mover of the amendment would withdraw it. He should support the grant.

Bro. **Weichbrodt** had known his lamented friend Bro. Eccles for fifteen years, and experienced every kindness from him. The widow, he too well knew, required the utmost possible aid that Grand Lodge could confer, and his vote must best attest his gratitude for departed worth.

(At this time the Brethren became impatient for a decision; cries for Dr. Crucefix—question, question—divide, divide—clearly indicated the result).

Bro. **Crucefix** entreated to be heard; for, notwithstanding he could gather sufficient from the direction of the meeting that the Brethren had made up their minds to confirm the grant, he trusted for the sake of the estimable lady, as well as on his own account, that he might have the opportunity of fully justifying both her and himself. Little time would be required, as he had at the last Grand Lodge entered at large into the case. Had any new charge been attempted to be brought forward? None; for the slight hopes on which the unmasonic declaimants rested, viz. the charge of refusing a presentation, had been cast to the winds by the straightforward address of Bro. Scarborough. It was intended to have been brought into notice by a member near him, but it was abandoned as hopeless. The mover of the amendment had declared that he was actuated by no personal feeling; such was not the case with him (Dr. C.); he felt strongly for the honour of Freemasonry, and for its high moral dignity, and he knew that more was meant by this dastardly attack on the honour and reputation of an English gentlewoman than met either the eye or the ear. He returned the warmest acknowledgements to the Grand Master for Essex and his estimable son, for their timely support of this holy cause; they had forestalled him in many points, among such was a denial that the case had not been fully debated, whereas it had at the last Grand Lodge met with such ample investigation, that much time was occupied in stating the arguments. The assumed sale was proved to be a mere matter of possible futurity; and as to the practice, it was not a mere booking, but a consulting one. Ask a consulting physician or surgeon if they booked their practice for twelve months. And in relation to the house in Charterhouse-square, he would merely observe, that by their simple vote that night the object of this needless discussion might either remain therein, or leave, disappointed in hope and broken in spirit. Had her petition been read in Grand Lodge? No—they dared not call for such a document; for if they had they would have turned aside ashamed, debased—there was nothing but truth in it; and yet this lady was to be taunted with having deliberately stated a falsehood. They had dared to act with a woman as they dared not to act with a man—(much sensation)—it was ever thus—women with some men met with insult. It was this slander that affected Mrs. Eccles more than the withholding of money. "Oh!" said she to him (Dr. C.) but a very few days since, "give me back the peace of mind of which you Masons have robbed me by this horrible charge, and I will gladly forego the grant." Such, Brethren, are the feelings of my client, against whom such an unmanly attack has been permitted. On her part I must gratefully thank a Brother, who, having discovered his error, has in the most graceful manner acknowledged it. Such conduct becomes a generous nature—(Hear, hear). And now to myself; for it can neither be concealed nor denied, that by imputation I am charged with having concealed the truth, whereby the opponents assume that the case, had the truth been stated, would not have been entertained; while many supporters believe—and I thank them for their version, because it is in favour of the case—that by such want of candour I imperilled it. Brethren, we all acknowledge the moral law, at all our meetings we invoke the blessing of the Great Architect, I do so now at this moment, and implore His mercy in testifying to my truth as to this case, and that I have not departed from it.—(Sensation.) If I departed, so has the Lodge recommending to the Board of Benevolence, so has the Board of Benevolence to you. But be it borne in mind, that in all things we have agreed in having stated and confirmed the truth. There was not in reality in my opinion then, nor is there now, any certain prospect of a return from the sale of the business, and at the same time the question of the marriage settlement was not decided, the money had not been paid, much less invested, and you have heard enough as to its present divisional advantages. Brethren, is this the way to treat a lady, who is an example to her sex, left to you as a legacy by a deserving Brother, to prove the value of your principles and tenets? It is not thus you will countenance insult to the mother of five children and the newly-born proof of faithful love! For men,—men, Brethren,—each bearing the noble character of man, stepped forward and carried out the high behest of Providence, that the stream of life should not be stopped by the loathsome slander, but that the bosom of the mother might first teem with the holy nutriment for the child, and her hour of travail past, she might, as she has done, thank her God—and ere we part, your vote will entitle her to thank you. A few words more. I have in one respect not spoken all the truth—not that I have wilfully suppressed anything—but I have understated the case. I omitted to charge it with this additional affliction, that at the time when so awfully deprived of a beloved husband, she had lost a dear mother but a few days previously; and I may now conclude by stating, that at the present moment she is overwhelmed with grief at the probable visitation of a severe worldly loss.—(A deep sensation pervaded the meeting during Dr C.'s address, and a general cheering heralded the result of it).

Bro. **Henderson** was of opinion that the law was against the grant—(Cries of divide, divide).

Bro. **Winsor** said the Past Grand Registrar was out of order. The queston was not on the law, but on the grant.

Bro. **Henderson** in continuation observed that—(but the desire to divide was so powerful that the Brother was compelled to resume his seat).

Bro. B. **Phillips** said, that from motives of justice he had hoped that some better case would have been made out against the grant; he had expected formidable charges—(here the speaker could not proceed, so anxious was the meeting for the question).

Bro. **Havers**, in reply, said he had been asked to withdraw his amendment, but he had no desire to do so. His opinion was unaltered. All that was attempted to be proved was, that money had not been received; but that was no proof that it would not hereafter be paid. He felt no shame in doing his duty, but he confessed his surprise that Bro. Salmon, who had been his informant, should have turned round. Notwithstanding this unexpected change, he should with confidence go to the vote—(Cries of divide, divide).

Bro. **Salmon**, in explanation, observed that having been personally alluded to, he could no less than reiterate his conviction that he had acted from honourable motives—(Hear, hear).

Bro. **Crucefix** said, that after the repetition of the declaration that money was forthcoming, he could not resist the desire of disclaiming any bonâfide offer of 500*l.*—(Hear, hear). The Doctor then tendered to the Grand Master in the chair a letter from Mrs. Eccles to the Grand Lodge, which, however, the Grand Master *pro tem,* did not think it necessary to read.

The amendment was then put, and rejected by a majority of 4 to 1, amid loud and enthusiastic cheering.

The minutes were then put for confirmation and carried.

The election of the Right Honourable the Earl of Zetland as Grand Master for the ensuing year was proceeded with, and carried unanimously, with every demonstration of esteem and respect.

Bro. Percival was unanimously re-elected Grand Treasurer.

The minutes of the Board of Benevolence were approved; and in conformity with them it was moved, seconded, and carried unanimously, that a gratuity of 50*l.* be awarded the widow and orphans of the late Bro. Daly.

Bro. **Havers** then rose and, pursuant to his notice of motion, advocated the case of the orphans of the late Rev. Bro. Hewlett, and stated at some length the sufferings of the deceased. He paid a merited tribute to the Masonic philanthropy of the Lodge of True Friendship, Rochford, and concluded his address by moving that a sum of 50*l.* be granted to the orphan family.

Bro. **Alston** seconded the motion, and stated that in addition to the noble conduct of the Lodge alluded to, they had also paid off an execution that was in the house at the hour of death. He had convened an especial Provincial Grand Lodge for the purpose of considering the case.

Bro. **Lloyd** (J. W., 107), could not give a silent vote on such an occasion; the deceased was not merely an estimable man, but was one of those whose literary labours had greatly conduced to render happy the hours of those who could appreciate the pleasure of reading the elegant literature of the day. (Bro. Lloyd's address was in happy illustration of his sentiments, we regret that our notes are too imperfect to give it.)

Bro. **Whitmore** stated, his having been present at the Lodge 107, when the case was brought before the Brethren, and the sum of forty pounds was collected from the members; such liberality ought to be publicly known—(Hear, hear).

Bro. **Crucefix** did not rise with any regret to propose an amendment, however unexpectedly his amendment might fall on the attention of the mover; but it appeared to him that the "finger of God" pointed at this case in so marked a manner, as to call for the most serious attention. This calamity—deep and awful as it was—was His will, and however severely was this visitation of the "Chastener," who created all things, still it had a moral direction that must not be disregarded. Those who assumed the profession of charity should feel thankful for the lesson that taught them how to practice what they professed. The minister of holy rites, the Brother whose conduct was an example to man, beloved by his flock, had fallen a victim to the pestilent malaria of a wretched district, in which even his dog could not live, and in which, from the hour of his entering into it, the grave yawned for its victim. The Rochford Lodge had come forward nobly; that evening it had been stated that a London Lodge had subscribed liberally, and to-morrow the Provincial Grand Lodge of Essex would meet in aid of this case; surely the Grand Lodge of England would lead on this occasion, and he hoped the blessing of the Great Architect would attend his amendment—that the grant should be extended to one hundred pounds—(Great cheering).

Bro. **Henderson** most cordially seconded the amendment.

Bro. **Jennings** envied Bro. Crucefix in having suggested what he should have felt happy to have proposed.

The amendment was carried by acclamation—and from the lateness of the hour all other business was postponed.

The Grand Lodge was then adjourned in form.

GRAND CONCLAVE OF ENGLAND AND WALES.

Committee of General Purposes. *Jan.* 1.—Present, Sir Knight Stuart, and other members.

The professed object in the Circular was to take into consideration the costume to be worn by the Knights Companions of the Order. But the question, although gently canvassed, was not much gone into. The conversation turned on general topics, such as the legality of the new statutes—*e. g.*, whether the Grand Conclave, during the time between the death of one Grand Master and the election of another, may make a new code. However, it was agreed that, having acted on it, a legality was thereby given. The conversation was curious, if not edifying. A letter from Sir Knight Crucefix was read, regretting that he was absent from indisposition, and suggesting some points.

Feb. 26.—Present, Sir Knights Tynte, M.E.C., Stuart, Claydon, White, Crucefix, Vink.

The accounts of the Grand Treasurer were audited, and presented a favourable financial aspect.

The annual meeting of the Grand Conclave was fixed for the 26th of March, and the following circular adopted:—

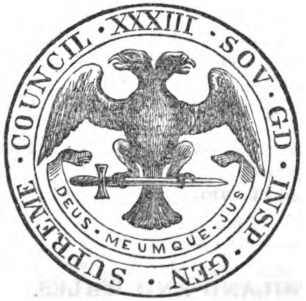
Sir Knight,—I am directed to announce to you, that the annual meeting of Grand Conclave will be holden at Freemasons' Hall, Great Queen-street, London, on Friday, the 26th of March, 1847, at three o'clock in the afternoon, precisely. The Grand Officers, together with the Eminent Commanders, Past Eminent Commanders, and Captains commanding columns, in each Encampment of the Order, are particularly requested to attend.

I have also to request you will make it known to the members of your Encampment, that a Grand Banquet will be prepared at six o'clock on the day of the annual meeting, for which tickets may be obtained, on application to me, on or before the 22nd instant. Any member of the Order will be permitted to attend the meeting at three o'clock, on presenting a ticket for the Banquet.—I am, Sir Knight,

Freemasons' Hall, London, Yours fraternally,
March 1st, 1847. W. H. White, Grand Chancellor.

SUPREME COUNCIL 33RD DEGREE FOR ENGLAND AND WALES, AND THE DEPENDENCIES OF THE BRITISH CROWN.

DEUS MEUMQUE JUS.


SUPREME · COUNCIL · XXXIII · SOV · GD · INSP · GEN ·
DEUS · MEUMQUE · JUS

Feb. 24.—*The Sov. Gr. Insp. General* held a meeting this day, at which the correspondence from various countries was read. It was reported that Bro. Raymond was acknowledged as the representative of this Council, in that of the Northern Jurisdiction of the United States; and that Bro. H. Udall was accepted on their representation in this Council. It was also reported that Bro. Leeson was accepted here as the representative from the Grand Orient of France; and that Bro. Bugnot was accepted by that Supreme Body as the representative of this Council

The celebration of the degrees of Dignity will take place in April next, of which due notice will be given by circular.

THE CHARITIES.

GIRLS' SCHOOL.

In the absence of any especial report, we are happy to state that the prospect of the festival to be held on the 12th of May is auspicious, the Board of Stewards being already numerous.

BOYS' SCHOOL.

Jan 4.—The ten candidates on the list were declared elected, the vacancies exceeding their number.

March 10.—The festival of this Institution was held under the chairmanship of Bro. Rowland Alston, Esq., Prov. G. M. for Essex, and the following Board of Stewards:—Bros. Thos. Parkinson, J.G. D., *President*, 54, G. W. K. Potter, *Vice-President* (109), Samuel Rawson, *Treasurer* (1), Edward D. Warrington (2), Wm. Rayner (3), George Knight Huxley (4), James Bonorandi (5), Frederick Hooper (8), James Gillson Simpson (11), Samuel Sugden (14), E. P. Vink (66), John Thos. Archer (108), Richard S. Warrington (233), J. N. Bainbridge (329).

The Chairman's addresses were very eloquent, and given with much feeling. In presenting *George Morton* with the silver medal, he shed tears; and the boys present (forty-eight in number) gave three hearty well-directed cheers to their happy and successful school-fellow. Early Masonry this—but how pure! The collection amounted to 450*l*. 17*s*. 6*d*. Among those present were Bros. B. B. Cabbell, W. H. Smith, Sir R. Phillips, Bart., Major Shute, P.G.M. (Bristol), H. A. Hoare, and other Grand Officers, together with about 160 Brethren.

Bro. Cabbell, in returning thanks, as Treasurer, paid a justly merited compliment to Bro. A. U. Thiselton, the Secretary to the Charity, who had so faithfully protected its interests during a service of twenty-one years.—(Much cheering.)

The entertainment to the ladies was elegant and profuse; and the musical arrangements, by Bro. Hobbes (G. O.), were greatly applauded.

CASH ACCOUNT, FROM JAN. 21, 1846, TO JAN. 20, 1847.

Receipt.

Dividends, Three-and-a-Quarter per Cents. . .	£294	2	6
Grand Lodge	150	0	0
Annual and General Subscriptions and Donations .	922	18	5
	£1367	0	11

Expenditure.

		£	s.	d.
By amount paid for Education and Books, to Christmas, 1846		£218	12	6
Clothing—Mr. Adlard, Tailor, for Clothing and Caps		111	11	0
	Mr. Monnery, for Stockings and Gloves	15	16	11
	White and Greenwell, for Linen Cloth	21	15	1
	Royal Freemasons' Charity for Girls for Making Shirts	9	15	6
	Mr. Laughton, for Boots	34	2	6
Apprentice Premiums		25	0	0
Printing, Stationery, and Advertisements		21	18	6
Rent and Fire Insurance to Christmas, 1846		102	0	0
Secretary—One Year's Salary to Michaelmas, 1846		40	0	0
	Do. Annual Gratuity for past Services	20	0	0
Collector—One Year's Commission, 1846		11	10	6
	Do. as Messenger, One Year's Salary to Christmas, 1846	10	0	0
Petty Disbursements		16	4	2
Purchase of 500*l.* Stock, New Three-and-a Quarter per Cents.		485	12	6
Balance in Banker's hand		223	1	9
		£1367	0	11

J. C. Fourdrinier, } *Auditors.*
Thomas Waring, }

ASYLUM FOR WORTHY AGED MASONS.

Feb. 12.—The ball this evening was brilliantly attended. Among the company we observed Sir John and Lady Milbank, Gen. O'Brien, Hon. Mrs. Legge, Mrs. Gen. Boardman, Col. and Mrs. Hartley, Captain Chappell, R.N., Dr. Crucefix, Dr. Carter, S. H. Lee, Esq. and Lady, T. Pryer, Esq. and Lady, &c. The profits exceeded those of any former occasion, and the attentive services of the Hon. Secretary, Bro. Whitmore, were so admirably rendered, that a substantial mark of approbation is, we hear, to be awarded him by his brother Stewards.

March 17.—Quarterly Committee. Dr. Crucefix in the Chair.—The report was in all respects satisfactory. The festival, as fixed for the 16th June, promises well. Several Brethren have associated as Stewards; and Bro. Negri, with his accustomed liberality, has volunteered his powerful aid in arranging the after-dinner concert.

We regret to record the death of one of the worthies of Freemasonry, another of the pensioners of the Asylum—Bro. Wm. Johnson. The particulars are recorded in the Obituary.

ROYAL MASONIC BENEVOLENT ANNUITY FUND.

In the absence of any report, we append the following pertinent and sensible letter, addressed to Lodges:—

" Worshipful Sir and Brother,—We trust that you will excuse us for directing your attention, and the attention of your Officers and Brethren, to a Circular from the Royal Masonic Benevolent Annuity Fund.

In this statement you will find that there was no less than four candidates for annuities from the province of Durham, while the whole number of votes for the province only amounted to 821. Now, if each member of the Craft in the province would subscribe to this Charity according to his means, we should have at least 2,000 votes, which would enable us to place one annuitant upon the list every year; and we feel confident that there is no Charity connected with Freemasonry which would prove so beneficial to the Craft itself, inasmuch as those who do not need assistance themselves would have the truly Masonic pleasure of assisting those who do; and as the instability of everything in this world is so frequently and forcibly brought before us in our Masonic Lectures, we all ought to know, that however well we are at the present moment provided with the necessaries and comforts of this life, we know not the day or the hour when we may need the helping hand of Fraternal Charity ourselves. This being the case, with how much more confidence could we apply for relief and assistance, if we could truly say that in the days of our prosperity we had cheerfully, willingly, and liberally contributed to relieve the wants of our less fortunate Brethren.

Begging you, R. W. Sir, to bring this subject before the consideration of the Officers and Members of your Lodge, and soliciting an answer, we are, Worshipful Sir and Brother, your's faithfully and fraternally, for the Master, Wardens, and Brethren of St. John's Lodge, 95,

George Watson, Treasurer."

Sunderland, Oct. 13, 1846.

THE REPORTER.

The Hewlett Fund.—In our obituary for this quarter will be found the lamentable particulars of the decease of the Rev. J. Hewlett, who left behind him, a legacy to the sympathy of Freemasons, nine motherless orphans! The subject has justly attracted the notice of the benevolent; and the Grand Lodge has followed the Message of Peace and Goodwill of that exemplary "Lodge of True Friendship" at Rochford, by a grant of one hundred pounds. The Provincial Grand Lodge of Essex has been convened, and passed also a vote of 100*l.* The Chelmsford Lodge has voted 50*l.*; the St. John's Lodge, 107, has subscribed liberally; and the Burlington and other Lodges have notices of motion in furtherance of this goodly work. The popular world are not behindhand. Her Majesty the Queen Dowager has subscribed 20*l.*; Miss Burdett Coutts, 10*l.*; Mr. Colburn, 25*l.*; Mr. C. Dickens, 10*l.*; the Literary Fund, 100*l.*; and from the exertions of an active Committee it is hoped that such a contribution may be gleaned from the generous and kindhearted as may solace the affliction of those whom Providence has thus visited by the loss of a beloved father. The Editor of "The Freemasons' Quarterly Review" will be most thankful to receive, and as faithfully to apply, any subscriptions in aid of this case.

Bro. Wm. Chinn.—This aged Brother is, we perceive, a candidate for admission on the fund of the Royal Masonic Benevolent Annuity Fund. We have always refrained from taking any part in favour of individual unfortunate claimants, that we may not unconsciously affect the interests of any. Still, Bro. Chinn, who is fast approaching his 80th year, prefers his claim with even more than the customary power of Masonic services, among which should be recorded that he attended as Master at the Grand Festival of the Union of the two Societies in 1813—now thirty-four years since!—that he was mainly instrumental, as a Member of a Lodge of Instruction sanctioned by the *Lodge of Reconciliation*, in promulgating the revised forms and ceremonials of the Order—that he obtained more than 500 signatures to a memorial praying for a sanction of such forms by H.R.H. the late Grand Master, whose sanction was graciously accorded—that the Royal Naval Lodge, of which Bro. Chinn was the master, were so grateful for his public services, that they had his portrait painted and presented to him. Bro. Chinn served as Steward to the Festival of the Masonic Institution in 1818. Yet, after such halcyon days, a reverse of fortune directs this aged Mason hopefully to abide an expression of sympathy in his favour, in some measure to solace his few remaining days!

OLD KING'S ARMS LODGE, No. 30, *Feb.* 11.—The regular monthly meeting was held, Bro. John Smythe Robinson, W. Master, presiding, supported by numerous visiting brethren. After the Banquet, the W. Master invested Bro. W. H. Carlin, P.M., with a Past Master's Jewel, in testimony of his zeal and exertions in the cause of Freemasonry, and of the many services rendered by him to the various Masonic charities, and to the Lodge. A vote of thanks was also given to Bro. Carlin for his handsome present of three mahogany pedestals. A massive silver tea-pot, purchased by private subscription among the members, was presented to the Hon. Secretary by Bro. John Harris, P.M., bearing the following inscription:—"Presented to Bro. T. Scrivener, P.M., for his valuable services rendered to the Old King's Arms Lodge, No. 30, as Secretary for the last eight years." Brother Scrivener, in returning his acknowledgments to Bro. Harris and the Brethren, expressed the great delight he felt at the perfect state of unanimity which prevailed in the Lodge. A vote of thanks, richly emblazoned on vellum, was unanimously agreed to be given to the W. Master, Bro. Smythe Robinson, to mark the estimation entertained for that Brother, and to evince to him the gratitude of the Lodge on his accepting for the second year the office of Grand Steward. Some excellent singing by Bros. Genge, Marriott, Way, and others, enlivened the festive board; and the Brethren and visitors separated, after the enjoyment of an evening passed in social happiness and brotherly love.

STRONG MAN LODGE, No. 53, *Jan. 7th.*—The annual ceremony of installation was performed by Bro. H. Conolly, P.M. of the Lodge, in a manner that gave the greatest satisfaction by the exact and impressive manner in which the whole of the ceremony was conducted. Brother J. Wichenden, the newly-installed master, gives great promise for the future interests of the Lodge.

LODGE OF UNITY, No. 82, *Feb.* 1.—Bro. the Rev. John Edmund Cox was this day installed W. M. by Bro. Richard Lea Wilson, P. M., &c., who also initiated his nephew, George Lea Wilson, and passed and raised several other Brethren. There was a full attendance of members and distinguished visitors. The W. M. appointed as his officers Bros. Joseph Stearns, S.W., Henry Harris, J. W., Jas. Pope Pittman, S.D., Anthony Spurr, J. D., the addresses to whom were most impressive and characteristic. The proceedings of the day were highly auspicious to the interests of Freemasonry and the happiness of the Lodge.

Jewish Freemasonry—Joppa Lodge, No. 223, *March* 4.—The members celebrated the 58th anniversary. The inauguration of the new Master, the appointment of officers for the current year, and the admission of five gentlemen to the mystic art, were the leading features of the day; and there were present, in addition to its members, W. H. White, Esq., Grand Secretary; Henry Shute, Esq., Provincial Grand Master of Bristol; and several other distinguished visiting brethren. A handsome gold jewel, set with diamonds, and bearing a suitable inscription, was presented to the retiring Master, Bro. Joseph Abraham.

The new Master, Bro A. Cannar, entered upon his office under most favourable auspices; the Lodge, which consists of between seventy and eighty members, having ample funds. Amongst the officers whom the Master appointed, it will be only necessary to remark upon one which is held in this Lodge, namely, Brother the Rev. D. A. de Sola, as minister thereof. This appointment has given general satisfaction to the Brethren within, and cannot but do so to the uninitiated without, as it tends to convince those who are unacquainted with the Order, that it must be a religious and moral institution, and of such a universal nature that the Israelite, Christian, and Mahomedan can unite in one fraternal bond of friendship and brotherly love. "What a contrast is English compared to Prussian Freemasonry!" The former acknowledges and receives into its Masonic temples Brethren of all creeds, sects, or opinions, while the latter excludes all those who are not of the State religion.

The Masonic business of the day being concluded, the Brethren partook of an excellent dinner, provided by Bro. Myers. Grace having been very appropriately said by Brother the Rev. D. A. Sola, before and after dinner, and the cloth being removed, several loyal and Masonic toasts were given, as is usual on those occasions. The Provincial Grand Master for Bristol, in returning thanks for the honour done him and his province, stated that it was truly gratifying to him to visit this Lodge, as the great majority were Hebrew Brethren, and to one of that faith was he indebted for what Masonic information he possessed, namely, his late much lamented and deceased Brother Keyzer. During the evening "The death of Nelson" was admirably sung; and at its conclusion, as if struck by some magic spell, the Provincial Grand Master rose and said, "Brethren, I am sure you will excuse me, for my feelings are overpowered at this moment. This signet ring on my finger belonged to that immortal hero Nelson, and was given to me by his lordship's family shortly after his death." The sensation this statement caused can better be imagined than described.

Brother White, the Grand Secretary, also expressed himself much gratified with the proceedings of the day, and in a neat speech proposed the health of the Worshipful Master, which was acknowledged in appropriate terms. Several excellent addresses were given during the evening, and at a seasonable hour the Brethren departed, highly delighted with the day's pleasure, and impressed with the words of the royal Psalmist, "Behold how good and how pleasant it is for Brethren to dwell together in unity."

Oak Lodge, No. 225.—Bro. Thos. Pryer, W. M., delivered a Lecture on some Masonic Antiquities, comprising Notices of the Hiero-laotomi of Ancient Egypt; the Dionysian Fraternities of Asia Minor; the Colleges of Artificers of Rome; and the Freemasons of the Middle Ages, with Diagrams illustrative of Mason's Marks in all ages, and an explanation of their symbolical meaning and practical application in the structure of religious edifices. We regret that, from some neglect of our reporter, we are not able to present before our readers an account of this most interesting lecture. Perhaps some Brother will kindly supply the information.

Bank of England Lodge, No. 329.—This truly Masonic scion continues to shed its auspicious influence over the interests of the Order—benevolence its motto, principle its study. Recently it bestowed 20 guineas on the family of Mrs. Field, and 5 guineas on that of Mrs. Eccles. The "Hewlett Fund" has also benefited by its generosity. Bro. Brizzi has retired from the chair with honour. Bro. Whitmore is the newly elected W. M., and under his sway we prophecy the Lodge will lose none of its merited high character.—*On dit.* Bro. Smith purposes to present the Lodge with portraits of every member from his own pencil.

Constitution of a French Lodge of Freemasons, *March* 2.—A very grand ceremonial took place at the Freemasons' Hall, Great Queen-street, Lincoln's-inn-fields, being the constitution of the first French Freemasons' Lodge in England.* At the request of a considerable number of the Brethren of the Craft, natives of France, a warrant for the installation of the Lodge was granted by the Right Hon. the Earl of Zetland, the Most Worshipful Grand Master of England, and the ceremonies were conducted on a very grand scale. The Lodge bears the title of "Loge Française de la Tolerance," and carrying out the principles, the title would import, in its fullest extent, Ladies are to be admitted as Sisters of the Craft.† Bro. White, the G. S., was present, as were Bros. Emly, D. W. Nash, &c.

Grand Stewards' Lodge, *March* 17.—The public night was well attended; the first lecture admirably worked by the W. M. Bro. W. T. Smith, assisted by Bros. Hodgkinson, Giraud, J. Udall, Norris, Forman, Cox, Emly, and Shaw. In reply to Dr. Crucefix, who returned the thanks of the visitors, his Worship stated, that it was in contemplation to have a third public night.

Burlington Lodge, No. 113, *March* 18.—Five guineas were voted from the charity fund in aid of the "Hewlett Fund."

CHIT CHAT.

Important to Provincial Brethren.—A desideratum is now accomplished that has long been hoped for. Our much respected Brother, T. M. Bacon, the lessee of the Freemasons' Hall and Tavern in Great Queen-street, is about to open a most commodious hotel, immediately adjoining the hall, replete with every convenience as to comfort and general accommodation, and on the most reasonable terms. To the

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* This is incorrect; for if the reader will turn to page 33, of the *F. Q. R.* for 1845, he will find a copious extract from the Minutes of a French Lodge in London, which was consecrated in 1766, and which continued to work for many years. The Minute Book is a gem, and is in the possession of Dr. Crucefix.

† On this point we are sceptical, but shall be pleased to learn further particulars.

London Brethren this will prove no less pleasant than it must be satisfactory to himself, as after the meetings of Grand Lodge, and on other occasions, they will find this a ready place for rendezvous and refreshment; but it is to the Provincial Brethren that this liberal outlay of Bro. Bacon will prove more especially convenient, as instead of having to traverse the metropolis after the public meetings of the Craft, and then have to wend their way to chance dormitories, they will at once find a home under a Masonic roof; and the situation being central, they will find Bro. "Boots" at hand to call them at "early morn," in time for any railway. Need we say more—yes, one word to the non-masonic or popular world—"Try the Masons' home, and you will probably become disposed to enter the Masons' Lodge."

Freemasonry and the Press.—A curious and interesting instance of the expansive influence of Masonic light lately occurred to the W. Bro. Dr. Slade—he received a newspaper from the antipodes, "The Cornwall Chronicle," published at Launceston, Van Diemen's Land, June 20, 1846, containing an entire reprint, from the pages of "The Freemasons' Quarterly," of the sermons delivered by him, as Prov. G. Chaplain, before the Prov. G. Lodge of Staffordshire, held at Newcastle in August, 1845. The Rev. Doctor is not a little proud of this compliment from his far distant Brethren.

The late Sir W. Follett on Masonry.—The future Attorney-general had been for many months called to the bar when we again met. This was early in 1826. He reverted to past scenes and mutual friends; and, in the course of conversation, I inferred, from a passing remark, that he had become a Mason. I asked if my conclusion was correct. "It is," was his reply: "I was initiated at Cambridge." Light had not then beamed upon myself; and I expressed in scoffing terms my astonishment. "In your early struggles at the bar," remarked he, with quiet earnestness, "you require something to reconcile you to your kind. You see so much of bitterness, and rivalry, and jealousy, and hatred, that you are thankful to call into active agency a system which creates in all its varieties kindly sympathy, cordial and wide-spread benevolence, and brotherly love." "But surely," said I, "you don't go the length of asserting that Masonry does all this?" "And more! The true Mason thinks no evil of his Brother, and cherishes no designs against him. The system itself annihilates parties. And as to censoriousness and calumny, most salutary and stringent is the curb which Masonic principle, duly carried out, applies to an unbridled tongue." "Well! well! you cannot connect it with religion: you cannot, say or do as you will, affirm of it that Masonry is a religious system." "By-and-by you will know better," was his reply. "Now I will only say this, that the Bible is never closed in a Mason's Lodge; that Masons habitually use prayer in their Lodges; and, in point of fact, never assemble for any purpose without performing acts of religion:—I gave you credit," continued he with a smile, "for being more thoroughly emancipated from nursery trammels and slavish prejudice."—*Stray Leaves from a Freemason's Note-book.*

An American Judge.—Some time ago, a poor fugitive escaped from Maryland, and, hotly followed by the pursuer, on his way to safety beneath the broad flag of Old England, in Canada, was overtaken and seized in Vermont. The abolitionists instantly got out a *habeas corpus*, and carried all parties before court, to see what warrant they had to arrest any man in Vermont who had committed no crime. Three judges were on the bench, two of them young and energetic, one aged and feeble, who came to his seat by the habit of years, but seldom spoke, his eyes being dim and his strength abated. The counsel spoke—the defence wished to know why the man was held in custody. The lawyer for the slave-holder rose to reply, and said he should move the offender was guilty of a breach of the laws of Maryland state; he was a slave, and had stolen himself. The other lawyer then said he should require proof that he was a *slave.* The slave-owner then stood up, and held forth a document; "This," he said, "is a *bill of sale,* made in my favour for this man, signed by his original owner." Then the old judge rose to his feet, and with a voice of thunder, strangely loud for one so old, demanded, "Who signed it, sir?" "John Williams," replied the astonished owner. "Take it away! take it away!" said the old man, raising his hands to heaven; "it is not valid, sir; it is falsely signed, sir; it is a blasphemous forgery; none can sign that *bill of sale* but God Almighty." The court was electrified; the slave-holder slunk out, and Vermont, awakened like a sleeper, gave twenty thousand abolition votes at the next election.—*Extract of a Letter from Troy, State of New York, October,* 1846.

JEWS AND GENERAL LITERARY AND SCIENTIFIC INSTITUTION.—A soirée of the members of this institution was held lately, at Sussex Hall, Leadenhall-street, to celebrate the first anniversary of its establishment. The institution appears to be in a highly flourishing condition. The company on this interesting occasion included a great number of ladies. A series of addresses were in the first place delivered; Hananiel de Castro, Esq., president of the institution, leading the way, followed by Mr. Sampson Samuel, honorary solicitor, Mr. Parry, and Mr. David Wire. The addresses were all to a similar purpose, exhibiting the advantages of societies like the present, and urging on public attention the fact, that although the majority of those belonging to the institution were of the Jewish faith, that circumstance did not constitute a prohibition to the admission of persons of any religion or mode of thinking, the simple prosecution of literature and science being the desired end. There are, it appears, more than six hundred members, and the library contains five thousand books ready for constant reference. A concert was the next feature in the evening's amusements; the whole concluded with a ball, which was kept up with considerable spirit until a late hour. The hall was well lighted, and most tastefully decorated, the *ensemble* being extremely brilliant.

CHARITABLE DISTRIBUTION AMONGST DISTRESSED JEWS.—A meeting of the rabbi and other officials connected with the various metropolitan synagogues was lately held at the Jewish Free Schools, in Bell-lane, Spitalfields, for the purpose of distributing relief to the poor members of the different synagogues. To raise a requisite sum the chief rabbi had previously issued a circular, calling upon the inferior rabbis to make a collection in their various synagogues, for their immediate succour. The sum thus gathered amounted to above £700. There were above twelve hundred poor persons of the persuasion, of both sexes, present to partake of the bounty.

THE FIRST JEW RETURNED BY THE CITIZENS OF LONDON AS COMMON COUNCIL MAN.—Just as we were going to press, information reached us that Mr. B. S. Phillips, of the respectable firm of Faudel and Phillips, of Newgate-street, had been returned as a common-council man for the ward of Farringdon-Within. We have only room in this number for the following particulars: that the requisition to Mr. P. to stand for the office was signed by the leading men of the ward. Mr. Leaf, of Old Change, warmly espoused the cause. The Right Hon. the Lord Mayor presided.—*Jewish Calendar,* Dec. 25, 1846.

ANNIVERSARY OF THE JEWS' FREE SCHOOL. *Feb.* 18.—Among the toasts of the evening was "the Corporation of the City of London," in proposing which, the Chairman adverted to the removal of the law preventing Jews from filling corporate offices, and called on Mr. B. S. Phillips, a member of the Common Council, to return thanks on behalf of the body of which he was a member.

Mr. B. S. Phillips returned thanks. It needed little eloquence to assure the company that he felt flattered at being associated with the ancient and honourable Corporation of the City of London. He had been returned by a large majority, a circumstance which reflected the greatest credit on the friends of civil and religious liberty. He knew no one whose efforts for the removal of Jewish disabilities had been of so much importance as those of Mr. Salomons, and he rendered that gentleman his tribute of thanks for his unwearying and unflinching advocacy of the rights of the Jews. The Jews now participated in the advancement of civilisation, and he felt assured that they would strive to promote its advancement by securing a sound, moral, and intellectual instruction for their poor. He would always devote his best energies to support the privileges of the corporation, and to promote the welfare of his own people, whose complete emancipation, he doubted not, would soon be conceded, and thus the chaplet of liberty would not want one blossom to complete its beauty. Mr. Phillips resumed his seat amidst much cheering.—*Jewish Chronicle.*

THE JEWISH CHRONICLE mentions that Mr. Philip Salomans has recently presented the valuable library of his late father, consisting of some very rare biblical and rabbinical works, in all about four hundred volumes, to the corporation of the city of London.

JEWISH FREEMASONS IN PRUSSIA.—We exceedingly regret having to contradict a statement which we copied, in our Number 7, from the English and German newspapers, in reference to the admission of Jewish Masons into the Grand Lodge of Prussia. We have seen a letter received by a respected correspondent of ours from Berlin, stating that the Prince of Prussia, as well as the King, are as strongly opposed to their admission as ever.—*Ibid.*

RANDOLPH'S REPROOF OF AN ATHEIST.—Shortly after his recovery from sickness, in 1816, he was dining at the house of a distinguished politician, with a large and mixed company. Among them, to use his own words, "Was a hoary-headed debauchee, whose vices had completely shattered his constitution, whose days seemed to be numbered; and yet, sir, he had the audacity to call in question the existence of the Deity - presuming, I suppose, that there were many kindred spirits there. I happened to sit directly opposite to him, and felt so disgusted at his impiety, I could not avoid saying, I think, sir, you might better have been silent on that subject; for, judging from appearances, *you* will have in a short time, occular proof of the power of that God whsoe existence you now so boldly question. You can afford to wait, sir, the few remaining days of your life, and in common courtesy should not shock the feelings of others by the exhibition of your blasphemy! He turned pale with anger, and even trembled, but made no rejoinder. We met more than once subsequently, but never renewed our acquaintance; whether his courage to 'brave death' continued I cannot inform you."

CHARITY.—"I fear," said a country curate to his flock, "when I explained to you, in my last charity sermon, that philanthropy was the love of our species, you must have understood me to say *specie*, which may account for the smallness of the collection. You will prove, I hope, by your present contribution, that you are no longer labouring under the same mistake."

LITERATURE IN A CONVICT SHIP.—The Thomas Arbuthnot, convict ship, Captain Thomson, recently sailed from Spithead, for Port Philip, with a superior class of delinquents, officially called "exiles." These are the first "exiles" sent to the above settlement, which the inhabitants of that respectable place are very wroth at, and have memorialized the government on the subject. The most ingenious trades and professions are carried on on board this ship; in fact, we believe, all trades in vogue have their representatives on board. The most ingenious affair, however, is a newspaper in manuscript, published every Saturday, having its foreign and domestic correspondence, advertisements, and, indeed, all the necessary accessories to an apparently well-conducted journal. The articles are well-written, and the arrangements well-made. The name of this paper is the *Citadel*, and the conductors dub the captain of the ship "the governor." The Citadel having no opponents enjoys a large circulation. The editor is a man who has been of considerable note in the legitimate literary world; but all names and circumstances in connection with their present position is strictly preserved secret with regard to these "exiles," the great majority of whom are juvenile offenders from Millbank, Pentonville, and Parkhurst (Isle of Wight) prisons.

PARIS.—The *Archives Israelites* states, that during the presentation of the *consistoire* at the Tuilleries, on New Year's day last, the King addressed himself in highly flattering terms to M. Edmond Halphen, a Jewish gentleman, recently appointed Mayor of the 12th *arrondissement* of Paris.

CELLE, HANOVER. *Dec.* 2.—Dr. Dawosky, a Jew, whose unremitting services rendered to the labourers engaged on the railroads of this country, last year elicited the fervent and grateful acknowledgments of the minister of the home department, this day received an autograph letter from His Royal Highness the Crown Prince of Hanover, assuring him of His Royal Highness's esteem and favour.—*Allg. Zeit. des Jud.*

VIENNA.—Max Todesco, a merchant of the Jewish persuasion, has just been appointed Consul for the Grand Duchy of Mecklenburg, at the Imperial town of Vienna. We are thus happy to perceive that Jews are not any more excluded from the office of Consul by any of the German States.—*Ibid.*

TO-DAY AND TO-MORROW.—The two elder sons of Time were the fair To-Day and the dark To-Morrow, and they both loved Virtue's noble daughter, the blue-eyed Duty; each seeking her for his bride. But Duty, won by the energy of To-Day, cared not for his younger brother, the dreamy To-Morrow. So she mated with the first-born, and Virtue, her loving mother, blessed their union. Then To-Morrow, moved by Envy, went sorrowing to his father, Time, and the grey-beard folding him in his shadowy arms, drew his ill-gifted boy to his bosom, and thus consoled him:—"Grieve not, my child, that the greater vigour of thy brother hath found more favour than thyself in the eyes of the grace maided, Duty—grieve not, for I will give unto thee for thy partner, gay Folly, her, whose laughing looks and merry mood hath won her countless followers, and whose realm is all the world. And, as a dower, I decree that twice the third part of that which belongs to Duty and To-Day, shall henceforth be set apart for Folly and To-Morrow." But when even-handed Virtue heard the harsh resolve, indignant that what was rightfully her children's should be transferred to others, she ordained that the first-born of Folly and To-Morrow should dispossess them of their marriage-portion. And when the child was born they called it—PROCRASTINATION.—*The Good Genius, that turned everything into Gold.*

THE FARCE OF GUY FAWKES.—On the morning of the day of opening parliament, at eleven o'clock, Sir Augustus Clifford, Mr. Pulman, and Captain Kincaid, with a party of yeomen of her Majesty's Body Guard, made the usual search in the vaults beneath the House of Lords, preparatory to the opening of parliament. [What fun all this! Will the same farce continue to be played in the cellars of the new houses of parliament? Perhaps the ghost of the immaculate Jamie will place other barrels there than contain gunpowder!—ED.]

A LESSON.—A parson, who could better preach of patience than practice it, was always irritated when he found his grandchildren in his study. One day one of these little children was standing by his mother's side, and she was speaking to him of heaven. "Ma," said he, "I don't want to go to heaven." "Don't want to go to heaven, my son!" "No, ma, I'm sure I don't." "Why not, my son?" "Why grandpa will be there, won't he?" "Why, yes, I hope he will." "Well, just as soon as he sees us, he will come scolding along." [How like the truth is the impression of childhood.—ED.]

A LOCAL INTEREST.—A Cambridge paper says that the unnamed planet, though three millions of miles distant, possesses, when at that distance, a strong local interest.

MARRIAGE.—*Taunton, Feb.*—At Wivelscombe, by the Rev. H. Ruddock, A. M., John Ruddock, Esq., late Mayor of Bridgewater, to Laura Eliza, youngest daughter of Henry Sully, Esq., M.D., surgeon extraordinary to his Majesty the King of Hanover. The worthy doctor is the oldest Freemason in the Province of Somerset, and is a Past Deputy Grand Master of that province,—one who has laboured hard in the Masonic vineyard, and produced good fruit "an hundred-fold." The wedding breakfast was honoured by the presence of Lady Adams, Miss Elford, the Misses Harvey, Mr. and Mrs. Luscombe, &c., all anxious to offer their respect and best wishes to the amiable bride, and her equally estimable partner "for better for worse."

Obituary.

EPITAPH ON A COBBLER WHO DIED OF A FEVER.

I waxed young,
I waxed old,
I waxed hot,
I waxed cold.

EPITAPH ON DR. FULLER.

Here lies Fuller's earth.

EPITAPH IN LANCASTER CHURCHYARD.

Here lies John Fry,
Who unluckily
Got a sky
Rocket in his eye.

DEATH of another Pensioner on the Asylum Fund.—*Dec.* 22.—Bro. WILLIAM JOHNSON, æt. 78, at Manchester. He was initiated in the Old Cumberland Lodge, No. 12, on the 13th November 1793, where he continued several years, and served all offices, including that of Master. He acquired much Masonic information, and in his earlier days was considered as one of the "lecturers" in the Craft. When visiting Lodges he was generally requested to work the sections, which he invariably did with correct promptness. Bro. Johnson instructed many Brethren (and among them several of superior station to himself) in the qualifications necessary to the Master's chair. In the provinces he was much respected, especially by the late Bro. Williams, P. G. M. for Dorset, who worked the lectures with him, and appointed him P. S. G. D. He acted as Prov. S.G.W. for Hants at the installation of Sir W. De Crespigny as P.G.M. for that province. He became unfortunate in business (the leather and shoe trade), but recovered, and joined the Royal York Lodge at Brighton, under Bro. Bew, the dentist, and returned to London, where he opened an extensive establishment, which however ended in his failure. During this period, in conjunction with the late Bro. Peter Gilkes and others, he established the Emulation Lodge of Improvement—a Lodge that now exists as a proud memorial of the zeal, talent, and industry of the Masons of former days, rivaling if not eclipsing every other Lodge of Instruction. Shortly after, Brother Johnson went to Jersey, and spent several years, during which the Brethren profited largely by his instruction. Misfortune still however attended him, for on returning to London he made a third and unsuccessful attempt in business. Finally he settled in Manchester, and was appointed a weigher in the market, under the lord of the manor. To the last he was the Lecture-Master to the Lodges of Friendship and Integrity, and as such this exemplary Mason died in the fulness of his faith, and with unsullied reputation, for even in the several phases of his misfortunes, his creditors were perfectly satisfied that he was an honest man.

Jan. 14.—Bro. JOHN WRIGHT, æt. 54, at his house, the Turk's Head, in the Strand. The fortunes of the deceased were chequered by various changes. He was first known as a cook under Bro. Cuff, the late lessee of the Freemasons' Tavern; emerging from thence, he opened a spirit-shop in Ratcliffe Highway, and in process of time realized a handsome fortune, the entire of which he expended in the rebuilding of the Turk's Head Coffee-house, Strand, where, however, from an unsuccessful friendship with a large wine firm, he became enthralled in difficulties that proved too weighty for him, and, added to domestic afflictions of a sorrowful character, he sunk broken-hearted into the grave. Brother Wright was initiated in the Burlington Lodge, and but for misfortunes of no common nature, would have attained a higher notice than is thus recorded of him.

Tralee, Jan. 14.—The remains of the late Bro. THOMAS MOORE were removed from his house in William-street, in this city, for internment, accompanied some miles by the Freemasons' Lodges No. 13 and 73, as a tribute of respect to an esteemed Brother and fellow-citizen.

Jan. 17.—At Bingham Town, near Gosport, Brother JOHN CLARK, formerly of the White Hart, Winchester, æt. 68. His remains were followed to the grave by several gentlemen of the Masonic body, of which he was an old and respected member.

Jan. 24.—The Rev. J. T. HEWLETT, A. M., at Little Stambridge, Rochford, Essex. This amiable and highly educated Brother has passed from an earthly scene of ceaseless anxiety to meet his reward in the realms of bliss, leaving nine motherless children, whose ages range from twenty to six years, to lament the loss of their beloved parent and instructor. His was another of those melancholy instances of "broken-heart," that "sad, immedicable malady." Death was however accelerated by the malaria of the district of which he was the pastoral rector, existing with his numerous family on an income of 175*l.* Poor dear Hewlett! for many months he died daily, for in the gradual decay of his vital power he communed with the "spectre" of his declining energy, and was too fatally warned by the loss of many friends, together with his clerk and his housekeeper, and even his dog! Mrs. Hewlett, to whom he was most tenderly attached, died before he entered on the living that proved his sepulchral home.

Bro. Hewlett was the author of several works besides fugitive papers, among them "Peter Priggins," "Dunster Castle," "The Parish Clerk," "Parsons and Widows." His mind was highly refined—his sensitiveness extremely delicate. He was poor, and for his family's sake felt deeply that poverty that affected their comfort. In writing to a friend he observed, "I am afraid of disgrace, and also of seeing my children either crying for bread, or carried to the union! My situation is peculiar, I have not a relative in the world to help *me* or receive *them.* Do not beg for me, but beg *hard* for my children when I am gone. Remember that I have a sort of claim on the Freemasons' benevolent fund, and on the literary fund also, and that there are church funds for the aid of orphans."

On this lamentable case, the able commentator in the *Times* remarks—"Nobly has that ancient and honourable fraternity fulfilled, nay, more than fulfilled, the dying Brother's expectation. No sooner were the tidings of Brother Hewlett's death communicated to the Lodge of True Friendship, Rochford, of which the departed was Chaplain, than they undertook all the care and costs of the funeral; and what was more, took charge of the whole of his family until some arrangement could be made for their permanent support. The directors of the literary fund have awarded 100*l.* to the same benevolent purpose. A higher duty than delicacy now devolves on us—even that of pleading for the fatherless."

May those words of the *Times* sink deep into the hearts of benevolent Masons, and even cause those of the "Pharisees" to relent in favour of the subscription now raising as the

HEWLETT FUND!

to which the Grand Lodge of England has subscribed the sum of

ONE HUNDRED POUNDS.

Jan. 26.—Bro. W. H. BLACKIE, Covenant Close, Edinburgh, æt. 70. He was for many years Grand Registrar to the Grand Conclave of Masonic Knights Templar in Scotland, under the late Bro. Alexander Deuchar. Bro. Blackie was possessed of no ordinary attainments: as a herald painter he was not surpassed, and as a genealogist he almost equalled his friend Deuchar. A few years since he executed a splendid illustration of the genealogy of her majesty and her illustrious consort, which gave great satisfaction. As a Mason he was really intelligent—as a man, although poor, he was truly upright. During our occasional visits to "Auld Reekie," we took care never to miss the opportunity of gleaning information from our friend, who, as he opened his pack of Masonic matters, had an unco' pawky way of discussing them. He knew more of men and things than he had credit for.

Feb. 1.—At Edinburgh, Bro. Capt J. D. BOSWELL, of Wardre, R.N. Few men have been better known, not only among the Craft but among the different clubs and societies of Edinburgh, than our deceased friend. He served frequently as Master of St. David's Lodge, and held high office in the Supreme Grand Chapter R. A. and the Grand Conclave of K. T. Ever ready when living to lend a helping hand, his Lodge of Life is now close tyled for ever.

Feb. 5.—Bro. GERVASE PARKER BUSHE, attaché to the British embassy at Vienna, died of fever. He was a gentleman of high attainments, and had only recently been promoted from the British embassy at Hanover to that of Vienna. He was the only son of the late Gervase Bushe, Esq., of Kilkenny, Ireland, and nephew to the Countess Dowager of Listowel; he was also cousin-german to the late Countess of Durham. Previous to his departure for Hanover he was private secretary to the lamented Earl of Durham, the late Pro-Grand Master of England, who felt desirous that he should become acquainted with the "ordo negotii" of English Freemasonry, and selected the Burlington Lodge for his debut on the metropolitan arena. Bro. Bushe, accordingly, became a member, and although but a young Mason at the time, his occasional addresses gave much promise; his appointment to the embassy however led to his resignation. We have, had correspondence with our lamented friend, and in justice to his memory can state, that his views were so far from suffering any change that he anxiously looked forward to resume his Masonic duties.

At Brighton, deservedly lamented, JOHN GEORGE GRAEFF, Esq., of 31, Berners-street, and of Furnival's-inn, æt. 38, P. M. No. 1, and Past Grand Steward.

Feb. 15.—Bro. **Albert Langley**, surgeon, Past Senior Warden of Lodge No 327, Taunton, at the early age of 30 years. The deceased Brother was much and universally beloved, by reason of the excessive good nature and amiable disposition which he uniformly evinced.

Wellington.—A most remarkable occurrence took place here on Monday evening. We have recorded the death of Bro. Langley, surgeon, who expired in the morning. Brother George Kedgell, another surgeon, of this town, and who was also very intimate with the deceased, was out visiting his patients, and rode a valuable horse, which was purchased about three months since through the recommendation of his so lately departed friend and Brother, strange to relate, he had tied the animal up to the paling of a house where he had occasion to call, remaining a few minutes only; he was then about to remount, having one foot in the stirrup, when suddenly the horse dropped, and died without a groan.

PROVINCIAL.

Chatham, *Dec.* 28, 1846.—The Brethren of the Royal Kent Lodge of Antiquity, No. 20, and the United Chatham Lodge of Benevolence, No. 216, held their annual meeting to instal their respective Masters, and on this occasion was manifested the "beauty of Brethren dwelling together in harmony." The spacious Masonic Hall at the Sun Inn, Chatham, was decorated with festoons and evergreens, besides all the paraphernalia belonging to the two Lodges, and the fine portraits of the present D. P. G. M., and of several late P. M's., tastefully arranged, ornamented the walls of the building. At an early hour before business commenced the ladies and daughters of several of the Brethren availed themselves of this favourable opportunity of seeing the interior of a Masonic Lodge, and at that period of the day, the wax candles being lighted, and all the regalia properly arranged, the hall presented an unusually animated scene, and many of the fair visitors expressed themselves highly delighted with the view, observing, that if, in the absence of its living ornaments, it looked so beautiful, when graced by their presence its effect must be pleasing indeed. The Brethren who were on this occasion to be installed in the Chairs of the two Lodges were Bros. Jesse Thomas, who was unanimously elected W. M., Lodge 20, and Hugh Morris, of No. 216. The Lodges being opened in due form, the solemn ceremony of Installation was admirably conducted by Bro. W. Saunders, P. M., Lodge 20; and the several addresses were given eloquently by him. The Brethren afterwards sat down to a sumptuous entertainment, under the very able and effective presidency of the D. P. G. M. Bro. Ashley, assisted by the P. M.'s Lodges 20 and 216. The Brethren present were Bros. W. Saunders, P. G. Tr., Chas. Isaacs, P. G. Sec., Major Smith, Capts. Smith and Robertson, Tombleson, Watson from London, Whittaker, Pike, and Crittenden, and other Brethren from Maidstone—in all, about 60. After the cloth was removed, "Non Nobis Domine" was sung by Bros. Smith and Genge, accompanied by Bro. W. Griffin on the piano. The "Queen and the Craft" was given with Masonic honours. The Chairman proposed the health of the Most W. G. M. the Earl of Zetland; also the D. G. M. the Earl of Yarborough: after which, Bro. W. Saunders proposed the health of the D. P. G. M. Bro. Ashley in an elegant address, which was warmly cheered. The D. P. G. M. acknowledged the toast in a very feeling and impressive manner; after which followed the healths of the new W. M.'s Bros. Thomas and Morris, which were duly responded to. The next toast offered by the D. P. G. M. was the "Army and Navy," and he was sure it would meet with that reception at their hands which its importance demanded when they remembered the very efficient services our army had so recently rendered on the plains of India, and also that they were this day honoured with the company of Bro. Major Smith, the brother of Sir Henry Smith, the hero of Sobraon, &c., and other military Brethren, they would drink it with additional enthusiasm. As to the navy, they were living, as most of them did, in a sea-port town, surrounded by the wooden walls of Old England. The bravery of our navy is known and admired by you all. Bro. Major Smith acknowledged on behalf of the army, in a neat and appropriate reply; as did also Bro. Tombleson on behalf of the navy; and as a shipmate of Nelson on board the Victory, at Trafalgar, he was a very appropriate representation of that efficient service. Other toasts followed, and the Brethren separated with additional love for the social intercourse of Freemasonry.

Rochford.—On the 5th inst. the Brethren of the "Lodge of True Friendship," No. 186, invited their female relatives and friends to a ball in their Lodge-room at the Old Ship Tavern. Music was provided from London. The refreshments were excellent, and showed that the W. M. and the stewards, as well as mine host, Bro. Thos. Dennis, were determined that nothing should be wanting that could prove to their fair guests that—

> "No mortals can more
> The ladies adore
> Than a Free and an Accepted Mason."

No ball having been given in the place for upwards of twenty years, expectation did not run very high as to the result of this attempt; but the attendance of so large a number of respectable, well-dressed, and beautiful females put the Brethren present into the best spirits, and throughout the whole of the evening the highest satisfaction was exhibited by all present. The spacious room was quite filled, and dancing was kept up till a late hour, when the votaries of Terpsichore reluctantly separated, but not until it was agreed on all hands that a ball must be given at *least* once a year for the future.

Berkhampstead Lodge, No. 742, *Jan.* 7.—A numerous meeting of this Lodge, assisted by Brethren from Watford and Hemel Hempstead, was held for the purpose of installing Bro. John Mason as W.M., and also to present to the late Master, the Rev. Frederick Orme (one of the curates of Berkhampstead), a very handsome pocket communion service. The Lodge also presented to Bro. Wm. Claridge, S.D., a superb silver snuff-box, with suitable inscription, as a memento of their thanks for the many valuable services received at his hands. The officers were each of them raised a step from last year. After the conclusion of the business, the Brethren adjourned to their excellent

Banqueting Hall, viz., the Club-room at the back of the King's Arms Hotel, which has been kindly placed at their service by the members of the Club, where dinner was served up in Miss Page's best style. If her friend King Louis Philippe* had been there, it could not have been done better. The visitors expressed their great gratification at the prosperous condition of the Lodge, and its excellent working, although so recently established; of which also the Provincial G. M., William Stuart, Esq., of Aldenham Abbey, showed his approval, by appointing at his last Provincial Grand Lodge Bro. the Rev. Stephen Lea Wilson, the founder and first Master, Prov. Grand Chaplain, and Bro. the Rev. Frederick Orme (then the S. W.), Prov. Grand Deacon.

Lewes, *Dec.* 28.—The Brethren of the South Saxon Lodge assembled to celebrate their jubilee, it being fifty years since their Lodge was first established and dedicated to St. John the Evangelist, by the late P.G.M. Major-General Hulse, the Brethren having met in the Eastern Keep of the ancient Castle of Lewes. On this occasion the W. M. and officers from the Royal Clarence, and some of the Brethren from the Royal York Lodges at Brighton, favoured the Brethren with their presence, and contributed in no small degree to give effect to the Masonic proceedings, and also added considerably to the pleasures of the evening by their urbanity and good fellowship. Soon after six o'clock the Lodge was adjourned to the Crown Inn, where mine host, Mr. Pite, had prepared a banquet for the Brethren. On the removal of the cloth, the usual loyal and Masonic toasts were given and suitably responded to, whilst song and sentiment afterwards prevailed in orderly succession. In the course of the evening the present state of Freemasonry within the province, and its cause, were freely discussed, and a fervent hope was expressed by the Brotherhood that those high in office would see the urgent necessity that existed of pursuing a line of conduct in the discharge of their Masonic duties which should be calculated to arouse the apathetic state of Freemasonry throughout the county of Sussex, to the end that the ancient and noble science should flourish in all its pristine vigour, as it is wont to do in the surrounding provinces. The evening was spent in the true spirit of the Craft, mutual expressions of brotherly love and goodwill being reciprocally exchanged, and in which all the nobler feelings of the man and the Mason were brought into active play, diffusing joy and happiness to all around.

Cambridge, *Jan.* 11.—The Freemasons of this town have been assembling in large numbers. The Brethren of the Lodge of Three Grand Principles held their annual meeting at the Red Bull Inn, for the purpose of installing Bro. John Massey, W.M. The same ceremony was also performed on the following day by the Brethren of the Scientific Lodge at the Lion Hotel, Bro. C. E. Brown having been elected to the office of W.M. Bro. Brown was likewise re-appointed to the same situation on Wednesday, by the members of the School of Plato. On each occasion the proceedings passed off much to the satisfaction of all.

Oxford.—*Alfred City Lodge, Dec.* 29.—The Brethren assembled for the purpose of installing the W. M. Elect, Bro. R. J. Spiers, and many of the Fraternity resident in Oxford and neighbourhood, attended.

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* When Bro. Louis Phillippe was in this country, after the French Revolution, the Miss Pages were very kind to him, which he showed his good sense in not having forgotten, when one of them paid him a visit at his palace, since his elevation.

The Vice-President of the Board of General Purposes, Bro. John Savage, performed the ceremony. The officers appointed were Bros. Jas. Wyatt, S. W., F. Symonds, J. W., Rev. W. Bousfield, Linc. Coll., Chaplain, J. G. Betteris, Secretary, &c. The Brethren then proceeded to banquet. On the removal of the cloth, the W. M., Bro. R. J. Spiers, gave the usual toasts, all of which were received with due respect and honour, and the pleasure of the evening was greatly enhanced by some excellent songs and duets. The addresses of the W. M. and Bro. Savage were admirable, in eloquence and happy allusions. Among the Brethren assembled was the eminent Surgeon, and Father of Masonry in this City, Bro. G. Hitchings, Esq., a Mason of 35 years' standing; and he not only bore his testimony to the inestimable value of the sublime art, but by his vocal abilities materially contributed to the enjoyments of the meeting. At half-past ten the W. M. left the Chair. Coffee and tea were then served, after which the social pleasures were resumed for an additional hour or two, when, with their characteristic loyalty, the Brethren sang the national anthem and departed, highly gratified with the auspicious commencement of the reign of their W. M. Bro. R. J. Spiers.

Feb. 23.—The sum of 10*l.* was voted towards the relief of the distressed Irish and Scotch, and 5*l.* to the fund for the support of the nine orphan children of the Rev. Bro. J. T. Hewlett, author of "Peter Priggins," and other popular works. On the motion of the W. M., the thanks of this Lodge were ordered to be conveyed to the Rochford Lodge, for their generous conduct towards this distressed Brother and his destitute family.

Feb. 25.—The Provincial Grand Lodge assembled at the Masonic Hall, when the Prov. G. M. congratulated the Brethren on the increasing prosperity of Masonry in this province, and the admirable manner in which the general business was conducted by the respective Lodges. The Prov. G. M. urged upon the Brethren to carry out the principles of Masonry in every relation of life, and to remember that, besides upholding their Lodges, they had other duties to perform—namely, the relief of the sick and destitute—more especially at this moment, of their fellow-subjects in Ireland, and the patient enduring people of Scotland. In accordance with these principles, he begged to move that the sum of 10*l.* be voted towards the relief of the distressed Irish and Scotch people. It is hardly necessary to say that this proposition was carried unanimously. Bro. W. Thompson moved, and Bro. T. Randall seconded, that the sum of 5*l.* be voted towards the Hewlett Fund. This was also carried unanimously; and high compliments were paid by all the speakers to the Rochford Lodge, which had so generously, in the hour of need, stepped forward, and not only maintained the family of the suffering Brother, but paid the expenses of his funeral. The Prov. G. M. appointed the following to be his officers for the year:—Senior Grand Warden, Rev. C. J. Meredith, M.A., Linc. Coll.; Junior Grand Warden, Bro. J Sowter; Grand Chaplain, Bro. Rev. Wm. Bousfield, M.A., Linc. Coll.; Grand Registrar, Bro. Stephen Burstall, Esq., M.A., Univ. Coll.; Grand Secretary, Bro. J. G. Betteris; Senior Grand Deacon, Bro. R. J. Spiers; Junior Grand Deacon, Bro. R. Cattley, Worc. Coll.: Superintendent of Works, Bro. Jas. Wyatt; Grand Director of Ceremonies, Bro. H. Gibbs; Grand Swordbearer, Bro. P. Williams, New Coll.; Grand Organist, Bro. J. Rose; Grand Pursuivant, Bro. J. Bossour; Grand Stewards, Bro. T. R. Whitmore, Merton Coll.; F. Symonds, T. H. Tristram, Linc. Coll.; T. Randall, J. S. Banks, Univ. Coll.; Richard Embling. Bro. Blake, P. M., was reappointed Grand Treasurer by the Lodge.

Apollo University Lodge, Feb. 25.—This Lodge also assembled for the purpose of installing the Worshipful Master elect, Bro. Stephen Burstall, M.A., of Univ. Coll. The ceremony of installation was impressively conducted by the Worshipful Master, Bro. Rev. C. J. Meredith, M.A. The Worshipful Master appointed the following to be his officers:—Senior Warden, Rev. W. Bousfield, Linc. Coll.; Junior Warden, P. Williams, New Coll.; Secretary, T. H. Tristram, Linc. Coll.; Senior Deacon, J. S. Bankes, Univ. Coll.; Junior Deacon, W. K. R. Bedford, Brazenose College; Organist, A. Sutton, Univ. Coll.: Inner Guard, J. W. Brooke, Univ. Coll.; Bro. W. Thompson had been previously elected Treasurer; Bros. R. Stephen and E. Mildmay, of Merton Coll., Stewards. The Brethren presented to their late Worshipful Master, Rev. J. C. Meredith, as a gift from the Lodge, a very handsome Past Master's Jewel, with a suitable inscription. This, however, was not the only testimonial that awaited this Brother on the termination of his two years of office; for, in addition to that bestowed on the part of the Lodge, the Brethren presented another in their individual and private capacity, consisting of a gold jewel (suitably inscribed), embroidered apron, collar and gauntlets appropriate to the office of Provincial Grand Senior Warden—an office conferred on him that day by the Prov. Grand Master. At the banquet in the evening, the W. M. being unwell, the P. G. M. Bro. the Rev. J. Ridley presided, and entered at much length into the various Masonic topics; happily prefacing each toast and sentiment with suitable remarks. Bro. Spiers acknowledged the compliment paid to himself and the members of the "Alfred," in such a strain of very fervid eloquence as made a deep impression on his hearers. His allusion to the Masonic Hive at Oxford, where its "Queen Bee" presided with so much propriety and kindness, was loudly cheered. Ten pounds were voted to the famishing poor of Scotland and Ireland, and five pounds to the Hewlett fund.

TOWCESTER.—The Brethren of the Lodge of Fidelity, 652, met at their Lodge-room, Talbot Inn, when Bro. George Osborn, of Pattishall, was for the second time installed W. M. with the accustomed honours and salutations. The Lodge was honoured with the attendance of Brother the Right Hon. Lord Southampton, to whom the Brethren are indebted for a very handsome supply of venison for the banquet. The business of the Lodge being concluded, about thirty Brethren sat down to a most excellent dinner. After the usual loyal toasts, the following were given:—Brother the Earl of Zetland, G. M.; Brother Earl of Aboyne, P. G. M.: Brother Lord Southampton, P. M.; many other toasts were proposed and cordially responded to, and the evening concluded with the utmost harmony and good fellowship.

HUNTINGDON, *Dec.*—The Right Hon. the Earl of Aboyne, Provincial Grand Master for the counties of Northampton and Huntingdon, held his annual provincial meeting at the Lodge of Merit, 687, Ram Inn, in Northampton, which was attended by several Brethren from London, and the several Lodges in the province. The Lodge was opened at the Assembly-room of the George Hotel, which was kindly offered for the purpose, where, after the noble lord had chosen his Officers for the ensuing year, a discussion took place respecting an annuity fund which is about being established in the province for the benefit of the widows of those Brethren who subscribe to it, and when the preliminary laws which had been made by a committee had been assented to, it was resolved to have a final meeting for the purpose of commencing the fund, which, from the useful purpose for which it is intended, the maintenance of those who are left widows (and, if possible, to extend it to orphans) it is to be hoped will succeed, and be an inducement for every Brother to join so useful a fund, as the more subscribers there are, the greater will be the chance of its being carried out to its fullest extent. The Lodge was then adjourned to the Lodge-room at the Ram, where about sixty Brethren sat down to banquet, the Right Hon. the Earl of Aboyne presiding, where, after the usual loyal and Masonic toasts, interspersed with some excellent songs and speeches from different Brethren, the meeting separated, after having spent a truly pleasant and happy day together.

Walsall, *Jan.* 7.—A highly respectable and influential meeting of Brethren was held at the George Hotel, to deliberate on the establishment of a Lodge at Walsall. Brother Thomas James presided. Several Brethren took part in the proceedings, and it was resolved that Brothers T. James and B. Smith take the requisite steps to procure a warrant for a Lodge in Walsall, to be called the Lodge of St. Matthew. Sir Edward Scott cordially co-operates in the laudable design of advancing Masonry in this district, and there is every reason to believe the effect will be successful and honourable to the loyal art.

Coventry, *Dec.* 29.—A large party met at the Castle Inn, to celebrate the anniversary of St. John. After the usual business of installing the W. M. for the ensuing year, and the appointment and investiture of the other officers, the Brethren sat down to a banquet provided for the occasion by Brother Edwards, and the evening was spent with great harmony.

The Leamington College.—We are not yet enabled to announce the precise day on which the interesting ceremonial of laying the foundation stone of this new educational building will take place; no communication to that effect having been received from Earl Howe, the Prov. Grand Master for Warwickshire, to whom the provincial Masonic authorities have announced the wishes of the Board of Directors.

Kidderminster.—*Royal Standard Lodge.*—Genuine Masonry has perhaps seldom been at a lower ebb anywhere in times past than in this place, and this chiefly from the want of proper caution in the admission of those who have become members.

Thanks however to the untiring zeal of our spirited founder and his colleagues, it has lately been much on the ascendant, and the dark clouds which have so long hung over our mystic rites in Kidderminster, are now rapidly dispersing, and the true light of Masonry is at length begining to dawn upon us. Freemasonry in this neighbourhood may have counted amongst its ranks some years back greater numbers, but was never in so promising and reputable a position as at the present time. Dr. Marshall, late of the Apollo University Lodge, Oxford, has reared his column amongst us, which circumstance, aided by the indefatigable exertions of the Officers of the Lodge generally, has caused many accessions thereto; and we have now every reason to hope that ere long the Royal Standard will be one of the best conducted and most correct working Lodges in the provinces.

The appointments of the Lodge, as far as these have advanced, cannot easily perhaps be excelled. The pedestals amongst the rest of the furniture, are of white and gold, of the nicest architectural proportions and beauty, whilst the lesser lights are not surpassed, if equalled, by any Lodge in the kingdom, the models of which are now in the possession of Mr. Hubert Room, of Birmingham, who will doubtless undertake to manufacture similar ones for any Lodge requiring them.

The Brethren of the province are now anxiously awaiting the organization of a Provincial Grand Lodge for this county, under the Grand Registrar of England. There is every reason to hope, from the exertions in progress, that such a desideratum will soon be accomplished, and that Midsummer will not pass without its first meeting being held. We can scarcely close these few hasty and imperfect remarks without observing how much good a few determined individuals are capable of effecting in continued exertions and good examples. *Esto perpetua!*

Birmingham, *Jan.* 25.—The Brethren of St. Paul's Lodge, No. 51, held their monthly meeting at the Union Hotel, Union-street, to instal Brother W. R. Kettle as Master for the ensuing year, and appoint Officers.

Brother Empson, the retiring Master, installed Brother Kettle in a manner that did the highest credit to his Masonic skill and industry.

P. M. Brother Motteram then rose, and in an eloquent speech reminded the Brethren that one of the leading principles of Freemasonry was charity, a virtue which it was incumbent on them to practise on all proper occasions with the liberality that had characterised the Brethren in every age. Such an occasion at that time presented itself, and he was sure that he need only mention the distress of Ireland to awaken the cordial sympathy of every Brother present. Many of their Brethren, no doubt, were sufferers in the common distress, and it was impossible that they could hesitate to assist them. He needed not enter into details; every one was familiar with the subject; but he would say, he felt it to be a fit and honourable step for the Brethren of St. Paul's Lodge, the oldest in the province, to take, to commence a subscription among Masons in aid of the Irish; and it must be gratifying to their new Master to commence his official career by submitting such a proposal to his Brethren. He would, then, only detain them by proposing, "that the Brethren at once enter into a subscription, to be placed at the disposal of the Grand Lodge of Ireland, for the relief of their suffering Brethren."

P. M. Brother Cohen ably seconded the proposition.

The Worshipful Master put the proposition, which was unanimously affirmed in the usual Masonic manner.

The Brethren immediately handed in their subscriptions to the amount of nearly forty pounds, and it was understood that their contributions would ultimately exceed fifty pounds. It was also intimated that, on a future occasion, a similar subscription would be raised for the Highlands and Islands of Scotland.

The business of the Lodge being concluded, the Brethren left labour for refreshment.

The Athol Lodge, 88.—This old Lodge is not doing so well as its best friends could wish. A dormant spirit seems to overshadow it. Come, bestir yourself Bro. Potter; remember that "perseverance will yet re-establish perfection."

Faithful Lodge, 696.—This Lodge increases in numbers and respectability. The jewel recently presented to Bro. Perkins is extremely beautiful. The presentation does the Lodge great credit; Bro. Perkins has neither spared time nor expense in bringing the Lodge to its present state of perfection; his unceasing exertions brought it to the proud position it was in when he vacated the Chair. Brother Peters is spoken of as the Master for the ensuing year. Forward!

The St. George's Lodge, 708.—"The Calendar sets forth this Lodge as meeting at the Queen's Hotel; when, in fact, the Lodge has never been opened. The warrant, dated March, 1842, was surrendered to the Provincial Grand Lodge at its meeting in January, 1846.

Dec. 1846.—A numerous meeting of Freemasons was held at Dee's Royal Hotel, at which it was resolved that a Freemasons' Annuity Society be formed. The meeting highly approved of the tenor of the rules submitted, and recommended that the same be placed in the hands of a barrister, to be by him fixed, with the disparity fees added, when calculated by the actuary, Arthur Morgan, Esq. It was also agreed that a special general meeting of the subscribers should be summoned immediately after the fees in question had been calculated and determined. Bro. Dee presented a donation of five pounds towards the "Masonic Retreat Fund." The Association is under the patronage of the Right Hon. Earl Howe.

ALCESTER, *Dec.*—The members of the Apollo Lodge celebrated the Festival of St. John at the Angel Inn. This old Lodge is once more looking up after its late mishap. Bro. Freer deserves well of his Brethren for his exertions; the Lodge must flourish under his paternal care.

RUGBY.—The new Lodge of Rectitude, opened at the Spread Eagle Hotel, in this town, and over which Brother James Sharp (editor of the *Leamington Spa Courier*) so ably presided, raised the sum of sixteen pounds, as a donation to the general fund now raising to relieve the distress in Ireland.

STAFFORDSHIRE.—Bro. Henry Charles Vernon, Esq., of Hilton Park, has been appointed Deputy P.G.M. by Colonel Anson, the Provincial Grand Master.

NORWICH.—The anniversary of St. John falling upon the sabbath, the members of the Lodge of Perseverance, No. 258, met at the Crown and Angel, St. Stephen's, to celebrate the festival. Three of the officers of the Provincial Grand Lodge were present. The Lodge was opened in due form by the W. M. Jeremiah Howes, on which occasion there were three initiations and one raising. After the Banquet, the following toasts were proposed by the W. M. and the other Brethren:—"The Queen and the Craft,"—"The Earl of Zetland, the Grand Master of England," —"The Grand Masters of Ireland and Scotland,"—"The Provincial Grand Master, Lord Suffield,"—"The Provincial Grand Treasurer, Bro. Barwell, and visiting Brethren." The P. G. S. then rose, and congratulated the Brethren on the choice made for the ensuing year, and gave "the health of the W. M. Bro. Jeremiah Howes," which was received with immense cheering. "The P. M. Brother H. J. Mason,"—"The Secretary of Lodge 258," with the ancient form of giving the toast, "Prosperity to Masonry all over the world," and many other toasts, which were followed by appropriate songs by Bros. Beaty, Hare, and Black. The Brethren broke up between ten and eleven o'clock, each expressing the greatest satisfaction at the evening's enjoyment.

Lincoln.—Brother Goodacre has been appointed Provincial Grand Director of Ceremonies for Lincolnshire, *vice* Captain Nicholson. We wish the worthy Brother may have something to do officially.

Richmond (Yorkshire).—The Earl of Zetland has been elected an honorary member of Dundas Lodge, No. 27.

Durham, *Dec.*—The Provincial Grand Lodge of the province of Durham was held at the Golden Lion Inn, South Shields, when, after the transaction of the usual business, the office-bearers were appointed. Provincial Grand Officers:—Sir C. Sharp, D. P. G. M.; Allan Hutchinson, Esq., S. G. W.; Thomas White, Esq., J. G. W.; Rev. Bro. Woodward, Grand Chaplain; Bro. John Crossby, Grand Treasurer; Bro. T. J. Proctor, Grand Secretary. About fifty Master Masons afterwards dined together, Bro. Sir C. Sharp in the chair (as P. G. Master), supported on the right by Bro. Sir H. Williamson (as D. P. G. Master), and on the left by the Rev. Bro. Woodward (as P. G. Chaplain), &c. Bro. John Crossby (P G. Treasurer), and Brother Thomas J. Proctor (P. G. Secretary), acted as Vice-Presidents on the occasion.

Sunderland, *Dec.* 29.—At the annual meeting of the Phœnix Lodge the officers were appointed for the ensuing year. Brother John Huddlestone, W. M.; Bro. John Wolstenholme, S. W.; Bro. — Ewart, J.W. The Brethren subscribed three pounds towards the fund for the relief of the Irish, and two pounds for the same purpose for the Scotch.

Gateshead, *Feb.* 15. — The anniversary meeting of the Borough Lodge, No. 614, was held at the Lodge Room, Black Bull Inn, High-street, when Brethren were duly installed officers of the Lodge for the ensuing year, viz.—Bro. F. P. Ionn, W. M.; Bro. Geo. Weatherhead, S. W.; Bro. Thos. A. Davidson, J. W. After the ceremonies of the day, the Brethren, together with a number from other Lodges, dined together at the Black Bull Inn, and spent the evening.

Barnard Castle, *Dec.*—The Brethren of the Union Lodge, No. 667, met, when the following members were installed officers for the ensuing year:—Bro. Robt. Middlewood, W. M.; Bro. Geo. Carter, S.W.; Bro. B. W. Gibson, J. W.; Bro. Thomas Pulman, Treasurer; Bro. Thomas Witmor, Secretary; Bro. John Barningham, I. G.; Bro. John Dunbam, Tyler.

Carlisle.—The Brethren of the Union Lodge, Pine Apple Inn, met to celebrate the festival of St. John. The W. M. being regularly installed, appointed his office bearers for the ensuing year, &c. After giving a lengthy and impressive illustration of the advantages of the Order, strongly urging the Brethren to increased exertions on behalf of the various Masonic charitable institutions, the Lodge was closed with solemn prayer. The Brethren, with visitors from other Lodges, then partook of an excellent dinner. The Brethren after enjoying the toast, the song and glee, separated, highly pleased with the hilarity of the evening.

Wigton.—The Brethren of the St. John's Lodge, 409, met to celebrate their annual festival. The meeting was numerously attended. The Lodge being opened, the usual routine of business having been gone through, and the Fraternal prosperity of the Order being made apparent, was closed in due form with solemn prayer. The Brethren then sat down to an excellent dinner, and separated at nine p. m., highly gratified with the day's proceedings.

BIRKENHEAD.—A warrant is issued by the Right Hon. Viscount Combermere, Provincial Grand Master of Cheshire, authorizing the opening of a new Lodge, called "The Zetland Lodge," at the house of Mr. Charles Smith, the Park Hotel, Bro. W. M. Beddoes to be the first Master, and Bros. Harbord and Walker, the Wardens.

Dec.—The Brethren of the Mersey Lodge, No. 701, assembling at Bro. Harwood's, the Market Inn, held their annual celebration of St. John's day. At the conclusion of the business, the Brethren and their friends sat down to banquet.

On the cloth being withdrawn the following toasts, &c., were given with Masonic honours:—"The Queen, the daughter of a Mason," (the national anthem); "the Earl of Yarborough, Deputy Grand Master; "Viscount Combermere, the Provincial Grand Master of Cheshire," (song by Bro. John Daniel, 368, "Darby Kelly"); "Bro. Finchett Maddock, Deputy Provincial Grand Master," (song by Bro. Bach, "Hail Masonry"); "The Duke of Beaufort, Grand Master of Gloucestershire," responded to by P. P. J. W. Moss, (song by Bro. Psalter, "Kind Minstrel"); "Bro. Le Gendre Nicholas Starkie, Grand Master of the western division;" "Duke of Leinster, Grand Master of Ireland," responded to by Bro. Moylan, of Lodge 153, Dublin; "Bro. Kent, the Worshipful Master elect," (Masonic song by Bro. Willoughby).

The Worshipful Master, after acknowledging the last toast in suitable terms, called the attention of the Brethren to the most interesting business of the evening, which was the presentation of a testimonial of respect to Bro. Harwood, and requested Bro. Thomas Evans to exhibit the gift, which was a magnificent silver cup, the manufacture of those eminent silversmiths, Messrs. H. and J. Daniel, Lord-street; and a massive gold snuff-box, from the laboratory of Mr. Wordley, Lord-st. The cup, which is of the most elaborate workmanship, stands about fourteen inches high; it is splendidly and classically chased with an arbutus pattern, and richly scrolled and decorated with vinous foliage. The handles are Grecian, and are very massive; and the inside is thickly gilt. On one side is engraved the following inscription:—"Presented by the Brethren of the Mersey Lodge to Brother Robert Harwood, in testimony of his services as Secretary. St. John's Day, 1846." On the other side are the words—"Mersey Lodge, constituted 1841. R. H."—with the Secretary's badge and peculiar devices. The value of the testimonial is upwards of fifty pounds.

The cup was then filled with wine; and the Worshipful Master addressed Bro. Harwood in a very eloquent speech. The Worshipful Master concluded by drinking Bro. Harwood's health, and the noble goblet was passed heartily round the festive board to the same toast.

Bro. Harwood, on rising to respond, was received with repeated rounds of applause. His address in reply was truly Masonic, and excited much sensation, and was received with long continued applause.

A variety of other toasts followed, and the noble testimonial cup, filled with fine old port, circulated merrily round the festive board, and the festivities were prolonged until a late hour.

WHITBY.—The anniversary of St. John, at the Lion Lodge, No. 291, was celebrated. The banquet was well attended. The Worshipful Master, Bro. Knaggs, presided, and was supported in the vice-chair by Senior Warden Bro. Reed. The usual toasts were given and responded to, and the anniversary demonstrated increased prosperity to this Lodge.

STOCKTON-ON-TEES, *Dec.* 24.—The installation of the officers of the Tees Lodge, No. 749, took place—viz , Bros. Robert Jordison, W.M.; L. Jackson, S.W.; M. B. Young, J.W.; Robert Wilson, S.D.; George Weldon, J.D.; Wm. Graham, I.G.; Wm. Hodgson, Tyler.

CHESTER, *Dec.* 29.—The Brethren of the Cestrian Lodge assembled at the Royal Hotel, and celebrated, with all the ancient rites and ceremonies appertaining to the mystic Craft, the festival of St. John the Evangelist. The presence of the Right Hon. Viscount Combermere, the Prov. Grand Master, who has for several years past made a point of honouring the worthy "Cestrians" with a visit at this festival, generally attracts a considerable muster of the Brethren, as well from the province of Chester as from the neighbouring districts of Wales and Lancashire. We noticed particularly among the visiting Brethren a considerable number of the "rising city" of Birkenhead.

Bro. Willoughby opened the Lodge; and shortly afterwards the Right Worshipful Deputy Prov. Grand Master, J. Finchett Maddock, Esq., town clerk of Chester, arrived, preceding by a few minutes the Prov. Grand Master, who was received with the usual ceremonies.

Among the more interesting portions of the business of the day was the initiation of Robert Dymoke Vaughton, Esq., a son of Mr. Vaughton, of Whitchurch, and related, we believe, to Sir Henry Dymoke, Grand Champion of England, preparatory to his leaving England to join his regiment abroad.

The principal feature of the meeting was, however, the installation of the Master-Elect for the ensuing year, and Bro. T. A. Yarrow was accordingly invested with the distinctive badge of that high office, and received the Masonic homage of the Brethren present. The officers for the ensuing year were then appointed by the Worshipful Master:—Bro. the Hon. Wellington Cotton, to be Senior Warden; Bro. Bailey, Junior Warden. The investiture of Bro. Cotton was performed by deputy, he being unavoidably absent.

At the banquet the chair was of course occupied by the Right Hon. Prov. Grand Master, over whose head was displayed the gorgeous banner of the Prov. Grand Lodge. On his lordship's right were Deputy Grand Master Brother Finchett Maddock, Bros. R. Dymoke Vaughton, Bro. T. F. Maddock, P.P.G.S.W. Brassey, &c.; and on the left were Bro. Yarrow, the Worshipful Master-Elect, and Bro. P. M. Jenkins, his immediate predecessor, &c.

On the cloth being withdrawn, the doors were tyled, and the festivities proceeded in true Masonic style, all the toasts being drunk with the honours peculiar to the ancient Fraternity.

SHREWSBURY, *Dec.* 23.—*The Salopian Lodge,* No. 328.—The Festival of St. John the Evangelist was celebrated at the Raven and Bell Inn. The usual business having been concluded, the Lodge was placed in charge of the Junior Warden. About thirty "proud Salopians," and others from the neighbouring provinces, sat down to an excellent banquet, under the presidency of Brother Wace, the new Master. The evening was passed with chastened hilarity and delightful interchange of the social and friendly relations. Brother Wace sustained the duties of the chair with much credit. The subject of a Grand Lodge for this province was brought forward, and responded to by several of the Brethren present. We sincerely hope this desideratum will not be lost sight of. *Salopia ought to take her proper position in the Masonic* *world.* The song and address alternately aided the harmony of the evening. The friendly glass was tasted with that moderation which should ever temper enjoyment, and the result was that "the feast of reason and the flow of soul" were happily and harmoniously blended.

Wem, *Salop.—The Roden Lodge,* No. 765.—We are happy to hear that this new Lodge is progressing as well as its worthy Master could wish. Report says that a second Lodge is likely to be established here.

Leicester, *Feb.* 11.—The Freemasons of Leicester gave a grand Masonic ball at the Assembly Rooms, in this town. The attendance on the occasion was, as might be supposed, of a most select, though not exclusive character, from the circumstance that the assembly was essentially a private one, no guest being present except upon the invitation of a Brother of either the St. John's or the John of Gaunt Lodges, Leicester, by whom the expenses were entirely defrayed.

Being the first Masonic ball given in Leicester, much pleasing excitement had been created, particularly among the fair friends of the Brethren, by the anticipation of seeing the members of the Craft dressed in full costume, and decorated with their splendid insignia of office. And expectation, however highly raised, was more than realised: the badges of all the Brethren were very superior, whilst some of the insignia which glittered on the breasts of the various officers were of the utmost brilliancy, being literally what may be called "jewels of the first water." Nor was the event less instructive than agreeable, for we cannot but think that the thoroughly kind feeling which pervaded the company must serve to demonstrate that such assemblages, when properly conducted, are productive of much social good between the various classes of society, which are too often, on other occasions, divided by local formularies, or by the partizanship of sectarian or political feeling. Persons of all ranks, creeds, and professions were to be seen mingling in concert, in the most cordial manner, and with every evidence of the most perfect enjoyment. The festivities of the evening were in every part of them complete, for the unwearied exertions of the officers kept the spirit of joy perpetually on the wing; and thus the mystic tie which always unites the Brethren in the cordon of harmony and sound piety, became enlarged, and embraced all who were present.

The ball-room was tastefully decorated with the banners, pedestals, lights, and other emblems of the Order. The visitors entered the ball-room through the Royal Arch, which, standing under the usual music gallery, was surmounted by the Lodge decorations.

The supper-room was decorated in like manner with the ball-room; and the supper, which was supplied by Mr. Pegg, of the High-street, was unexceptionable in every respect, and comprised all the delicacies which we are wont to expect in such a case, where the aim of the Stewards was rather to please by the rarity and dainty of the viands, than to surprise by mere abundance.

Dancing commenced to Messrs. Nicholson and Weston's quadrille band about nine o'clock, and was kept up without intermission till about twelve o'clock, when the company descended to the supper-room, and did the most ample justice to the good things provided there.

The feast of fat things, and the flow of wine, induced another and more spiritual feeling, and gave rise to "the feast of reason and the flow of soul." The hurry and dispatch of (supper) business being over, the Worshipful Master of St. John's Lodge, who was supported by the

Worshipful Master of the John of Gaunt Lodge, in appropriate terms proposed "the health of her Majesty the Queen." The Worshipful Master of John of Gaunt Lodge then proposed the health of "the Ladies," followed by the toast of "the Mayor of the town," proposed by Worshipful Master Wheeler. His Worship having responded, Bro. Bankart proposed the health of "the Two Masters of the Lodges," which was acknowledged by Worshipful Master Kelly. The Worshipful Master, Wheeler, next proposed "the health of Sir Frederick Heygate, Bart.," who expressed the gratification he had experienced in being present at so agreeable a party, and proposed the health of "the Stewards," after which the company again repaired to the ball-room, and tripped it "on the light fantastic toe," till old Sol began to tell of the coming of another day.

It only remains for us, in concluding our brief narrative of this pleasing event, to observe that the most unqualified praise was given, as it was unquestionably due, to every person who has been concerned in the getting up of this assembly, and to reiterate what on all sides was expressed, the hope that the present may be an annual re-union.

Amongst the visitors were the following:—The Worshipful the Mayor (J. Fielding, Esq.), Sir F. Heygate, Bart., Captains Holloway, Cheslyn, Jackson, and Kebbel, &c. &c. Of the Craft present we observed Bro. Wheeler, W.M. of St. John's Lodge; Bro. Kelly, W.M. of the John of Gaunt Lodge, &c.

A number of the Brethren of St. John's Lodge, in this town, dined lately at the Bell Hotel, on which occasion a very handsome silver claret jug was presented to the Worshipful Master Brother Thomas Wheeler. This testimonial of the esteem in which the Worshipful Master is held by the Fraternity, had been subscribed to by twenty-four members of the Lodge, including the Right Hon. the Earl Howe, the Hon. Lord Rancliffe, and Sir Frederick Fawks, Bart. Brother T. B. Miller, of Loughborough, was likewise a subscriber, and dined with the Brethren of the Lodge. Upon the list of subscribers were not fewer than ten Past Masters—a circumstance which must have greatly enhanced the value of the beautiful testimonial in the eyes of the Worshipful Master. Brother W. Cooke most ably presided on the occasion; the vice-presidential chair being as efficiently filled by Brother Irwin. The president, in presenting the jug to the Worshipful Master Brother Wheeler, commented in very pleasing terms upon the services which he had rendered to the Lodge, and the estimable qualities of head and heart he possessed.

DUDLEY, *Feb.* 9.—A Masonic ball, for the benefit of the distressed Irish and Scotch, took place at the Dudley Arms Hotel, and was most respectably and numerously attended, upwards of one hundred and fifty being present. The room presented a most animated and brilliant appearance, being tastefully decorated with the banners and emblems of the Order; and the different badges of Masonry worn by the Brethren present produced a pleasing effect. Altogether the arrangements gave unmixed satisfaction, and dancing was continued until near the dawn of day, when this delighted and social party separated. The amount derived from the ball, after defraying the necessary expenses, will be nearly fifty pounds, including the handsome donation of ten pounds from Captain Bennitt.

CARMARTHEN.—The usual festival of St. John the Evangelist was celebrated by the members of St. Peter's Lodge, 699. The Lodge was opened at three o'clock in the afternoon, when Bro. John Johnes (Barrister, of Dolcothy) was duly installed Worshipful Master for the current year. The Brethren dined together that evening.

PEMBROKE DOCK, *Jan.* 2.—The Rev. G. F. Kelly has been elected Worshipful Master of the Loyal Welsh Lodge. The installation and dinner took place at the Victoria Hotel.

The Loyal Welsh Lodge, at their monthly meeting, voted the sum of two guineas to the funds forming for the relief of the distressed Irish and Scotch.

HELSTON, *Jan.* 4.—The Brethren of the True and Faithful assembled at the Angel Hotel, and celebrated the annual festival of St. John the Evangelist. The Lodge having been opened in due form, and certain preliminaries gone through, the Brethren repaired to a spread in the dining-room, where the chair was filled by the Worshipful Master Lampen, and the vice-chair by the Senior Warden Tyacke After dinner the usual Masonic and loyal toasts were drunk, and the evening was spent in truly Masonic order, the Brethren being much gratified by the music and glees performed by Messrs. Forfar, Henwood, and Ellis, who were assisted by their organist, Mr. James, on the harmonium organ of the Lodge. Several excellent speeches were delivered.

LISKEARD.—The Brethren of the Lodge of St. Martin, No. 750, lately established, met at the Fountain Inn, and celebrated the Festival of St. John. The business of the Lodge commenced at two o'clock, and being gone through, the members retired to the refreshment-room, where an excellent spread was provided by Mr. Julyan. This was the first annual celebration of this festival, and the evening was spent most agreeably by those present. This Lodge, though lately opened, is increasing in numbers very fast.

TORQUAY, *Feb.* 18.—A most interesting meeting took place on Thursday last, at Torquay, for the purpose of presenting Brother Dr. M'Egan with an address on his leaving England for India, the doctor having recently been appointed to a regiment as a medical officer in that country. The address was neatly written on vellum, and had the Lodge seal attached. The presentation was offered by a Brother in a very impressive manner, and the doctor's reply, in acknowledgment, was given in terms of much emotion and feeling, but with all his customary eloquence.

EXMOUTH, *Jan.* 5.—The Brethren of the Sun Lodge, 123, regaled themselves in the Lodge held at Brother Bastin's, Globe Hotel. Brother Augustus Moore presided. Bro. George Turner took a leading part in the proceedings.

WEYMOUTH.—*All Souls' Lodge, Feb.* 12.—The Committee appointed to prepare an address of condolence to our much respected Junior Warden Brother Sir Osborne Gibbes, Bart., on the lamented death of his lady, reported that they had sent him the same, a copy of which was read. The W. M. then reported, that he had received a very excellent letter in answer to the address, which was read, and ordered to be entered in the minutes of the evening. The Committee also reported that they had, in pursuance of the resolution of 22nd January, prepared and forwarded a letter of congratulation to our Right Worshipful Prov. Grand Master Bro. W. Tucker, Esq., on his restoration to health. To which letter that estimable Brother had replied in the most feeling language, and with his prayerful thanks to the Great Architect of the universe.

TAUNTON, *Feb.* 5.—The distinguished philanthropist and traveller, Dr. Wolff, was passed to a superior degree of Freemasonry in Lodge No. 327, amid a numerous gathering of the Brethren, who had assembled to pay their respects to the enterprising Mason, who had even so late in life adopted the mysteries and privileges of the Craft. The doctor was initiated in the Lodge at Yeovil, but our ever-watchful Brother Eales White, who now accepts the office of Secretary to this Lodge, appealed to the "mortar-boy" to portion the honour in this province, so that the Taunton Lodge may partake in the satisfaction. This was supported by the Worshipful Master, and the doctor kindly assented.

The duties of the Lodge were ably sustained by Bro. Dr. Woodforde, Bros. May, Sir Charles Ochterloney, Waghorn, Patten, Herniman, and the various officers of Lodge, in the presence of the R. W. Dep. Prov. Grand Master for Somerset, Brother Randolph, Bros. H. Randolph, Dr. Carden, Maher, Standert, H. Higgins, Chalmers, Mackensie, Street, and numerous others. The Banquet was rendered doubly acceptable by the Doctor's recounting a portion of the marvellous adventures and hair-breadth perils which he had encountered during his extraordinary mission to search for that which was lost, namely, our Brothers Stoddart and Conolly, and which mission placed him in the merciless fangs of the heartless tyrant who rules Bokara; the enlarged and thrilling narrative of which intrepid mission is presented to the public in (we think) a fifth edition. The Reverend Brother took occasion to express his deep regret and concern that he had not availed himself earlier in life of the peculiar advantages of the "ancient and universal tie," observing that he had met Masons in all parts of the globe, and seen their (to him *then*) unintelligible means of communication. His facility and rapidity of penning many various oriental languages is very remarkable: on Bro. Eales White asking him for his writing, to add to a collection of autographs, the doctor politely wrote his name in Persian, Hebrew Rabbinical, Armenian, Arabic, and Syriac, in less time than most persons would employ in writing their names in their native tongue, and good-naturedly writes his name in the Bokara book for all persons who ask it. The good Brother is most anxious to aid all works of charity, and has consented to lecture in this town on the 4th of March next, to assist the subscriptions for the relief of the poor, when the recital of his heart-stirring adventures will offer a great treat to all classes.

The Lodge voted the handsome donation of twenty-five guineas to the fund for the relief of the poor, an example which it is hoped will be followed by the professors of brotherly love throughout the Masonic world. The announcement of Bro. Tucker's progressing recovery from a long and dangerous illness, was received by the Brethren with every expression of affectionate interest, accompanied with a hope that he would be able to attend Lodge before the season closed.

Royal Arch Chapter of Sincerity.—This Chapter has resumed its labours. The first act of its re-animation was to present an address of congratulation to a distinguished member of the Chapter, Companion Tucker, who has been exalted to the important office of Grand Superintendent of the County of Dorset, over the Craft of which the worthy and excellent Brother presides also as its Provincial Grand Master. Severe illness has prevented the possibility of its acknowledgment until this day, when the deputation, consisting of Companions Eales White, P. Z.; Maher, H.; and May. J., received the acknowledgment, with the gratifying evidence of recovery, namely, Companion Tucker's own handwriting.

BRISTOL, *Jan.* 8.—*Royal Orders of Knighthood.*—A numerous assemblage of the Knights Grand Architects of the ancient and honourable Encampment of Baldwyn was held at their field of Encampment, under the auspices of Sir Robert Mercer, the Most Powerful Commander of the Order. The Grand Superintendent of the Royal Orders, Sir Wm. Powell; the Dep. Grand Superintendent, Sir W. D. Bushell; Sir Knights Bridges, Callender, Bryant, Donato, Powell, jun., and many others, were present. Among the visitors Sir Knight D. W. Nash, the Grand Secretary-General of the Holy Empire 33rd degree, was present on this occasion. The ceremonies of this splendid and highly interesting degree (of the Ancient and Accepted Rite) were most ably and efficiently performed by the Eminent Sir Knight Commander, and the full Highland costumes worn by him and the officers of the Encampment, added much to the effect and imposing appearance of the field. As many as eleven candidates, all being Knights of the Sword and the East (another of the degrees of the Ancient and Accepted Rite), were installed Knights Grand Architects.

After the ceremonial of the installations, the cup of friendship passed round the Encampment, and the healths of the Grand Superintendent, the Deputy Grand Superintendent, and the Eminent Commander of the Encampment, were warmly received and feelingly responded to.

Sir D. W. Nash, in acknowledging the courtesy of the Sir Knights in receiving his name with marks of approbation, as one of the Supreme Council of the 33d degree, remarked that the task of restoring the Ancient and Accepted Rite to its pristine position in this country, was rendered comparatively easy to those who had undertaken it, by the knowledge that several of the degrees of that Rite had been cherished and preserved by the important Masonic Province of Bristol in the Encampment of Baldwyn from time immemorial.

At an early hour the Sir Knights separated, carrying with them a most pleasing recollection of one of the most beautiful degrees contained in the list of the 33rd belonging to the Ancient and Accepted Rite.

At a meeting of the Province of Bristol, there was collected by Bro. W. D. Bushell, Esq., the Deputy P G. M., 110*l.* 2*s.* in aid of the famishing poor of Scotland and Ireland.

BATH, *Jan.* 21 —The Royal Cumberland Lodge celebrated its 107th anniversary, honoured by the presence of the Grand Wardens of Somerset, and Officers and Brethren from the provinces of Somerset, Bristol, Leicestershire, and Monmouth; the Lodge was crowded with visitors from every Lodge in Bath, Bristol, Taunton, Bridgewater, Highbridge, Wells, and Castle Cary. After the ceremonies, more than fifty Brethren adjourned to the Castle Hotel, where a magnificent banquet, served in Brother Temple's best style, awaited them, and the evening was passed in perfect harmony.

SOUTHAMPTON. *Royal Gloucester Lodge, March* 11.—A silver snuff-box and a Royal Arch jewel were presented to Bro. Wm. Bemister by the members of the Lodge and Chapter as a mark of respect and gratitude for his valuable services to them. The presentation lost nothing of its value by the impressive address of Bro. J. Ranking Stebbing on the occasion.

Cowes.—That elegant piece of architecture, the Masonic Hall, is rapidly approaching completion, and we are happy to state that the Lodge is daily increasing in number and respectability.

Jersey, *Dec.* 28.—The members of the Royal Sussex Lodge, No. 722, with numerous other Brethren, met for the dispatch of business. The officers installed for the ensuing year, from having had an excellent example in their predecessors, will do ample justice to the confidence reposed in them. It being the anniversary, it was deemed advisable, in order to benefit the deserving widow of a late respected member of the Craft, to dine at Tozer's Saloon, Royal-square. At 5 p.m. the Brethren and visitors sat down to Banquet. The cloth being removed, loyal and patriotic toasts followed in quick succession, accompanied by an efficient band, under the able superintendence of Bro. Charles Hartung. The festivity and good cheer common on such occasions, reminded the Brethren that in an order so extensive, it must necessarily follow that much distress, particularly in this inclement season, must prevail, a handsome subscription was made, and the Brethren have the heartfelt gratification of knowing that on the following day several widows and orphans benefited by Masonic charity.

SCOTLAND.

TO CORRESPONDENTS.

Robbie entreats of us to urge on all committees of processions the necessity of a change in the tune of "the Entered Prentice," which to Robbie has become a perfect annoyance. Some other points to which Robbie alludes we cannot at present notice.

R. W. M. inquires, when Bro. Laurie will complete his new edition of his father's illustrations of Masonry? Answer. We do not know, but fear that the Brother has drunk too freely of the waters of the Lethean lake; but probably Bro. Woodman may awaken him—a wee bit pinch o' the lug may do the business.

A Scottish Mason returned Home.—His Grace the present Duke of Athol is the Lord Glenlyon of last year, elected Grand Master Mason of Scotland three years since; was exalted in 1845 by the M. E. C. Hector Gavin, in Chapter No. 1, and soon after installed a Masonic Knight Templar; at present his Grace is at the head of the Scotch Craft, Arch and Templar degrees. On the death of his uncle, the late Duke of Athol, he succeeded to the title. His father was the second son, and his title Lord Glenlyon (he has been dead many years). His mother was a sister of the late and present Duke of Northumberland.

A Scottish R. A.—We are not aware that in the Supreme Grand Chapter of England there are any representatives of other Grand Chapters, indeed there is at present too much variation between the English and Scottish systems of ritual. The question of any change whatever in the English Craft ritual did not come on—indeed we consider it unlikely to be varied in the slightest degree on the point alluded to.

The Grand Lodge of Scotland has appointed Bro. Maitland,* its late Grand Clerk, to represent them in the Grand Lodge of England—a gentleman in character, and inoffensive in manner: he carries with him the good wishes of all here. We are anxious to learn the name of the Brother who will represent the Earl of Zetland in the Grand Lodge of

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* Of the legal firm of Spottiswoode and Robertson, Parliamentary Solicitors.

Scotland—all we hope is, that whoever he may be, we shall find in him a second Brother Maitland. The retirement from office of this excellent Brother has opened the path to Brother John Linning Woodman, who at the last Grand Lodge was appointed Grand Clerk, in whom there is this promising advantage, that he will probably not hesitate to do the duty even of the Grand Secretary, who has faltered so long in his office; probably finding the supineness and apathy of the general body was no incentive to emulation. However, let us find hope in the "auspicium melioris ævi," and although Brother Woodman may have misunderstood us, that is no reason we should misunderstand him.

Grand Benevolent Fund.—We are glad to hear that a Masonic benevolent fund scheme, separate from the charity funds of the Grand Lodge, and raised by voluntary subscription among the members, as we understand, has been set a-going. Its objects are not to be confined to Scottish Masons alone, but to all poor Brethren in distress of whatever country; and, we believe, also to Masons' widows and orphans. The design is good, noble, nay Divine, and we sincerely wish it prosperity and success. Repeatedly, however, have similar projects, benevolent funds, charity schools, or the like, been proposed by the Grand Lodge of Scotland, yet by some fatality or other they have successively become abortive, and died away. It behoves, therefore, the promoters of the present scheme well to consider that their structure is based on a more sure and permanent foundation; and so far as its plan appears to show, it possesses a promise of stability and usefulness. Much. however, will depend upon its future management, and the judicious distribution of its funds. In England, when a man petitions for Masonic charity, he is questioned, or has it in his power to state, how long and to what extent he has annually subscribed to the general funds of a Lodge, or to any particular charity fund, independent of other active services he may have rendered to Masonry when in happier days; but in Scotland, we believe, there is no such thing as a stated annual subscription to the Lodge, or charity funds. Consequently the selection of deserving objects becomes a very nice point—difficult (nay, in some cases, quite impossible) to arrive at, and requiring a great deal of discrimination, and examination of testimonies. Nevertheless, among many doubtful cases, there must be some truly meritorious, and for the sake even of these few good men, let it go on, we say, and prosper. Their silent thanksgivings will arise above, if not heard of on the earth beyond their benefactors' ear. Yet we are told to let our lights so shine before men, that our good deeds be not evil spoken of; and, though the benevolent fund may work out its silent way, policy and justice alike point to some still more *public* institution, such as the Freemasons' school, as imperatively demanded, to vindicate the character of the Craft before the world at large.

List of Office Bearers of the Supreme Grand Royal Arch Chapter of Scotland.—The Most Noble George Augustus Frederick John, Duke of Athol, Principal Z.; The Right Honourable the Earl of Dalhousie, Past Principal Z.; J. Whyte Melville, Esq. of Mount Melville, Principal H.; Colonel John Kinloch of Kilrie, Principal J.; Colonel Swinburne, Deputy Principal; Morris Leon, Grand Scribe E.; J. Gardner, Grand Scribe N.; Hector Gavin, Esq. of Croft-an-righ, Grand Treasurer; Thomas Booy, Grand Recorder; C. F. Shaw, Esq., Advocate, Grand Chamberlain; Sir William Miller of Glenlie, First Sojourner; Arch. D. Campbell, Esq., Second Sojourner; Wm. Hillhouse, Esq., Third Sojourner; Andrew Murray, Esq., Grand Sword Bearer; Daniel Robertson, Esq., and J. Gellatly, Standard Bearers; John Law, Esq., Grand Jeweller; Wm. Donaldson, Esq., Grand Clothier; J. McLean and William Boyce, Janitors.

Dec. 30.—The Grand Lodge of Scotland, headed by the M. W. Grand Master, the Most Noble the Duke of Athol, visited the Lodge Edinburgh Mary's Chapel in the Café Royal, where they were joined by deputations from the various sister Lodges of Edinburgh. The evening was passed with that good feeling and Fraternal love only known to Freemasons. His Grace gave with great good feeling in his different toasts, the health and prosperity of the different Masters and Lodges assembled. Many excellent songs were sung and sentiments given.

Annual Festive Meeting of the Edinburgh Lodges.—This great annual re-union met for the second time since its origin, 25th February, the R. W. M. Brother A. D. Campbell of the Canongate Kilwinning Lodge presiding. Exclusive of the Brethren of the latter Lodge, numerous deputations from ten other Lodges, including the St. Mark's, from Glasgow, attended, each headed by its respective Master, or Deputy. The Hall was hung round with blazoned Masonic banners and Templar escutcheons, and the historic painting by Bro. Watson, of Robert Burns in the Canongate Kilwinning Lodge, occupied a place at the lower extremity. The military band of the 3rd Dragoons, stationed at Piershill, constituted a powerful orchestra, while the blind Irish Harper, like an ancient British bard, struck concord of sweet sounds from the strings of his national lyre. Altogether the meeting was, in every sense of the word, harmonious, various amateur vocalists, besides, contributing to the musical enjoyments. An elegant banquet left nothing to be desired in the gastronomic department. The usual Masonic and social toasts were proposed by the Master with that spirit and expression so necessary to sustain the *esprit de corps*—the unity of heart and purpose of every assembly, giving it one common impulse, one sense and soul. The Chairman was supported, right and left, by Bro. Dr. Somerville, P. M. of the Canongate Kilwinning Lodge, Bro. Mowbray, D. M., Bro. David Campbell, the father of the Right Worshipful Master, Bro. Hector Gavin, P. M. of St. Mary's Lodge, Bro. W. Pringle, P. M. of the Canongate Kilwinning Lodge, Bro. Pattison, P. M., &c. On the whole, the meeting was a most successful following up of the recent arrangement of having one great annual re-union of the sister Lodges, in lieu of the less convenient monthly visitations practised in former years.

Dec. 8.—The members of St. James' Lodge, belonging to the Royal Arch degree, invited their respected Companion Morris Leon, Scribe E., to a supper, in testimony of the regard and esteem in which he is held by them as a man and a true Mason. Comp. William Hillhouse, Principal J., in the chair, supported by Comp. James M'Pherson, Grand Architect Supreme Grand Chapter of Scotland. After the cloth was removed, the chairman, in a neat speech, delineated the merits and services rendered for many years, in different capacities, in the Grand Lodge and Supreme Grand Chapter by their worthy Companion Morris Leon, and proposed his health, long life, and prosperity, which was most enthusiastically responded to by all the Companions present. Comp. Leon, in returning thanks, said he felt more at present than he ever did on any former occasion for the high compliment paid him by such a respectable assemblage of Companions, and would only say, if he had done anything for the good of the Craft he had done no more than his duty, and was well rewarded for the little he had done. He was also proud to say, although not a Scotchman by birth, he was R. W. Master of a Scottish Lodge (the Celtic) for six years, and that high honour he could never forget, nor be ungrateful for the many offices he had been called on to fill in the Masonic world. He felt more than repaid for any services he had done by the kindly feeling he had received for upwards of twenty years from the Brethren in general, and hoped that if health and strength permit, to be able to do still more for the good of Masonry.

PICTURE OF THE KNIGHTS TEMPLAR, BY BRO. WATSON.—The ingenious artist, Bro. Stewart Watson, whose Masonic painting of Robert Burns lately elicited so much attraction, has been engaged for some time past on another historic picture of still larger dimensions. The subject is the inauguration of the present Grand Master of the Temple (Duke of Athol before the Grand Conclave, in which above seventy figures are introduced. In its present unfinished state we cannot expect the full effect to be displayed; but we think we can descry the future filling up through the transparency of the actual outline. Several of the principal figures are in a state of completion; but the whole awaits the deepenings of shade requisite to bring out the full relief. There is great grace and artistic skill displayed in the arrangement and disposition of the assembled individuals; and though the personages present are not so studiously thrown into separate groups as in the picture of the inauguration of Burns, yet the effect is not the less elegant and impressive—perhaps, indeed, the unity of the action is better preserved. The background is painted with highly-wrought Gothic carvings and window ornaments, the dark rich hue of which contrasts well with the broader lights of the white-stoled assemblage in the foreground, besides giving a more solemn and antique appearance to the spectacle. Everything is, in fact, as much in accordance with ancient forms as possible; so that the subject might represent almost any similar ceremony in the olden time. Altogether, the taste and talent developed is such, that should the picture be exhibited at Westminster Hall, we may confidently predicate a public distinction that will stamp the artist as a master in historic design.

GLASGOW, *Jan.* 10.—*St Marks Lodge.*—The election of the various officers took place, when the following Brethren were appointed, viz.:—James Miller, R. W. M., re-elected; John Harvey, D. M.; Alex. Melville, S. W.; John Wright, J. W.; Jacob Silverman, Chaplain; John Harley, Secretary.

After the election the Brethren sat down to an excellent supper in their own Lodge-room, the Right Worshipful Master in the chair, supported on the right by Dr. Walker Arnott, of Arlary. During the evening many excellent and appropriate songs were sung, and the Brethren separated much gratified by the harmony and good feeling which existed.

At a recent meeting an additional annual subscription was opened for the Benevolent Fund.

St. Mungo's Lodge.—The anniversary of the Glasgow St. Mungo's Lodge was celebrated in the saloon of the Albert Tavern, Wilson-street, when the election of office-bearers took place. The late Right Worshipful Master was unanimously re-elected, as were also several of the principal officers. Bro. Geo. Blackwood was again called to fill the important office of Tyler. The Lodge was visited by the Masters and office-bearers of most of the Glasgow Lodges. The evening was one of perfect harmony; and a great treat was afforded the Brethren by the exhibition of the Lodge books for 1729, since which time not one public meeting has been lost in the records; and it is interesting to read the account of most of the great events that have happened for the last century; also, an account of the laying the foundation-stone of the Royal Infirmary, and many other interesting buildings; and we were delighted to read of many of the great wits that shone ere our time, and who now only live in record. We feel sure the Right Worshipful Master will have great pleasure in allowing any curious in antiquarian research a sight of the venerable old documents. One motion moved by the Right Worshipful Master, and unanimously responded to, gave us great pleasure, that the St. Mungo Brothers give an annual subscription to the relief of the distressed.

Greenock St. John's.—The Brethren of this numerous, respectable, and ancient Lodge, and a large party of friends, celebrated the anniversary of St. John the Evangelist by a dinner in the Buck's Head Hall, the Right Worshipful Master in the chair. A number of Brethren from a distance, and representing sister Lodges, were present, and the afternoon was spent very pleasantly. In the evening the Assembly-rooms were thrown open for the reception of visitors, of whom a large number, chiefly ladies, were present. The Lodge-room was most tastefully fitted up with flags, emblems, and wreaths, for the occasion, and the choir, led by Mr. Inglis, sang a number of beautiful anthems and hymns in fine style. After promenading for a few hours, and partaking of wine and cake, the visitors retired, and the Brethren of the mystic tie, bearing the gorgeous paraphernalia of the Lodge, took their proper places, and set to in right earnest to the labours of the evening, and separated as usual at "high twelve," all perfectly delighted.

Thornhill, *Dec.* 28.—The Brethren of St. John's Lodge met to celebrate the anniversary of their tutelar saint, when nearly fifty of the honourable fraternity were present. The following members were elected office-bearers for the ensuing year:— James M'Lachlan, R. W. Master; James Gilchrist, R. W. Depute Master; Wm. Brown, R. W. Past Master: Thos Brown, Senior Warden; Jas. Milligan, Junior Warden. After the business of the day, upwards of forty of the Brethren sat down to dinner, at the George Hotel. After the cloth was removed, the night was spent in a most social manner until half-past eight o'clock, when the Lodge was closed, in order that the ball should commence; and in half-an-hour forty-five couples of Masons, and their wives and sweethearts, were footing it away to a most excellent band. All passed off most harmoniously till three o'clock, when the happy meeting broke up.

Aberdeen, *Feb.* 3. *The Select.*—The congregated Lodges held their annual meeting in St. George's Lodge-room, 41, Queen-street, when the following office-bearers were appointed for the ensuing year:—

Operatives, James Mathew, R. W. M. *St. George's*, John Booth, R. W. Depute Master. *St. Nicholas*, Alexander Wallace, Senior Warden. *Old Aberdeen*, James Jaffray, Junior Warden. *Operatives*, James Miller, Chaplain. *St. Nicholas*, John Duncan, Treasurer. *Old Aberdeen*, George Grub, Secretary. *St. Georges*, John Coyle, Grand Steward. *Operatives*, John Duncan, Senior Steward. *St. Nicholas*, John Darnel, Junior Steward. *Operatives*, John Elrick, Tyler.

This committee was instituted upwards of half a century ago, with the view of relieving necessitous Brethren—each Lodge belonging to the committee contributing yearly a sum for this purpose.

Masters and Wardens for the year:—*St. Nicholas*, Bros. M'Lean, Esq., R. W. Proxy Master; Andrew Marson, W. Master; David Knox, Depute Master; J. Robbie, Senior Warden; W. Cumming, Junior Warden. (Ten pounds unanimously voted to the Society for the Suppression of Juvenile Vagrancy.) *St. Georges*, Bros. J. Jameison, W. Master; A. Diack, Depute Master; W. Bruce, Senior Warden; A. Roberts, Junior Warden. *Keith*, Bros. W. Spence, W. Master; P. Mason, Depute Master; R. Clark, Senior Warden; J. Wallace, Junior Warden. *St. Andrew*, Bros. A. Cowie, R. W. Proxy Master; P. Cooper, W. Master; J. Darnel, Depute Master; A. Rennie, P. Master; W. Ramage, Senior Warden; T. Ruxson, Junior Warden.

IRELAND.

TO CORRESPONDENTS.

A Grand Officer—Albeit though unused to the melting mood, we have in a measure relented, and for the time defer the article on the "hideous deformity" that still casts its slimy length along. Fully hoping, with our estimable correspondent, that our forbearance will not on this account be misunderstood, the leading article, which was prepared, and partly in type, has been withdrawn.

First Lodge (Cork)—We have much pleasure in complying with the request, however briefly.

A Master—Yes. The *F. Q. R.* is the organ of Freemasonry; not merely the "Recorder" of the Grand Lodge of England.

Charon is anxious to know when he shall ferry over the intelligence of the G. C. R. to the other side of the Styx, where the shadows are waiting for coming events.

Dublin, *December*,—The Grand Lodge of Ireland assembled at their Lodge-rooms, Freemasons' Hall, College Green, to celebrate the festival of St. John. The Right Worshipful Brother, George Hoyte, D.G.M., upon the throne.

Brothers Lord Suirdale, S.G.W; Deering, Acting J.G.W.; the Rev. Dr. Wall, Grand Chaplain; Doctor Smith, Grand Organist; Thomas Quinton, Grand Treasurer; John Fowler, G.D.P.M. and Secretary.

The Lodge having been opened in the first degree in the presence of between eighty and a hundred Brethren, and the Grand Officers having been respectively saluted with all due Masonic honours, the Brethren adjourned from the ordinary Lodge-room to the new Grand Hall, in order to inspect the progress made in its decorations, under the superintendence of Brother Murray (Lodge 50,) G. A.

The Committee deserve the highest praise and approbation from the Order. When finished, it will bear competition with any Masonic Hall in existence.

The Brethren had an opportunity also, when inspecting the new hall, of seeing the children belonging to the Female Orphan School, connected with their body. These helpless orphans were brought over to the Lodge by Bro. the Rev. Dr. Wall, G.C., under whose care and that of the Grand Lodge Committee they are so comfortably and respectably provided for. They all appeared in good health, and we rejoice to say that the establishment was never in a more flourishing condition, there being at present eight vacancies to be filled up without objects, and increasing funds on hand.

At a quarter past six o'clock the Brethren proceeded to the large dining-hall for refreshment, where an excellent dinner was provided by Bro. Mitchell, who has been appointed providore to the new concern by the Grand Lodge; and after spending a delightful evening, the usual loyal and Masonic toasts having been drunk, the Lodge was closed in due form, and the Brethren separated in "peace, love, and harmony."

Brother Lord Suirdale, S.G.W., not having been able to remain for refreshment, his place was most efficiently filled by Bro. Sutton Corcoran, W.M. of the Victoria Lodge, No. 4, and Bro. Matthew Wright, of the same Lodge, occupied the J. G. Warden's chair with equal satisfaction to the Brethren.

Bro. Dr. Smith, G. O., Bro. Brough, and several others of the Brethren present, added considerably to the evening's entertainment, by singing various Masonic duets, glees, &c., most of which were taken from the "Lyra Masonica," the new publication of the grand organist, the profits of which have been most liberally given up to charitable purposes. The "Lyra Masonica" should be in the possession of every Lodge. The most ancient and favoured Masonic airs, songs, &c., are all arranged to meet every musical capacity, the well-established musical ability of Doctor Smith having been gratuitously accorded for the benevolent purposes of the Order.

Dedication of the New Grand Masonic Hall of Ireland, Jan. 11.—The most sublime and impressive ceremonial of dedicating a Hall to Masonic purposes took place in this city, upon which occasion his Grace the Duke of Leinster, the Most Worshipful Grand Master of Ireland, presided, and went through the various duties imposed upon him by his high office with that ease and affability which so mark his deportment in whatever position he may be placed.

The ceremony was of the most imposing description, even to the Brethren of the highest orders in the Craft, who, one and all, admitted that they had never been present at such a Masonic meeting in this country or elsewhere. Some of the most distinguished Brethren were present, all of whom appeared in full evening dress, decorated with the costume of their respective Lodges, whether foreign or otherwise.

The Grand Master having then taken his seat on the throne, the Grand Marshal, Bro. J. M. Pooley, asked his Grace if it was his will and pleasure that the Brethren should proceed to the new Hall, and having been replied to in the affirmative, the Brethren proceeded in order to the building about to be dedicated, a description of which appeared some short time back in *Saunders's News Letter*, in its notice of the late celebration of the Festival of St. John, and from which we make the following extract:—

"The Grand Lodge Room is fifty feet nine inches long by twenty-seven feet wide, and has been raised to the height of nineteen feet, for the attainment of which it was necessary to take off the whole of the very heavy roof, which has been most satisfactorily accomplished. The centre portion of the ceiling is formed into compartments, and divided by large Gothic moulded beams, the intersections of which are ornamented by bosses of open foliage and the panels with Gothic tracery, In the four centre compartments are pendant ribbed ornaments of perforated work for ventilation, through the centres of which the gas lights descend. The sides of the ceiling are coved: at their springing is a horizontal cornice with a Gothic tracery frieze. The hall is fitted up with ranges of stalls on each side, numbering forty in all, with Gothic canopy heads, in rich open tracery, with crockets and finials surmounted by the cross of the Order, supported on projecting brackets, terminated by pendants. The throne is raised on a dais of three steps, and surmounted by a canopy, corresponding with those over the stalls, the front forming three sides of an octagon with a niched recessing at back for the state chair or throne; on each side of the throne are two stalls of assimilating character to those before described, supported by Gothic pillars."

When the procession entered the Hall the Lodges divided to the right and left, according to their rank, under the direction of the Grand Marshal and Stewards; the Grand Master then ascended the throne, attended by his Grand Officers at either side, and the Brethren having all taken their seats, there was a flourish of trumpets, after which the Deputy Grand Secretary rose and informed the Grand Master that it was the desire of the Fraternity to have the Hall dedicated to Freemasonry, and in the name of the Order he requested the concurrence of his Grace.

The Grand Master having assented, one of the Grand Chaplains read an impressive dedication prayer.

The Brethren answered—"Glory to God on high, on earth peace, good-will towards men."

The Grand Master then said—In the name of the Supreme and Eternal God, the Great Architect of Heaven and Earth, to whom be all honour and glory, I dedicate this Hall to Freemasonry.

The Grand Chaplain then strewed corn over the Lodge, and the grand honours were given; after which a piece of music was performed, and the second procession made round the Lodge; and when the Grand Master arrived at the east the music ceased, and he said, "In the name of the Supreme and Eternal God, the Great Architect of Heaven and Earth, to whom be all honour and glory, I dedicate this Hall to religion, virtue, and science."

The Grand Chaplain then poured wine on the Lodge, and the grand honours were given.

The music was here resumed, and the third procession was made round the Lodge; again, when the Grand Master arrived at the east the music ceased, and he said, "In the name of the Supreme and Eternal God, the Great Architect of Heaven and Earth, to whom be all honour and glory, I dedicate this Hall to universal benevolence."

Here the Grand Chaplain dipped his finger in the oil and sprinkled it over the Lodge, and the grand honours were given. He then pronounced an invocation.

The Grand Chaplain then pronounced the following blessing:—"Blessed be the Lord, that hath given erst unto his people. The Lord our God be with us, as he was with our fathers. Let him not leave us nor forsake us; that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he has commanded."

Response by the Brethren—"Glory be to God on high, on earth peace, good-will towards men."

The grand honours were then given, when the Grand Master retired to his chair, and

Brother the Rev. R. S. Wall, Grand Chaplain, delivered an appropriate address.

An anthem, written by the Rev. Brother Wall, G.C., and composed by Dr. Smith, G.O., was then sung by the Brethren.

The ceremony of dedication having concluded, his Grace the Grand Master congratulated the Brethren on the splendid Hall which had been just dedicated to the purposes of Freemasons. He said he had witnessed with pride and pleasure the exertions of the Brethren to erect a temple creditable to the Order generally; and he begged, as a further testimony of his approbation of those exertions, to present them with a new organ, such a one as would give satisfaction to the Brethren, and would be in every way suitable to their splendid hall.—(Great applause.)

The Deputy Grand Master then rose and proposed a vote of thanks of the Masonic body to the Grand Treasurer, for his exertions since the project of the new hall was set on foot.

The Prov. Grand Master of North Munster seconded the motion.

The Grand Master was pleased to express his most hearty concurrence in this well deserved tribute to the Grand Treasurer.

The Grand Treasurer returned thanks in brief and eloquent terms, and concluded his address by proposing a cordial vote of thanks from the Order to his Grace, for his noble donation to their new hall, his constant zeal for the good of the Order, and for his unbounded liberality to it at all times.—(Applause.)

Brother Webber seconded the motion, which was carried amid the applause of the Brethren.

The Grand Master having acknowledged the compliment paid to him, some Masonic business was transacted; after which, at half-past six o'clock, the Brethren proceeded in the same Order to the Banquet, which was laid out in the large dining hall. A sumptuous entertainment was there provided by the Brothers Mitchell, the providores recently appointed to the hall, which elicited the unanimous approbation of every one present.

His Grace presided with his usual efficiency, and the vice-chairs were ably filled by the Acting Senior and Junior Grand Wardens; and after ample justice was done to the viands, and the cloth removed, the usual loyal and Masonic toasts were given and responded to.

The Brethren, during the evening, were highly delighted with the vocal performances of Brothers Dr. Smith, Brough, G. L. Geary, Hill, and R. Smith, who sang several duets, glees, &c., selected from the "Lyra Masonica;" and Brothers Cronin, W. M., No. 50, and Mackey, S. W., No. 4, also contributed considerably, and with great effect, to the harmony of one of the most delightful evenings ever spent by the Brethren.

A munificent collection was made for the purposes of charity, and at eleven o'clock the Brethren separated in "peace, love, and harmony."

The hall was lighted by four magnificent Gothic chandeliers in bronze, supplied by Bro. Daniel, of Mary-street. They are remarkable alike for the beauty of their workmanship as for their perfect applicability.

Shamrock Lodge, No. 93, *Jan.* 21.—The Brethren of this Lodge dined together at Freemasons' Hall, for the purpose of celebrating the installation of their Master and Officers.

The chair was taken at half-past six o'clock, by Bro. J. B. Macnamara, W. M.—the vice-chair being occupied by Bro. Page, S. W.

After the cloth was removed, and the usual toasts drunk, there were several songs excellently sung by the Brethren, who each did all in his power to promote the hilarity and festivity of the evening. Finally, about eleven o'clock, the Brethren parted with most unfeigned regret.

Carlow, *Dec.*—The members of the Carlow Lodge, No. 116, assembled to celebrate the festival of St. John. The Lodge then adjourned to seven o'clock, when the Members dined at the Club House. The W.M., Bro. Doctor Porter, presided. The Brethren, who spent an agreeable evening, retired at an early hour.

Kilkenny, *Dec.*—The Masonic Lodges of this city celebrated the festival of St. John. Lodge 37 assembled in their Rooms, Ormonde House, at four o'clock, p. m., when the W. M. (Lieutenant-Colonel Wemys) was solemnly installed; and the subordinate Officers (H. M'Creery, jun., Esq., and Captain F. Shearman, Senior and Junior Wardens) were inducted according to ancient Masonic ritual. The Lodge adjourned for refreshment at half-past six o'clock.

Lodge 642, at high twelve, installed their Officers for the ensuing six months, Bros. J. G. A. Prim, W. M.; A. Keith, S. W., and P. Anderson, J. W.; and at six o'clock dined together at the Victoria Hotel. In both Lodges the fare included a supply of venison kindly presented by Bro. Sir J. Power, Bart.

The Brethren of both these branches of the Craft spent an evening in a truly social spirit and fraternal fellowship, in their respective Lodges.

Limerick.—James M'Mahon, Esq., was installed W. Master of Union Lodge, No. 13, at their Club-house, George's-street. There was a large assemblage of the Brethren who dined together in the afternoon; "peace, love, and harmony," the order of the feast.

George Furnell, Esq. was installed Master of the Masonic Lodge, No. 333, at their Hall, Henry-street, where the Brethren were splendidly entertained at dinner in the afternoon.

Londonderry, *Dec.* 28.—*The Celebration of St. John's Festival.*—At six o'clock in the evening the members of Lodge No. 69 assembled at their rooms, and proceeded with the usual ceremonial of installing the Master elect—Bro. Alexander Grant. The R. W. Prov. Grand Master, Sir James Stewart, Bart., performed, on this occasion, the ceremony of induction, after which, the new Master, Bro. Grant, invested his Officers with the collars and jewels, adding, at the same time, a suitable admonition to each in reference to the solemn responsibilities which he had undertaken. Bro. Colonel Longhead then presented to the District Grand Lodge, and to the Brethren of No. 69, for their joint use, a beautiful ivory mallet and marble ashler—a donation which demonstrates the strongly fraternal character of the Masonic system, when Americans and Irishmen are thus found united in the most cordial attachment to each other. After the Lodge had been closed, the Brethren retired to the Corporation-hall, where a sumptuous dinner had been prepared for them under the superintendence of Mrs. Wylie, and which had been specially given in honour of the R. W. Grand Master, Sir James Stewart, as P. M. of Lodge 69. The W. M. Bro. Grant, occupied the chair. On his right sat the guest of the evening, Sir James Stewart, and on his left Bro. Colonel Longhead, while the body of the room was filled with a large and highly respectable assemblage of the Brethren. On the removal of the cloth, the W. Chairman gave—"The Queen—may Wisdom, Strength, and Beauty, be the pillars of her throne." This toast having been honoured, the Chairman next gave—"The Grand Masters of England, Ireland, and Scotland, with the Grand Lodges"—a toast which was received with all the Masonic honours. The Chairman next called for a bumper, and observed, that the presence of Sir James Stewart amongst them that evening prevented the full expression of those enthusiastic sentiments which, in regard to him, they all entertained, and accordingly as the toast was, under any circumstances, its own eulogy, he would call on them to drink "the health of the R. W. Grand Master, Sir James Stewart" (Tremendous applause for several minutes.)

Sir **James Stewart**, in returning thanks, stated that he would always feel happy in furthering the cause of Masonry, because it was an institution eminently calculated to improve the moral and social condition of mankind, and on this ground it was entitled to the support of every man who wished well to the interests of society.—(Cheers.)

Bro. **Grant** again called upon the Brethren to charge for a toast, and said he was about to propose the health of a sincere and zealous Mason—of one who was prevented by severe indisposition from attending, but who in spirit was, nevertheless, present in their assemblage, and whose health would consequently be received with all the honours—he meant, "The health of Bro. Col. Cairnes."—(Great cheering.) That distinguished Brother had long been a steady and zealous supporter of Masonry, because, as he said himself, it comprised the essence of all morality and virtue.—(Enthusiastic cheering for several minutes.)

The R. W. **Grand Master** then rose and requested the Brethren to fill a bumper, after which, in the most kind and complimentary terms, he proposed "The health of their excellent Master, Brother Alexander Grant." This toast was received with the most enthusiastic applause, and with repeated honours, which Bro. Grant acknowledged in an address of surpassing excellence.

Several other appropriate toasts and sentiments were given, after which the Brethren separated with all the order and decorum which are characteristic of genuine Masonry. It ought to have been stated before, that, during the evening, there were present deputations from the other Lodges in Derry, who were most cordially welcomed; and it was gratifying to observe the interchange of kindly feeling and of Masonic brotherhood which prevailed. Deputations from Lodge 69 were also appointed to greet the Brethren of the other Lodges by returning their fraternal visit, which had, on the present occasion, been so peculiarly acceptable.

Cork, *Feb.* 10. *First Lodge of Ireland.*—The annual grand fancy and dress ball, in aid of the funds of the Masonic Orphan Asylum, took place at the Imperial Clarence Hotel, and was generally pronounced to be one of the most brilliant and delightful of the kind held in our city for some time. Shortly after nine o'clock the Brethren of the various Lodges, wearing the aprons, scarfs, crosses, medals, and the other insignia of the Craft, commenced to assemble, and at the hour of ten precisely, having formed into procession, they marched into the ball-room, the band of the 47th Regiment, the while, playing the Masonic March. The Worshipful Master, John J. Perrier, who was attended by his officers, Mathias C. Hendley, Senior Warden, and James Edward Leslie, Junior Warden, took the chair, and the usual salute having been given, dancing was commenced. The rooms, as usual on such occasions, were almost dazzlingly lit; and the walls were literally covered by beautiful banners, bannerets, mottoes, and other emblems of Masonry. There were also some fine transparencies of her Majesty, Prince Albert, and Mrs. Aldworth, the only female depository of the "grand secret." At twelve o'clock there was a most brilliant assemblage of over four hundred persons present, a great proportion of whom were military, whose gorgeous uniforms intermingling, and contrasting with, the gay fancy dresses, and the chaste and varied coloured costumes of the ladies, formed a *coup dœil*, at once grand and imposing. There were two military bands in attendance, that of the 1st Royal Dragoons and 47th Regiment, who played during the night in the most brilliant style, quadrilles, polkas, waltzes, and gallopades, arranged by the Messrs. Oakden and Kent. Refreshments, which were supplied by Mr M'Dowell, were served up in the adjoining room. The principal fancy dresses were numerous and interesting. It was near four o'clock when the company separated.

March 17.—The Brethren of St. Patrick's Lodge, No. 8, Cork, assembled for banquet at the Imperial Clarence Hotel, to commemorate the anniversary of the birth of our patron Saint. About fifty Brethren sat down to an excellent dinner. On the cloth being removed, the doors were thrown open for the admission of upwards of one hundred and fifty ladies, who were so privileged as to witness, for the first time in this city, "a Masonic festival," and who, on entering the room, were greeted with an enthusiastic salute by the members.

The Worshipful Master having made a few introductory observations, proceeded to deliver the usual loyal toasts. The toast for the evening was—"The Fair Daughters of Erin, but more particularly those Ladies who have honoured us with their presence this evening." Most enthusiastically received, and Bro. Keays, having been loudly called on, sung with exquisite taste and expression a German ballad, entitled "Rise my Song," which produced a general encore.

Shortly after eleven o'clock the Worshipful Master toasted to their next merry meeting, and having vacated the chair, the company separated, expressing their delight at the pleasing musical treat afforded them.

FOREIGN.

Bros. R. and C. Chalmers, No. 8, Great St. James's-street, Montreal, are Agents for the "Freemasons' Quarterly Review," and will execute all communications. We confidently refer our subscribers, therefore, to our Brothers.

Paris, *Dec.* 29.—A Grand festival of the Supreme Council of France took place under the superintendence of the Duke Decazes, Peer of France, Grand Master of the Order. He took that opportunity publicly to state that he had been honoured with a lengthened interview by the

King of Prussia* on the subject of the admission of the Israelitish Brethren to Prussian Lodges during their work; at the conference mentioned, the Duke pleaded warmly for the cause of reason, justice, and fraternity; this, in addition to the other forcible appeals, has caused the Grand Master of Prussia to wave in his previous determination, and requested time to reconsider his expressed opinions. We sincerely hope the mind of this prince may be opened to receive the true and pure light hitherto obscured by a religious infatuation, as otherwise, the Grand Lodge of France will be under the necessity of acting even more rigorously than the English, and exclude Prussians altogether from the meeting of French Lodges.

Prussia, Berlin.—We are much gratified to learn by the "Frankfort Gazette" (translated in the "Globe"), that the Prince of Prussia, as Grand Master of Freemasons, has sent a circular to all the Lodges, declaring that he adopts *without reservation*, the principle laid down by the Masons of England, *that there is nothing to oppose the admission of Jews as Freemasons.* (Since contradicted, *vide*, "Chit Chat.")

Malta. *St. John and St. Paul*, 437.—Bro. Captain Brown (88th Foot), has been elected W. M., but as he must immediately embark for the West Indies (the 88th being relieved by the 54th), his Wardens are left to be appointed by the immediate P. M. Is this practice correct?

Zetland Lodge, 756. Bro. Thomas Flack re-elected W. M. The re-union in honour of Captain Drummond, embracing the attendance of the members, the banquet in honour of the birth-day of the Earl of Zetland was not held. The young Zetlanders are prospering, and the Lodge promises to take a first rank in the Order.

Feb. 19.—The Officers and Brethren of the several Lodges of Malta gave a splendid feast of the Auberge de Provence, to Captain H. M. Drummond of the 42nd Higlanders, W. M. of the Union of Malta Lodge, 588, and to the officers of that regiment belonging to the Fraternity, on their departure from this island. Rear-Admiral Sir Lucius Curtis, Bart. C. B. (P. G. M. for Hampshire), presided, about forty of the Brethren sat down to one of the most elegant dinners provided for some time in the Auberge. The Governor generously allowed the use of the rooms for the purpose, and the newly decorated ball-room was appropriated for dining. The band of the 42nd regiment was in attendance, by kind permission of Colonel Cameron. After the cloth was removed the first toast proposed was, "The Queen and the Craft," with full Masonic honours; second, "The Earl of Zetland, M. W. G. M. of England," with three times three; third, "The Three united Grand Lodges," with full Masonic honours: fourth, "To all Poor and Distressed Brethren," with full Masonic honours; fifth, "Sir Lucius Curtis, P. G. M. of Hampshire," with two feints and a fire.

The worthy president in his speech, alluded very forcibly to the benefits of Masonry, inasmuch as it had befriended him in the hour of need, and also to his great pleasure in seeing so numerous a meeting in Malta for so laudable a purpose, showing to the Brethren that zeal and true merit would always be appreciated wherever it might be found.

"Captain Drummond, W. M. of the Union Lodge," was then proposed with the 42nd fire.

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* Query, probably the King's brother.—Ed.

Capt. **Drummond**, in returning thanks, was sensibly affected, and his speech was most warm and eloquent. To the Union Lodge he owed everything as a Mason; to the kind instructions of some, and to the cordial support of all, he had, he trusted, fulfilled the duties of his office to the best of his ability. He had not words to express his gratitude to them for their excessive kindness to him and his brother officers—his heart was too full; nor could he omit to thank the Brethren of the other Lodges, St. John's and St. Paul's, and the Zetland, for the very liberal and handsome manner in which they came forward to support the members of the Union on this occasion, and concluded by trusting that the Lodges would continue thus united and Masonry flourish.

Seventh—"The Brothers of the 42nd, with the 42nd fire," which was suitably acknowledged.

After which, the pipers of the regiment marched round the table playing "Burns' Farewell."

Sir **Lucius Curtis**, in the name of the Officers and Brethren of the Union Lodge, presented to Capt. Drummond a Past Master's Jewel, with a suitable inscription, as a token of their sincere respect for his zealous exertions on behalf of the Craft, and their Lodge in particular. The presentation was preceded by a very able and truly Masonic speech, and which will not be forgotten for many a day by those present.

Capt. **Drummond** rose and said, that in acknowledging this unlooked-for addition to so many favours already conferred on him, he was still further at a loss how to thank them, but that he should treasure and wear near his heart the jewel that would remind him, when far away, of the many kind friends and Brothers he had left behind him; and his only wish was, that the Great Architect of the Universe would bless and prosper them all.

Many other toasts were proposed and responded to with true Masonic feeling.

The Brethren are deeply indebted to the Stewards of the Union Club for their kindness in placing at their disposal everything that was necessary. To the Committee of Management the arrangements reflect the highest credit, not forgetting the worthy *providore* Gioacchino, whose skill is so well known, having excelled his former excellent endeavours.

Kingston, Jamaica—*Dec.* 14.—The members of the Sussex Lodge met for the purpose of installing the Master-Elect and the officers, at the Glenlyon Lodge Rooms, in King street. There was a large attendance. The following are the officers who have been installed to conduct the business of the Lodge for the ensuing year:—Worshipful Master Henry Franklin; Senior Warden, Bro. Thomas Breakspear; Junior Warden, Bro. Thos. A. Cargill; Treasurer, Worshipful J. K. Fingzies: Secretary, Bro. W. B. Douglass, &c.

The Worshipful H. Franklin, on his elevation to the chair, returned thanks for the distinguished honour conferred upon him. This was the second time that he had been called upon by the unanimous voice of the Brethren to rule over the Lodge, and they might depend that those exertions which he used during his administration of 1843, to promote the well-doing of the Lodge, and for which, on his retirement from office, he received a substantial mark of approbation from the Lodge, would be renewed in support of the due regulation, and in enhancing of the prosperity of the Sussex Lodge in particular, as well as of Masonry in general.

The other officers severally returned thanks to the Master for the confidence reposed in them.

The labours of the evening being ended, the assembled Brethren retired to the Commercial Hotel, and refreshed themselves with the accustomed entertainment.

NASSAU, NEW PROVIDENCE—*Dec.* 28 — The Brethren of the Union Lodge, No. 231, met at the Masonic Hall, when William C. Cuming, Esq., was installed Master The other officers of this Lodge were also installed.

On the same evening the Brethren of the Royal Victoria Lodge, No. 649, assembled at the Public Buildings, on the installation of their Worshipful Master Elect, Stephen Dillet, Esq., and the other officers of that Lodge.

The Provincial Grand Lodge under the Registry of England, met at the Public Buildings, directed by their Right Worshipful Provincial Grand Master, the Hon. G. C. Anderson, for the purpose of uniting with the Fraternity in a procession to Christ Church. They were then joined by the Provincial Grand Lodge for the Bahamas, under the Registry of the Grand Lodge of Scotland, the Right Worshipful J. F. Cooke, Esq., Prov. Grand Master, and also by other Brethren not of this province, when, preceded by the band of the 2nd West India Regiment, under the direction of Bro. Ashe, they proceeded to Christ Church. An appropriate sermon was preached by the Rev. Bro. William Strachan, D.D., Chaplain to the foregoing Lodges. A collection was made in aid of the Charity Fund, which amounted to nearly nine pounds.

At seven the same evening a goodly number of the Brethren sat down to dine, when they were honoured by the presence of his Excellency G. B. Mathew, Esq., Past Grand Warden of the Grand Lodge of England; and having passed a most delightful season of fraternal re-union, separated at about eleven o'clock.

Our Masonic Fraternity has recently been disturbed by a misunderstanding, caused by some irregularity in the election of a third Principal in the Royal Victoria Chapter. The proceedings have been transmitted to the Supreme Grand Chapter of England, whose direction in the case is awaited with great anxiety. We forbear to offer any opinion.

AUSTRALIA FELIX.—A very magnificent set of Masonic jewels has arrived from London by the *William Wilson*, as a present from the members of the Lodge of Australia Felix to their P.M. and Brother, John Stephen. These jewels are arranged in a very elegant red morocco and gilt case, bearing that gentleman's name on the cover, which is lined with crimson velvet. The first is a Past Master's Jewel, in gold enamel and brilliants. The second is the Past Principal's Medal of the Royal Arch Chapter, in gold embossed, with a superb onyx stone. The third is the Knight's Templar, of pure gold, consisting of a cross with a representation of the crucifixion, and the motto. The fourth is the Knight of Malta Jewel, in crimson and white enamel, surmounted with the coronet, in which are set separately an emerald, a ruby, and a brilliant. The fifth is the splendid Jewel of the Rosicrucian Order, in gold, having the five-pointed diadem with rubies, the cross in garnets, the pelican in frosted silver over the segment of a circle set in diamonds. The cost of this very elegant testimonial is one hundred pounds, which was contributed by the members of the Lodge of Australia Felix, by voluntary subscription.

Launceston, Van Dieman's Land.—*St. John's Lodge,* No. 346, *under the Registry of Ireland. June* 24, 1846.—A full meeting of the members took place at their Lodge, to instal the officers for the ensuing year. The imposing ceremony concluded, the Lodge was closed, and the Brethren separated to meet again in the evening to hold their annual festival, in the capacious room in St. John's Tavern.

At six o'clock the Brethren, in full Masonic costume, sat down to banquet. By the kind permission of Col. Cumberland, a portion of the fine band of the 96th Regiment attended, and enlivened the festive scene by the performance of several beautiful airs. After the removal of the cloth, the Worshipful Master who presided rose, and gave the health of "Her Most Gracious Majesty the Queen." The national anthem, which immediately followed, performed sweetly by the band, excited in the breasts of the attentive Brethren the warmest sentiments of loyalty and affection for their beloved Sovereign.

The following toasts followed in succession from the Chair:—"Prince Albert and the rest of the royal family;" "The Three Grand Masters of England, Ireland, and Scotland—The Earl of Zetland, the Right Hon. Lord Glenlyon, and his Grace the Duke of Leinster;" "The Governor, Sir Eardley Wilmot;" "The Ladies of Van Dieman's Land;" "The Fraternity round the Globe;" "The memory of Robert Burns;" "Colonel Cumberland and the Officers of the 96th Regiment."

"The Worshipful Masters of the Lodges in Van Dieman's Land," was given by the Senior Warden, and acknowledged by the Worshipful Master; after which, a succession of toasts followed, to which suitable returns were given by many of the Brethren, which were interspersed with excellent songs.

During the evening several of the Brethren expressed their firm adherence and attachment to the ancient and honourable Order of Freemasonry, and the admirable principles it inculcated.

At half-past eleven the Worshipful Master vacated the chair, expressing the pleasure he had enjoyed on the occasion of meeting his Brethren, and in the rational and intellectual manner in which the evening had been passed; it had been indeed an evening of unalloyed pleasure to himself, and he really believed to every Brother present.

The Editor of the Launceston paper has appended to the report some most judicious observations, which we have not room for. He, in particular, draws attention to the necessity of caution in the admission of candidates, that no improper characters may disgrace the hallowed precincts of a Mason's Lodge.

Montreal.—*St. George's Lodge, Dec.* 29.—Bro. T. D. Harrington has been unanimously re-elected Worshipful Master—a just tribute to his Masonic reputation. The event is suitably commemorated by an elegantly embossed circular to the members, subscribing and honorary, containing the names of the Master and his Officers.

AMERICA.—UNITED STATES.

TO CORRESPONDENTS.

The letter on the practice of the Royal Arch in the United States and the Canadas is inadmissible; not that it is written in a spirit of unkindness, but indiscretion. The difference in practice is to be regretted, but the governing Masonic bodies of each country must be respected. The *representative system*, PROPERLY conducted, might tend to some good. It could hardly be expected that the English Chapters in Canada should adopt the American system, any more than that the American Chapters should conform to the English ritual. We refrain from further remarks.

L. H. will accept our thanks for a very pleasing letter on the subject of some remarks that appeared in the American Masonic Register of December last. Such testimony of our utility is gratifying to our "amour propre;" and we shall endeavour to deserve the continuance of our correspondent's approbation.

The remarks of the EDITOR are not unfair; but it is clear that he is not yet wide awake enough even to *guess* at our American correspondent.

NEW YORK.—We are pleased to learn that our illustrious Brother Ed. A. Raymond, Esq., has been appointed by the Supreme Grand Council 33° for England and Wales, the representative of that illustrious body for the northern jurisdiction of the United States; and that the illustrious Bro. Henry Udall, Esq., of London, has received a corresponding appointment from the American Council. These appointments will tend to render felicitous the fraternal relations of these distinguished Masonic authorities.

BOSTON, *Nov.* 11.—The dedication of the new Masonic Hall, in the Masonic Temple, took place, on which occasion the Brethren of the city and neighbourhood attended in great numbers—the hall was completely filled; Brethren of all degrees attended, from the Craft to the thirty-third. The M. W. Grand Master, Bro. S. W. Robinson, Esq., most impressively performed the ceremony of consecration, during which appropriate parts of the "Masonic Melodies" were sung by the choir; and a dedicatory prayer was offered up to the throne of Grace by the Grand Chaplain. The Rev. Brother, Albert Case, then delivered an address of great beauty and excellence; and after a benediction by the reverend and venerable Brother, Dr. Esa Eaton (78), the Grand Lodge retired to their room and the Brethren to their homes.

The expense already incurred is about three thousand dollars, a sum well laid out in very admirable improvements.

The address of the M. W. Past Grand Master, Peabody, is a masterly one—it grapples earnestly with much subject matter of grave importance, and most emphatically urges the consideration of a general Grand Lodge, as a means of securing uniformity in work and action throughout the union. We could wish the address circulated throughout the world. The same august Brother delivered a most excellent address on the installation of the officers of the Grand Lodge of Massachusetts.

WORCESTER, MASSACHUSETTS.—A new Masonic Hall has been opened here under the happiest auspices.

INDIA.

The Agents in Calcutta for this *Review* are—Messrs LATTEY, BROTHERS & Co., Government-place; and Messrs. THACKER & Co., St Andrew's Library.

The Freemasons of India have again resolved to raise a subscription in aid of the suffering poor of Ireland. The subscriptions will amount to five thousand pounds, exclusive of large sums from wealthy Hindoos of high caste, who have latterly been admitted into the Order, by authority of the Grand Lodge of England.

MADRAS.—The Lodge Social Friendship (326) have circulated an appeal to the Craft at large, soliciting its aid in the erection of a Masonic hall. The claims to public attention are made with due consideration, and will, we hope, be met with liberality, and sure we are that abundant success would have attended the appeal, but that the case of the millions now suffering by famine and disease will absorb the means, even of the generous. Among the principal claims to public sympathy is, that as their Lodge must close, from circumstances, unless a new hall be erected, *nine widows and their families* will be thrown helpless on the world—may such calamity be averted!

Extract from Correspondence, Dec. 31.—"Dear Brother,—Madras has suffered very much this quarter by the breaking up of the S. W. monsoon on the 21st and 22nd of October last. The rivers overflowed, the streets were inundated, tanks were burst, bridges carried away, and thousands of the poor made houseless. Lives were lost, and more damage done to life and property by the raging of the elements, whilst the gale continued, than by any similar visitation for thirty years past. The fort was under water to the depth of from four to seven feet in some places, and our Lodge-rooms were flooded to the depth of about three and a-half feet, destroying and damaging more or less our records, books in the library, dresses, and furniture, belonging to the various degrees of Arch, Craft, and Chivalric Masonry.

"The Lodge has made an appeal to the Masonic world for aid, a copy of which was forwarded to you, and hopes are entertained that you will use your utmost exertions to forward the good cause.

"Although this Lodge suffered so much, yet it stood forward the first of all the Madras Lodges to aid the sufferers by the flood, subscribing fifty rupees out of its relief fund for their assistance; thus maintaining the pure principles of Masonry, seeking solace in distress by affording relief and consolation to the afflicted in the dark hour of their trouble."

HONG KONG.—The progress of the Craft in this colony, by the laudable exertions of a zealous and indefatigable Brother, viz., Bro. Lieutenant Leigh Lambert, of H. M. S. *Vestal*, is most satisfactory. A Lodge has been established and profitably worked to the honour and comfort of the originators, as well as to the great benefit of all in the vicinity of this hallowed middle chamber.

LITERARY NOTICES.

Sermons. By the Rev. Dr. N. M. Adler. Longmans and Co.

On the occasion of his installation into office as chief rabbi of Great Britain, Dr. Adler preached his inaugural sermon at the great synagogue, on the 8th July, 1845. This discourse has been translated by Dr. Vanoven. It made, as may be well supposed, a very favourable impression on the congregation, and, in the language of the translator, was at once elegant, powerful, and persuasive. The preacher observed, that he entered on his office with the following purposes:—To walk in the ways of God—truly to maintain His law—to superintend the institutions for education—to watch over the places of worship—and lastly, with a deep hope to make his way into the hearts of his flock. The subject matter of his discourse treated on all these points, and doubtless affected his hearers, who for the first time listened to their new pastor. The conclusive prayer to the Father of all is an invocation worthy of the sacred calling of Dr. Adler.

The Golden Remains of the Early Masonic Writers. Edited by the Rev. G. Oliver, D.D. Spencer.

The first volume of this interesting miscellany has closed appropriately with the republication of the paper by the late Rev. Bro. Daniel Turner, "On the Value of Masonic Secrets;" the editor's notes thereon are as usual explicit and valuable. Dr. Oliver has commenced a new volume, with an introduction (by himself), on the social position of symbolical Masonry in the eighteenth century. The following quotation from an address by the late Duke of Sussex, gives it additional interest.

"I have endeavoured all through my Masonic career to bring into Masonry the great fact, that from the highest to the lowest, all should feel convinced that the one could not exist without the other. Every Mason owes respect to the recognised institutions of society, and the higher his station, the more is required of him. The great power of Masonry is the example—the chain extends from the highest to the lowest, and if one link shall break, the whole is endangered."

The existing Remains of the Ancient Britons within a small district between Lincoln and Sleaford; in a Letter to Sir Edward Ffrench Bromhead, Bart. By the Rev. G. Oliver, D.D. Spencer.

In tracing out the vestiges of antiquity, there must exist a peculiar and intuitive power in the antiquarian, that settles itself down into a kind of grammar, from which emanate those elements that imperceptibly find their way into the minds of others, and thus create a deep feeling for research into the past. Can the leisure, which more or less is enjoyed by all, be better employed than in examining the records of the Creator through the march of His great agent, Time? In his present effort Dr. Oliver has lost none of his high reputation, but has added a link to the chain of knowledge by which he has inseparably connected himself with the age in which he lives.

The American Masonic Register. Hoffman, New York.

We appear to have lucklessly fallen under the displeasure of our contemporary, inasmuch as we have been misunderstood in some of our former remarks. As we do not think it right to re-open the subject that called for them, we can only state that they were not intended to offend. Among the intelligence of the present number (December) is an admirable communication from the M. W. Grand Master of Ohio.

The Freemasons' Monthly Magazine. C. W. Moore, Boston, U. S.

Brother Moore continues indefatigable in the vineyard, culling from every Masonic flower, like the industrious bee, and making his own hive rich by his collection. Active and enterprising, may he long be spared, and when he may no longer be able to work, may his vigour of mind and intelligence animate others with a kindred spirit. Thus will his Monthly Magazine be a reference for ages yet to come.

The History of the Sihks, containing the Lives of the Gooroos, the History of the Independent Sedars or Missuls, and the Life of the Great Founder of the Sihk Monarchy, Maharajah Singh. By W. M. McGregor, M. D., Surgeon 1st E. B. Fusileers. 2 vols. Madden.

Dr. McGregor has entered into the investigation of this subject with a vigorous spirit; and the result is what might be expected from him; we have not merely a glance at the Sihk nation, but such details of its nationality as make much that was previously obscure perfectly comprehensible—its religion and politics too, are developed and explained. The geography of the Punjaub is well traced, as a preliminary introduction to the scenes that have recently rendered that country so important to the Anglo-Indian government, and as explanatory of the hard-won battles so ably contested. The personal characters of the powerful chiefs are given with a critical examination that shows what close observation the author has paid to this very essential part of his subject. His accounts of all the battles prove what a hardy superior race of combatants the British had to contend with; he states that "the battle of Sabraon may be justly termed the 'Waterloo' of India; it was the last, and one of the hardest contested; like that great and ever memorable engagement, it completely broke the power of the foe"—and well it did so, for so hard was the contest that the bayonet alone carried the field;—even the British artillery could not silence that of the Sihks.

The character of Govind Rao, the last Gooroo, has much of the romantic; he became so successful as to alarm the Court of Delhi, and was summoned to appear before the emperor, but, in lieu of compliance, he sent a glowing picture of his grievances in a poem of no less than 1400 verses, of which Dr. McGregor gives a very animated translation. He became tired of life, and found his death in a most singular manner; determined to die, he urged a young Pathan to kill him as the murderer of his father; and being refused this boon, they played at chess, when, the young Pathan enraged at losing, stabbed Govind whose bowels protruded; the Pathan was seized, but liberated at Govind's order. Determined to die, Govind tore open the wound, and at length expired.

As a political result, Dr. McGregor observes, "that sooner or later, the day must come when the British standard will be again unfurled, and the Indus, and not the Beas, become the frontier barrier of her possessions in the East." He may not be wrong in this prognostic, for subsequent information proves that the Mahomedans prefer the British to the Sihk government; but will the Punjaub be a profitable annexation, its revenue being already at a fearful discount?

Narrative of a Mission to Bokhara to ascertain the Fate of Colonel Stoddart and Captain Conolly. By the Rev. Joseph Wolff, D.D., L.L.D. J. W. Parker.

That this enterprising traveller could only ascertain the dreadful fate of those whose lives he hoped to have been the instrument, under Providence, of saving, does not detract from the nobleness of the motive by which he was actuated, nor from the sublimity of the principle involved in such motive. He risked his own life in the attempt, and returned home to spend the remainder of his days in the peaceful labour of diffusing the results of his experience for the benefit of mankind. The narrative ranges over the years 1843, 4-5, during which the journey from Southampton to Bokhara, and his return home by Constantinople and Gibraltar to Southampton, are detailed with much interest and precision. It would exceed our limits to attempt a description of the various characters of this eventful drama, among whom, that of Abdool Samut Khan, the instigator of the murder of the two British officers, appears most prominent by its infamy; nor can we enter into the daily perils to which Dr. Wolff was exposed. The profits of the publication are devoted to building a parsonage-house for the living to which he has been presented, and to relieve the poor; thus every purchaser becomes a means in aid. Dr. Wolff has, since his return, entered into the bonds of Freemasonry, and has addressed the Fraternity by circular on the necessity of their uniting to assist their fellow-subjects suffering in Ireland by famine.

China; Political, Commercial, and Social, &c. &c. By R. Montgomery Martin, late Her Majesty's Treasurer for the Colonial, Consular, and Diplomatic services in China; and a Member of Her Majesty's Legislative Council at Hong Kong. Madden.

Lord Macartney, and other diplomatists, his predecessors and successors, have certainly given us occasional glimpses of this singular and wondrous empire, but what information resulted was scarcely of any value, unless indeed that we find that few and rare as were the marvellous relations, they were of actual occurrence. But Mr. Martin has given us China as it was, and as it is; and in his close statistical examination of that great empire, he boldly and fearlessly explains where the British statistics are at fault, and at the same time as clearly developes the great commercial subjects involved in the question, the favourable consideration of which by our Government would place China as one of the most prominent objects for the employment of the vast resources of the British empire as a colonial agency, such as perhaps has never been yet approached. As Colonial Treasurer to Hong Kong, Mr. Martin had abundant opportunities of judging independently, and he has given proofs of his patriotism by the sacrifice of a splendid income, that he might place immediately before his Government not merely the consequences of the mistake in deciding on Hong Kong instead of Chusan, but in pointing out the best course now to be pursued. The penalty that too often attends true patriotism has been exacted from Mr. Martin. The Government accept his experience, but refuse him as yet the opportunity of proving its value and its truth. Surely the present premier will do better justice, for where can our rulers learn wisdom but from the experience of such able men as Mr. Montgomery Martin? Should the Government remain regardless to the great claims of the author upon its attention, it will incur a fearful responsibility, for Mr.

Martin has decidedly achieved too high a reputation to be disregarded by the nation. It may be that it is not possible to retrace the path of error, and resume that which was plain and obvious; still, that is no reason why the strictest examination should not have been made, and Mr. Martin been permitted to have stated fully his great statistic views before Government. It is impossible not to be struck with the high tone of morality that pervades this work; which, added to the immense stores of information, collected with surpassing industry and intelligence, render it interesting and valuable. Mr. Martin may have taken aim at too high a quarry in expecting to realize the hopes of his enthusiasm, but his is too lofty a purpose not to attract the admiration of the English nation, who are so much interested in his subject. Clear it is that China is open to us, and that we know too little of her as an empire consisting of four hundred millions of people, now, by our interference, put into communication with the world to which they were hitherto comparatively unknown. As a statist, Mr. Martin is intelligent and expressive; and he deduces from observation, not merely the faults attending our conquest, but the means of repairing them. There is no point left unexamined: physical geography—general products, whether agricultural, manufacturing, or mineral—the governmental department—police—literature—trade—commerce—moral doctrine—religion—social manners—all pass in review before him; and the truthful spirit that harmonises the entire description, leaves but one general impression of gratitude to the author, unless it be that the ingratitude of our rulers has as yet blinded them to the advantage of his experience, which, as a means of reference, is inestimable.

Select Writings of Robert Chambers. Vol. I., Essays Familiar and Humorous. Edinburgh: W. and R. Chambers.

Posterity will quote this age as the second Augustan; and the names of Douglas Jerrold, Charles Dickens, and Robert Chambers, will stand forth in evidence—the former as powerful in satire as stalwart in principle; the second, a master in the portrayal of natural affections, making the fictions of the art, he may be said to have created, appear as the truthful evidence of a homage to human nature; the third, as the "essayist of the middle class,"—make a triad that future writers will scarcely excel. Each is "the child father to the man." But it is with Robert Chambers that we are now in company. Hear himself:—

"My earliest aspirations were towards literature. Books, not playthings, filled my hands in childhood . . . . It was but a proper sequel to such a beginning, that I should scarcely have reached manhood when I had become an author."

The author traces the progress of his studies during the several phases of life by a pleasing analogy with mental culture in its progress, showing that the spring and summer phases have their relative effects, and the more truthfully as disposing man to the serious contemplation of the autumn and winter of life, whereby he may hope to reach those later phases not only without regret, but feel, in accordance with the sentiment of classic and pious Virgil, "Hæc olim meminisse juvabit"—for, concluding his well-written preface, the author observes, "The mind's morn and noon are here. If it is to have an afternoon and evening, there may be something more to say a few years hence." May we live to keep company again with Robert Chambers; and when perusing, as we hope to do, his future works, may we, with the advantage of profiting by his higher faculty of mind, have sufficient elasticity then to enjoy with as keen relish as now, the "essays familiar and humorous." Robert Chambers has revived the days of Addison and his contemporaries; his essays are sufficiently impulsive to border on the romantic, but their truthfulness is the best test of originality; and Robert Chambers has an elder brother, to whom the world is also greatly indebted—and these brothers, how they must love one another!

The Black Prophet; a Tale of Irish Famine. **By William Carleton. Belfast: Simms and M'Intyre.**

"You may rest assured, my lord, that there is no party in this country so well qualified to afford authentic information on this particular subject, as those who have done most in giving an impulse to and sustaining the literature of their country." It is in these words the author addresses his work to the premier, Lord John Russell, on whose ear we are sure they will not fall unheeded. The premier may not have time to peruse the "Black Prophet" with the attention it deserves; but he will look into its mysteries, and he will find that, harrowing as are the recitals of scenes and circumstances of fiction founded on facts, they bear scarcely any approach to the dread realities caused by the present famine in Ireland, attended as it is by disease and death! The work, we believe, has appeared in parts, in the *Dublin University Magazine;* its collection into a volume is a gift to the public, and is the first of a series called the "Parlour Library," got up at a price (one shilling) that will require a circulation of many thousands to repay the outlay. Mr. Carleton's works are all written with a vigorous description of national customs, scenes of deep pathos, absorbing interest, and evidently have for their object the bringing before those in authority the sufferings of his countrymen, caused by neglect, indifference, and possibly by misrule. May the lesson teach a moral, even to the paramount greatness of England.

The Excellency of Man, deduced from Reason and Revelation. **By Edward West. James Madden.**

This is indeed a grand theme, and the author has invested it with sublimity of thought and holiness of purpose, invoking to his aid those steady and stedfast principles of reason and truth, which dissolve the mists of error and superstition by a calm yet energetic investigation of undeniable evidences of the love of the Eternal in favour of the world he created, and pronounced to be "*good*," as well also towards "man," to whom He delegated not merely the government and control of that [illegible] but formed him in His own image, and thereby fitted him for [illegible] responsibility by putting His impress and seal to "the excellency of man."

In tracing the attributes of this master-piece of the work of God [illegible] the progress of delineation, the author has enshrined himself in [illegible] conception of a fervid imagination, and has concentrated around the circle of his mental aspiration a halo of bright thoughts that illuminate the subject, attract us by their general impulse, and enable us to breathe and enjoy the delight of the same moral atmosphere with himself.

Wonderful is that Book, the great poem of life! and next to life, the best gift of God to man. To how many sweet and pious efforts has it not given rise? Yet where is one more holy and beautiful than that now before us? Character, the type and symbol of man, is treated of with a lambent stream of moral light—its divisions are examined and portrayed with truthfulness and vigour—the sensualist may wince, the moralist may ponder. There is in the work a sententiousness in language not altogether inappropriate to the grandeur of the subject, and a quaintness also that is not displeasing. How pithily yet sweetly is the following summing up.

"The minutest actions of a man's life, the jots and tittles of his existence—if his life be directed by the dictates of piety and virtue—are sources of happiness, true and celestial. Such happiness is like light, penetrating into every recess, and gladdening where it would have been thought it never could have entered."

The GREAT EXAMPLAR at His first coming is alluded to with a powerful and thoughtful reasoning, which is carefully conducted. The character of woman does not, however, appear to us to have sufficient justice rendered to it; not that it is passed over, but that there is a deficit due to her, which the author probably intended to hold over until, in a future edition, (for such there will be) he shall acknowledge the "errors excepted" in the present one, and show how truly great is the balance due to that better sex, from whom man derives all his knowledge of piety, virtue, honour, and love.

We shall read the "Excellency of Man" again, for there is in every page a theme—in every sentiment a moral.

Merrie Christmas; its Celebrations, Customs, and Christian Influences. By James Sharp, Jun. Leamington: Merridew.

It is refreshing to peruse the thoughts of "elegant leisure" that spring from the mind of such a writer as Brother Sharp, who in snatching occasional moments from his weightier editorial duties, has chosen "Merrie Christmas" as the theme of his inspiration, and dedicated his paper to Lord John Manners, who, like himself, has given earnest of a desire to revive "nationality of sentiment and a union of Christian sympathies." The author emphatically calls on the ARISTOCRACY to coalesce with the CHURCH; but he observes of the PROTESTANT CHURCH, "let her go first, we say, improving her polity of organization, and teaching to adverse communities, the strength of UNITY, by the mode in which she identifies herself with the ancient customs, and the modern civilization of her own undivided flock." In this small brochure, there is the brilliancy with the firmness of the diamond—it is gem-like.

Herald of Peace. Ward and Co.

Three months have been again passed by the society in promoting their hallowed objects, and publications by Dr. Bowring, M.P., Messrs. Praed, Price, Warren, and others, mark the hours with emphatic work done. The monthly numbers contain their customary amount of intelligence from all parts, and prove that however the world may mis-direct itself, or suffer itself to be mis-directed, yet there is a holy agency at work for it which sooner or later must prevail.

The Midland Florist and Suburban Horticulturist. Simpkin and Co.

The first number of this unpretending little work has reached us. Without promising much, it announces its intention to endeavour to render itself interesting, useful, and instructive, and the contents are in satisfactory proof.

TO CORRESPONDENTS.

☞ We are requested to state that Dr. Crucefix has altogether retired from London. His address is, *Grove, Gravesend, Kent;* where all communications should be addressed that are intended for his personal observation—indeed, letters for the Editor, under cover to him, will more immediately reach their destination.

It is most earnestly entreated that, wherever possible, all communications may be written only on one side of the paper; also that all German and other foreign words may be most legibly written.

We are requested by Dr. Crucefix, who is preparing for the Press an account of popular events in English Freemasonry, to be favoured by any Masonic papers; more especially as relating to York and Athol Masonry—the trials of Preston, Whitney, Bonnor, and others. His own escapade is complete.

☞.—The Minerva Lodge, 311, has issued a circular, warning the Craft against its delinquent Master, who has absconded with the collection for the provincial festival.

SATANUS IPSE.—We are at a loss as to whom this sobriquet applies, and our inquiries are unsuccessful. The honour would seem to be divided between three members of the triple kingdoms, who in their respective Grand Lodges appear to rival each other in their fantastic tricks.

Bro. G. WATSON.—We are requested by Dr. Crucefix to express his regret at not having met his much respected friend.

Bro. AARONS.—We have received (per Dr. Crucefix) the letter complaining of typographical errors, but a careful review of the MSS. does not prove their existence. Bro. A. also complains that many words are "left out;" we can only assure him that had not a few words been "put in," the paper would have been more mystical but less euphonical (to use his own expression). We have no objection to observe as an erratum, that the word "nutriments," in relation to "corn, wine, and oil," Bro. A. wishes should be read as "instruments."

THE SECRETARY'S TOAST.—(A new version.)—What is it? The mischevous fellow. Who is he? The Editor of the *F. Q. R.* What's his name? A word in your lug. "I'm in a fix." Guess again? White's bait, what's that? The purple.—Catch, "Hurrah for the purple." Finale, "What mortals can more—the ladies adore." (qu. widows).

CLERICUS.—The Brother's address is, "the Rev. Joseph Wolff, D.D., vicar of Isle Brewers near Langport, Somerset."

CHEOPS will have it that on the 3rd of March 1847, the great majority was mainly, if not entirely, owing to the swarm of Sumatrans who rushed in by the "invisible" train. They did not receive their chieftain's mandate 'till six o'clock, and "hey, presto," they were not only in good time, but carried him and all before them. We acknowledge to having heard something like the buzzing of insects, little dreaming it was caused by the presence of the "good people." Be it as it may, the G. M. *pro tem.* acted passing well, and this from us is no small praise.

FRATER MEDICUS.—The saying is "dog should not eat dog,"—and the hapless wight gains no enviable notoriety by his godless attack on the widow. Yet strange to say, he has been instrumental in giving the C—A—B—A—L the hardest blow. Still the snake is but scotched, not killed.

Made Ira.—The signature is not very intelligible, and we may not have decyphered it. We do not comprehend what is meant by —— (the word looks like Greek) down the back. The idea of a Masonic railroad from Dover to Coventry, will hardly find a dupe, unless it be "Poor Richard."

A Masonic Lawyer.—We agree with our correspondent. The *first* appearing only by letter, was literally not in Court, and the ruling was bad. The *second* took exceptions both against time and common sense. The *third* had a bad case thus made out for him, and altogether—failed.

Masonicus.—The Board of General Purposes is elected in June, and then will be the time for his purposed plan, which is both fair and open.

A Hebrew Brother complains without cause. We are no partisans, but sternly opposed to all prejudice. Let him send a letter that we can insert, and he shall find that *we* at least are honest in our speech.

Quasi.—It is thirteen years since we received a letter from this correspondent, and we then told him that rudeness was no passport to our favour. It appears that we are neither of us much changed for the better, although both are older; but surely, friend Quasi, you are not in earnest in desiring the publication of your letter? Why, even the "widow's friend" would—blush.

Snap.—Poor fellow—and thou wer't disappointed! Thou didst not know that ever since the previous Grand Lodge, the "Immortal" had been under the hands of eleven corn extractors, who had filled so many invisible boxes with imaginary filaments, that if even the statue of the Duke had fallen on his toes, he would have smiled ineffably at the fall. Poor Snap! how thou stamped foot and heel on the upper leathers, little dreaming of the weasel that was so wide awake.

Earwig.—It is long since we saw you in Grand Lodge, but the change of signature to "Philos" won't do—the "handwriting" has betrayed you. "*Timeo Danaos et dona ferentes.*"

Bro. H. B. E. (Calcutta).—Bro. Spencer has a copy of Bro. Bartolozzi's scarce engraving of the procession of the girls of the Freemasons' School in the Hall.

Bro. E. J. (Cork).—Refer to Bro. Spencer's Catalogue for the price of the portrait of the Hon. Mrs. Aldworth.

DISCIPLINE AND PRACTICE.

E. M. S.—The question of others than Masters and Past Masters being competent to make, pass, and raise, does not rest with the Board of G. P. It is embraced in the preliminary pledge and ob. of the W. M. To act contrary thereto is not simply an evasion of a solemn promise made in the presence of God and man, but a positive violation of such promise. The published Constitutions cannot treat of secret ceremonies.

A Provincial Master.—A Past Master may certainly wear a Jewel, although not presented by the Lodge; but it should not display any especial device thereof, nor its name and designation; neither should any other words be engraven on the reverse, than simply his own name. The badge is the only legal distinction. All officers, past and present, may have their badges embroidered with their emblems of office. In London, white kid gloves are generally worn, but gauntlets, (blue or otherwise) seldom. There is no impropriety in conferring the "Mark degree," but it must *not* be done *in* a Lodge under the English Constitution.

A Past Master.—A person maimed or deformed in body may be initiated. A bailiff is as admissible as a judge, the moral standard being the true test.

A Ruler in the Craft.—1. The words "must be his own master," imply that he must be a free moral agent, of sound mind, and not *improperly* controlled by others. 2. Provincial Grand Lodges should open and close in accordance with the ritual of the G. L., the laws of which in all things must be observed. The senior Provincial Grand Officer should preside. 3. In the provinces none but subscribing Brethren are members of the P. G. L.

A Master of a Lodge.—The Grand Master of England can only grant warrants for the observance of the ritual of the G. L.; but such ritual may be conducted in any foreign language.

Monmouth.—The Board having decided the main question, the others are comparatively unimportant. It would have been better that the Master had immediately made the decision known, but he probably thought it due to the Prov. G.M. to apprise him in the first instance, which being hardly an error in judgment should be readily passed aside.

A Subscriber.—A Past Master of one Provincial Lodge may, on attending a sister-Lodge in the province, (of which he is also a subscribing member), preside thereat in the absence of the Master and Past Masters, if requested so to do; but *by law*, the Wardens rule the Lodge in the absence of the Master, although *by law* they cannot perform any of the ceremonies. This is an anomaly that requires regulation.

R. S.—The law certainly states that a candidate must be proposed at one Lodge and ballotted for at the next, but custom has nearly rendered the law in this respect invalid, for so few Lodges conform to it, that it may be invidious to dispute the general practice, viz. to give seven days' notice. The party having been initiated is entitled to every privilege. An appeal to the Board would end in admonition. We advise *silence*.

An English Mason inquires if Lodge 778, named "the Polish National Lodge," works according to the English ritual, and on what days it meets? The Calendar supplies no information.

Bird's-eye.—The proceedings of the Monmouth are "uncannie," albeit that the election of Master has fallen on the mayor, a Brother of unblemished reputation. The Board of G. P. advised the cultivation of good feeling—why then disappoint natural expectations and fair claims?

E. S. N.—As the election for Master is by ballot, the name of the party given in by each member should be legibly written on paper, and the Past Master should distinctly read the name on each paper, the Secretary taking a note thereof. The Past Master and Secretary, if necessary, compare, and the Secretary announces to the Master the name of the successful candidate, viz. the Brother having the most votes.

— **2nd.**—The question of resignation of members not being confirmed, especially themselves being present, is virtually a continuance, not a re-constitution of membership. The point has been so decided in several instances.

ARCH MATTERS.

A Nassau Comp.—As the Committee of G. P. have decided the question, we may be excused giving an opinion. In colonial districts there must be more latitude admitted.

A Subscriber.—In the case of a Companion elected on the second Thursday, Jan. 1846, to the second chair, and duly installed on the second Thursday of the following month, who was afterwards elected on the first Thursday in Jan. 1847, and installed (in another Chapter(on the 1st Feb. 1847, thus showing a deficit of one week in legal service; we are of opinion that, in the strict letter of the law, the *election* was void; but the *installation* having taken place, the matter should rest, the *spirit* of the law being but little affected, and much inconvenience and ill-will would attend official inquiry.

TEMPLARS.

A. G. will perceive that a paper previously received has taken precedence.

A Member.—To sell out the trifling amount of stock, the fruits of former industry, to hush up the folly and vagaries of a silly man, would be to stultify the Encampment. Let those who created the debt pay it.

One present.—This must be an error, for the report of the G. C. on the 26th is altogether wrong.

33D DEGREE.

A. O. need not fear the union of the Scoto-Gallus with the pseudo-prophetess The pamphlet may be printed, and what is not printed by these worthies? who may bluster and and do mischief to themselves and to those who *fear* them: we are not of such, and directly charge both with unbecoming conduct, and more than doubt the claims of either to the 33º degree.

R. M. B. ANNUITY FUND.

A SUBSCRIBER complains that we refuse to give full reports of this charity. He should look at home—does he ever send any? If so, we have never received such, or would cheerfully publish them.

ASYLUM.

The anniversary festival of this charity is fixed for Wednesday, the 16th of June next, at Freemasons' Hall. The Board of Stewards is forming, and the preliminary arrangements for a grand after-dinner concert have been generously undertaken by Bro. Signor Negri.

FLOREAT ASYLUM!

THE

FREEMASONS' QUARTERLY REVIEW.

SECOND SERIES—JUNE 30, 1847.

PRIVILEGE!—PRIVILEGE!!—PRIVILEGE!!!

Justum et tenacem propositi virum
Nec civium ardor prava jubentium,
Non vultus instantis tyranni,
Mente quatit solidâ——

The Horatian maxim has been our law, and in some measure its observance has been our solace; it has often enabled us to contemplate with calmness the puny and ill-directed attacks, however violently and tyrannically made upon us, and—the onslaught passed—we have pressed forward with perseverance to repair the breach which ignorance, sycophancy, and slander, have united to cause in the citadel of English Masonry.

What says De Foe? Hear him. "If I might give a short hint to an impartial writer, it would be to tell him his fate. If he resolves to venture on the dangerous precipice of telling unbiassed truth, let him proclaim war with mankind. If he tells the crimes of great men, they will fall upon him with the iron hands of the law; if he tells them of their virtues, when they have any, then the mob attacks him with slander. But if he regards truth, let him expect martyrdom on both sides, and then he may go on fearless; and this is the course I take myself." And De Foe was right. He suffered more than once for what was then termed—Breach of Privilege.

Dr. Johnson, when a reporter of the proceedings in parliament, carried in his head, as he left the house, the subject matter that was afterwards to be known to the public. He found himself so much inconvenienced and annoyed by want of accommodation, that he wrote very bitterly on the subject; the consequence was, that notwithstanding the standing orders of the house against the admission of strangers, the doctor and others were actually accommodated with proper seats. Dr. Johnson was a good hater, and on finding that he had succeeded thus far, he said, "Now I can abuse the Whigs with comfort,"—and he kept his word.

We merely quote Dr. Johnson, not in approval of his character as a "good hater," but to show how consistency can beat expediency.

In the late houses of parliament the reporters, *malgré* the standing orders, were permitted among strangers in the front of the gallery, and much pushing and squabbling often occurred, to the frequent interruption of members—yet no one ever dared to move that reporters should be "expelled." In the present house their accommodation has been improved; but in the new houses of parliament an acknowledged separate place is prepared for them; and all this in the very teeth of "standing orders" against the admission of strangers. Now and then a little fanfarronading about a question of "privilege" will occur, and for the information of the right honourable member for the fair city of Perth, and who is also Provincial Grand Master for Elgin and Moray, as well as heir-apparent to a peer, we subjoin from *The Times* of the 23rd of April last, a little coquetry on "privilege" that occurred on the previous day.

"In the House of Lords, last night, the Marquis of Westmeath rose to complain of the reports which had appeared in *The Times* and *Sun* newspapers respecting his motion for leave to bring in a bill to restrain the waste of land in Ireland. The passage in *The Times* ran thus, 'The Marquis of Westmeath complained of the ridicule with which his proposal had been received.' Now he had complained of no ridicule, though he admitted that he had felt hurt by the way in which the Lord Chancellor had replied to his motion. If this system of malicious misrepresentation, for he was convinced that it was malicious, were permitted to proceed, it would end in the destruction of all liberty of discussion; he should therefore move that the printers of the two papers in question be called to the bar of the house.

"Lord Brougham allowed that it was absolutely necessary that the proceedings before their Lordships should go forth to the world with fairness and accuracy, and would agree with the Marquis of Westmeath that the misrepresentation complained of was worthy of censure. But he would advise the noble Marquis to follow on this occasion the rule which he (Lord Brougham) had invariably pursued for thirty years, and that was, not to interfere needlessly in such a case. He put it to the house whether the reports of their proceedings in nine hundred and ninety-nine cases out of every thousand were not given, not only with signal ability, but with the most admirable impartiality? No good had ever arisen to either House of Parliament from a needless contest with the press, and he trusted that the noble Marquis would be satisfied with having called the attention of the house to the matter, and that he would refrain from pressing his motion.

"The Marquis of Lansdowne also dissuaded the noble Marquis from pressing his motion, and advised him to give the papers complained of an opportunity of correcting their report.

"The Marquis of Westmeath again expressed his conviction that the misrepresentation was deliberate and intentional, but would not persist in his motion against the opinion of the house.

"The subject then dropped."

But now to the question of the "Privilege Masonic."

The Right Honourable Brother on the memorable 2nd of June last entered the lists, as *he* thought, *canniely*, against the *Freemasons'*

Quarterly Review, quoting from the Book of Constitutions the following extract:—

"No Brother shall presume to print or publish, or cause to be printed or published, the proceedings of any Lodge or any part thereof, or the names of any person present at such Lodge, without the direction of the Grand Master or Provincial Grand Master, under pain of being expelled the Order."

But the Right Honourable Brother did not state any particular grievance caused by the *Freemasons' Quarterly Review,* he simply stated that *he had scarcely ever seen it,* and that it contained reports that were garbled and false.

It is not difficult to deal in generals, but the Right Honourable Brother's experience of Freemasonry, vast as it no doubt is, could not discover any particular passage that was either false or garbled, possibly because he felt that to be satisfied on the point, he must read the *Review,* and he would, in such case, find that he had uttered at random what he would stand self-convicted of, viz., *having of himself stated that which was not true.* He concluded his address by suggesting to the Grand Master, in order to put an end at once to false and garbled statements, that reports of the proceedings of Grand Lodge should be authorized to be taken.

A debate ensued, and the Right Honourable Brother in reply, was much more subdued in his tone, for he had heard some wholesome truths from below the bar, at which he must have felt corrected; still he gave himself credit for forbearance in having acted on a question of privilege in the way he did, instead of moving, as he said he could have done, for a committee of inquiry, by which the Editor of the *Freemasons' Quarterly Review* could readily have been discovered.

Are we under the protection of the laws of the British empire, or are we to be frightened by the old Bogie of a star-chamber? We beg to tell the worthy right honourable that he has altogether mistaken himself, his subject, and the Craft. Himself no Solomon, his subject uncannie, and the Craft too intelligent for him—he may smile at this, but he will also wince.

The law he quotes is like the standing orders of the *other* house, unimportant to us, or rather it is utterly at variance with the law of the land, enforce it, and——

How it came to blot our Constitutions is not our present business, we may hereafter enter at large into the subject. Finally, we tell our Right Honourable Brother, that to take Grand Lodge by surprise was uncandid, ungenerous, and unmasonic; we do not envy him for the part he has acted. In March, 1841, a similar *ruse* was played by a noble Brother, who has since retired from the active duties of Freemasonry. His lordship never recovered from the consequences of placing himself in a false position; it will be pleasant, however, to hear at some future day, that a gradual recovery of the confidence of his Brethren, may reward the return of the Right Honourable Brother from the devious path of error.

The Grand Master followed, and agreed in all that had fallen from his right honourable friend, and would meet his views—indeed, he had directed a Master of a Lodge, accustomed to the business of reporting, to attend that evening. He (the Grand Master) would examine the report, and what he thought proper to be printed should be immediately circulated among the Lodges. In the course of the evening the Grand Master was reminded, that although there was no penalty attaching to any mistake on his part, yet there surely was a responsibility that devolved on him; to which the Grand Master replied, that when he first accepted office, he stated that when he should fail in giving satisfaction, the Grand Lodge at the proper period could elect another Grand Master in his stead.

One or two other Brethren, who acknowledged that they were not in the habit of reading the *Review,* quite agreed with the Grand Master.

Our next remarks will be directed to the address of another Right Worshipful Brother, who had hardly looked at the *Freemasons' Quarterly Review,* but had no doubt that its reports were garbled—and false! When reminded that the term "false" was an improper expression, he replied—"No one denies that the reports are false,"—as if the writers of articles in a periodical were to be at hand to parry the attacks of sudden malignity! He, forsooth, did not envy the feelings of the author, who must be ignorant of the holy principles of brotherly love, relief, and truth. In this strain did the Right Worshipful continue a tedious address, until the auditory yawned. There was a singular contrast in his movements, for with a nosegay in his hand, he was continually imbibing the sweetness of poetical aspirations, which became so changed on the sudden as to remind us of some barrister browbeating a witness and charging a jury—*Iras et verba locant.* His ignorance of the contents of the *Freemasons' Quarterly Review*, and his vaunting declaration that the author of some article therein (he could not tell what article) did not dare to avow himself, were admirably met by four Brethren below the daïs, who did not contradict him, such being unnecessary, they merely put him clean out of court.

It was marvellous to hear some of these Brethren. History has proved that time was when "the fool and the sycophant were for centuries the appanage of high folk," the office of the former has been abolished, however he may quietly exist as an individual; but Grand Lodge seems to rejoice in its sycophants, who may be noticed both on and below the daïs by the gaudy plumage of the peacock, although they have not the power to expand the tail in the rays of the sun with the gracefulness of that bird.

Turn we now to those Brethren who boldly, fearlessly, and successfully vindicated the glorious principles of Freemasonry by bringing to the rescue honourable and truthful statements in contradiction of every argument brought against our reports—annihilating, with fearful demolition, the frothy verbiage, the pusillanimous *persiflage,* and the fawning sycophancy of those who would shield themselves under the words of a law the spirit of which they could neither understand nor explain.

Thanks to those Brethren, not for ourselves—for we have no fear—but for the great moral principle involved in the debate, which was made to shine forth in happy contrast with the degrading effrontery of ignorance.

We and our predecessors have been nearly thirteen years before the Masonic public, and are proud of our position. We know we are needed by the Craft, and shall not shrink from our duty; and as one proof of the many of our usefulness, we extract the following from our number for June, 1846:—

> " *A Masonic Anecdote, founded on fact, and conveying a most instructive moral.*—Some five years ago a certain Lodge in a certain province received a circular from head quarters denouncing the *Freemasons' Quarterly Review,* and prohibiting its perusal. The mandate was religiously obeyed. That Lodge has been gradually declining, in a great measure from the want of some intellectual impetus. Two other Lodges in the immediate neighbourhood have regularly subscribed to, and read the excommunicated and inhibited periodical organ of Masonic intelligence. Those two Lodges are in a particularly active and thriving condition. The inference may fairly be drawn in favour of a publication that visibly unites a widely scattered host by one wide channel of useful and interesting information, so peculiarly necessary to the Fraternity and so well adapted for the library of every Lodge.
>
> "A PROVINCIAL GRAND OFFICER."

Again and again have we urged on the authorities to give reports of the proceedings of Grand Lodge, instead of the *garbled* and *false* statements made in the circulars issued when it pleases the Grand Secretary so to do—statements which have sometimes been withheld for nearly two years, and at other times issued with ludicrous haste when they were calculated to affect private character! It is of no use now to conceal facts—all this we can prove, and will illustrate these proofs to others, when properly called on so to do.

And now that we have prevailed on the Grand Master to pay back one small instalment of a great debt due to the English Craft, by a promise to publish the proceedings of Grand Lodge, we sincerely thank him for that promise, and trust he will redeem it, and without delay,* so that we may give to our readers the reports from Grand Lodge, by which we shall not only be saved much space, but equal trouble, in having to eliminate the gist of much irrelevant matter, and to give, as we have often been obliged, a seeming decency of speech, to parties whom natural disqualifications or ignorance have denied the power.

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* *20th June*—as yet the promised report has not appeared.

May we not say, "let the galled jade wince, our withers are unwrung."

BOARD OF GENERAL PURPOSES.—The late election to this Board was marked by a very significant expression of the public opinion of the Grand Lodge, by the return of every candidate on the independent list; it is also worthy of remark, that between the lowest candidate on the independent list and the highest on that of the Grand Officers there was a very considerable difference, not even a close approach. We must, however observe, that both lists contained two of the candidates—but the remaining twelve names were unequivocally rejected; this as regards a few Brethren may be considered somewhat unfavourable as they are highly honourable—still having been the nominees of the purple, they shared the luckless fate of others who truckle to the powers that be. At no former period was the power of the Grand Lodge so perfectly in its own hands, and could the Grand Master but disenthral himself from the too close embrace of some six or eight parasites, he would possess the undivided esteem and affection of the English Craft. The election of Bro. John Savage as Vice-President of the Board on the 22nd is an additional proof of right working. The Grand Master and the other Grand Officers constitute one half of the Board, including the President, the remaining half are elected by the Grand Lodge, and it is but right that such half should elect their own Vice-President. Possibly on no previous occasion did the Grand Master, with two or three exceptions, ever nominate ten more unpopular members. The success attending the recent election is the more satisfactory because the parasites essayed their utmost endeavours to obtain proselytes; and we regret to observe that one Grand Officer, from whom better things had been expected, should have lent himself to the toadying system. Another Grand Officer who puts all decency at defiance, even went so far as to call on private individuals and ask them to support the attack against the *Review.* A scavenger is a useful functionary in a literal sense, but in a Past Grand Officer, we denounce such conduct as indecent and unmasonic—yet he enjoys the confidence of the "Purple,"—so let him.

We must repeat our opinion that the mode of electing the Board of General Purposes is radically wrong; it may be according to the Constitution, but the law as regarding it is bad, works badly, and brings forth bad fruit. It would be more correct that the Grand Master should previously nominate his section of the Board; this course would enable the Grand Lodge to judge better how to act. Next, it would be more decent—we use such term emphatically—that no Grand Officer, not even the Grand Master himself, should vote for the fourteen members to be elected by the Grand Lodge. The purpled Brethren having already one half, including the President, are surely more than amply represented. And let us ask, without offence—are they of a higher class, are they of a more intellectual class, are they of a more numerous class, are they of a better class of Masons? The answer will be readily supplied—*they do not fall within any of these ranks;* and it is full time that a bold expression of Public Privilege, *versus* the dictum of power, should be declared.

We are aware that the *Freemasons' Quarterly Review* is in advance, possibly too much so for its puny detractors; it has soared above the narrow policy that has impeded the best interests of Freemasonry. Byron has said—

> "He that surpasses or subdues mankind,
> Must look down on the hate of all below."

Our contributors and supporters may fairly apply this quotation to themselves, for the merit is theirs—we are but their instrument.

Experience reveals much truth which earlier Masons knew not. We are not better, but wiser than they were—aye, and bolder, too; and for this we may thank the public press, which the witless may attack in Grand Lodge, under a law that *sneaked* into the Book of Constitutions; but even those who differ with us know full well that, as members of the popular world, they must respect the honest opinions of the public press.

PROVINCIAL GRAND MASTERS.—A curious debate took place on the suggestion "that any Provincial Grand Master that should not hold, or cause to be holden, a Grand Lodge at least once in two years, should be considered as having vacated his office." Nothing very hard in this; but the motion was rejected on very frivolous grounds, viz. that it was difficult in some districts to find noblemen or gentlemen to fill the office—that in others it was impossible to convene a Grand Lodge—in some there were inadequate numbers—in others none; and so for these reasons a number of useless magnates are permitted to rule by seniority over the Grand Lodge of England, who in their provinces, by their own showing, are absolutely incapacitated. We remember some years since, when the subject was first mooted, the then Grand Registrar opposed it in a namby-pamby speech, which he thus perorated:—"Tremble, ye Grand Masters of Yorkshire and of Hertfordshire—tremble, Grand Master of Sumatra—if this bill do pass"——the laughter that followed shielded the speaker from further derision at the time. He is now a Provincial Grand Master himself, having been rewarded with that honour, we presume, as a signal reward for his non-services.

That the Provincial Grand Master for Sumatra on the 2nd of June should not aid to sign his own death-warrant was natural—Lord Rosse's telescope would fail to reach the proof of his Masonic services, so we abide his future promotion, that the past may be thereby eclipsed.

It would be offensive to enumerate the splendid exceptions to the non-essentials. Look at Durham, East and West Lancashire, Cheshire, Yorkshire East and West, Northamptonshire, Oxfordshire, Cornwall, Staffordshire, Dorset, Somerset, Hants, and Essex, do they lack Provincial Grand Masters worthy of Freemasonry? Look at them, ye magnates of Sumatra and the like, and blush. No, don't blush, but resign—resign, and give your provinces a chance to better themselves. We would promise that even from the skeleton Lodge of Fort Marlborough a wee bit round robin should be sent to the P. G. M., as first and final proof that he had ever existed as such.

BRO. JOHN SAVAGE.—This worthy Brother, the late and present Vice President of the Board, is about to receive a public testimonial, to mark the high sense entertained of his independent conduct. We cordially wish every success to the praiseworthy object.

Bro. General Cooke.—The Grand Master has done himself honour by conferring on this distinguished American Brother high Masonic rank, and by naming him as his representative in the Grand Lodge of New York. This tribute to Masonic excellence is equally honourable to both.

The Charities.—How abundant have been the gleanings during this Masonic session; at a time, too, when, from the numerous calls on the Brethren from the poor of every country, and especially of Ireland, is almost surpassing credence. The Boys' Festival produced nearly 600*l.*; that of the Girls nearly 1200*l.*; the Benevolent Annuity Festival nearly 800*l.*; and that for the Asylum, 500*l.*—in all upwards of 3000*l.*! We are among those who remember the interdict placed on the Asylum, on the plea that it would injure the School Festivals. The refutation of the fallacy was so decisive in the improved collections for those institutions, that the Benevolent Annuity Fund started into existence at the command of charity; and after prosperous appeals to the liberality of the Craft, its first festival was held on the 9th instant, and well was this first social meeting approved by a prize of 800*l.*

It could have been wished, for the sake of Masonic honour, that it had followed the Asylum, even for a week, instead of having preceded it by that period, because it betokened a jealousy which the supporters of the parent institution would have spurned to have themselves exhibited. The excuse for this unseemly haste is attempted to be fixed on the Grand Master (who presided), whose convenience would, it has been said, not permit his remaining in town after the 9th.

We do not believe in this report, because we have such a reliance on the Grand Master's amiable disposition as to feel that if he had been told that the Asylum Festival was by its regulations fixed for the third Wednesday in June, he would not have permitted the ungenerous act of anticipating it by one week. Good, however, came of evil; for, notwithstanding this most untoward circumstance, the Festival of the Asylum passed off with more than its usual *eclat*—there was a better attendance, and a generous subscription. Neither do we subscribe to the supposed convenience of even the Grand Master, which should not have been made to militate against the interest of an existing Masonic charity, which had received the sanction of Grand Lodge long before he was elected Grand Master. The late royal Grand Master publicly stated that he felt bound to support existing institutions of Masonry; and however he differed in opinion, he never expressed at the social board any other sentiments or opinion than what harmonized with them.

While we thus do honour to the principle of the Asylum, we cannot refrain from doing justice to the noble sentiments expressed by the Chairman of the day, Brother Alston, Jun. Well did he sustain the cause entrusted to his advocacy; there was no shrinking—all was open, honest, and disinterested. God bless him! He clearly proved that the supporters of the Asylum merited his approbation, because they had unflinchingly followed the direction of Grand Lodge. His manner inspirited other Brethren, whose addresses were all to the point. The announcement that the building should be forthwith commenced, was received with acclamation; and the hope that some noble or other wealthy Brother might give some land, was warmly welcomed.

Obituary.—This department will be perused with melancholy interest; it embraces the departure to the land of shadows, of estimable Brethren of every grade of the Order, from the lowest to the highest.

ON THE STUDY OF MASONIC ANTIQUITIES.

BY BRO. THOMAS PRYER, W.M. OF THE OAK LODGE, S. G. I. G. 33°.

CHAPTER IV.

RESULTS OF RE-DISCOVERY OF HIEROGLYPHICAL KNOWLEDGE CONSIDERED WITH REGARD TO THE HISTORY, GOVERNMENT, PHILOSOPHY, SCIENCE, CHRONOLOGY, LITERATURE, AND RELIGION, OF ANCIENT EGYPT.

The antiquities of ancient Egypt, whether considered historically, theologically, or masonically, deserve our most particular attention; for, if not the nation in which science, literature, and the arts of civilized life first attained great perfection, it is perfectly clear, from what has been before observed, that the ancient Egyptians concentrated all the knowledge of the post-diluvian world, and were the means by which that knowledge became subsequently diffused over different nations.

In continuing the *speculative* portion of our subject, I must necessarily allude to the *Egyptian mysteries;* but before doing so, it becomes essential, for the better understanding of the matter under consideration, to describe more particularly some of the leading results flowing from the newly-discovered art of deciphering the hieroglyphics, and to consider each point under its separate head. I therefore purpose to make some remarks, as concisely as the nature of the subject will admit, on the important accession of knowledge which these long-hidden, but now available sources, throw upon the history, laws, scientific attainments, literature, and religion of ancient Egypt.

And first as to HISTORY.

From these sources the *Caucasian* origin of the Egyptians is now clearly established, and the hypothesis so recently entertained of their *Ethiopian* origin is shown to be perfectly groundless. In what way, or at what particular time, the founders of this mighty empire wound their way across the wilderness to the fertile banks of the Nile, it is at present impossible to determine; whether their primogenitors progressed slowly westward as a pastoral people, or were driven by political convulsions or intestine feuds from their earliest domicile, (although the former supposition bears the strongest impress of probability,) cannot now be ascertained; but their *Asiatic* origin is now satisfactorily established, in opposition to the hitherto generally received notion; and this important fact, developed from hieroglyphical knowledge, will be found, on strict examination, more in accordance with natural deduction and scripture history.

With regard to LAWS and GOVERNMENT, it is perfectly evident that the first general form of government was that of a *priestly aristocracy.* This was before, in some manner, deducible from traditionary legends floating in the works of the Greek writers, and inferences gleaned from those mythological doctrines wherein truth was concealed beneath a *veil of allegory;* it is now, however, rendered manifest from *monumental evidence.* This form of government was created gradually out of the union of those patriarchal heads of villages, who each governed his own particular family, in precisely the same manner as does an Arab Sheikh at the present day; an oriental custom but little varied since patriarchal ages. This hierarchy, unquestionably the first form of general government in that primeval period, preceded the establishment of a monarchy, and ruled Egypt for at least several centuries before the accession of Menes, the first Pharaoh. Champollion Figeac states—"A theocracy, or a government of priests, was the first known to the Egyptians; and it is necessary to give this word priests the acceptation that it bore in remote times, when the ministers of religion were also the ministers of science (and knowledge), *so that they united in their own persons two of the noblest missions with which men can be invested,* the WORSHIP OF THE DEITY, and the CULTIVATION OF INTELLIGENCE." This is truly a Masonic union well worthy of our consideration; but to continue. This priestly aristocracy had existed some time—how long cannot be accurately determined, there being no means of arriving at dates during their rule so accurately as under the Pharaohs—when a rivalry sprung up between the two ruling powers, the *priestly* and the *military;* and the latter wielding the elements of physical power, enabled a military chieftain to assume the reins of government, who established a kingdom, and made the throne hereditary in the line of the Pharaohs. Thus the social condition of Egypt was altered at a very early period of its history; but the priesthood did not lose the influence which superior knowledge always confers upon its possessors; the *sacerdotal* power became united with the *regal;* the two principles were interwoven and perpetuated for many centuries; and the Pharaohs, initiated by the priests in the higher mysteries, display the origin of a *royal priesthood.*

As to PHILOSOPHY and SCIENCE.

It has already been shown that that aggregation of human knowledge, emphatically denominated "the wisdom of the Egyptians," supplied the copious sources from whence the sages of Greece and Rome derived mainly if not entirely their knowledge. Of the depth of this wisdom, the world has for centuries remained in ignorance; and but for the truth which now glimmers from imperishable records, it would have been lost to the present age. The recipients of that wisdom give us but crude and distorted notions of it—sullying the purity of the original fountain, the stream became polluted. Thus we see how necessary it is to trace the elements of knowledge to their source, in order that we may be enabled to comprehend somewhat of that wisdom, the profundity of which even present enlightenment scarcely enables us to appreciate. We shall hereafter (in the course of the present chapter) have occasion to remark how valuable, and indeed essentially important this enquiry is to our present subject. The perfection to which the ancient Egyptians carried all the arts and sciences of civilized life, has been already adverted to; and it may be observed as a matter deserving particular remark, that to the most remote period to which our investigations enable us to penetrate, the arts and sciences seem to have then attained as perfect a state as at any subsequent period. We are unable to trace anything like a gradual rise, or mark the progress of a nation through its various stages from barbarism to civilization. The lights of Egyptian knowledge burst upon us at the very commencement of our enquiry.

Of the profound skill of the ancient Egyptians in the sublime science of ASTRONOMY, we have only within a comparatively recent period been enabled to form the slightest notion. If developed during the darkness of our middle ages, it would have been utterly incomprehensible. Until the days of Newton, Egyptian astronomical knowledge was far in advance of all modern discovery. Indeed there are many circumstances which show that they entertained the idea of a central sun; such a supposition is far from improbable.

With regard to GEOLOGY, it is a remarkable fact recorded by Plato, that when Solon visited Egypt, and conversed with Egyptian priests upon the beginning of all things, they observed—"You mention *one deluge only*, whereas *many* happened." (See Wilkinson, vol. iv. p. 169.) Upon this, Mr. Gliddon, in his erudite work on ancient Egypt, which I have referred to in the previous chapter, remarks—"I leave it to *geologists* to define the *true meaning* of the priests, and to concede the correctness of the Egyptian record." The Egyptian priests, as Mr. Gliddon observes, "told Solon many things that must have humbled his Athenian pride of superior knowledge." And with regard to GEOGRAPHY, there are several circumstances, and one in particular, relative to the transatlantic world, worthy of our peculiar notice. Tangible reasons can be adduced to show that Africa was circumnavigated by the orders of Pharaoh Necho, and the Cape of Good Hope *actually doubled* about six hundred years before Christ. This is a startling fact. In our schools, geographical beginners are taught that the Cape of Good Hope was discovered by Diaz and Vasco de Gama, A. D. 1497. And with regard to the far west, it is a fact no less startling, that when Solon was receiving that instruction in the Egyptian sacerdotal colleges which rendered him the "wisest of mankind," (among the Athenians,) besides gleaning that insight into primeval history and geology, which subsequently induced him to compose a great poem, wherein he treated on Africa before the OGYGIAN FLOOD, and on the VAST ISLAND which had sunk into the Atlantic Ocean, he was informed by "*Sonchis, one of the priests, of the existence of the Atlantic Isles, which Sonchis said were larger than* AFRICA *and* ASIA *united.*" On this interesting subject, see Wilkinson's "Thebes," p. 254, extract from Plato.

It is thus perfectly manifest, that until the *re-discovery* of America by Columbus, the Egyptians possessed a much greater amount of geographical knowledge than was possessed by the most learned modern nation. At a period so remote as six hundred years before Christ, they had intercourse with India, the Spice Islands, and China; and in maritime skill equalled, as in geographical knowledge they excelled, all the other nations of antiquity.

With regard to their SOCIAL CONDITION, it is apparent that all the arrangements of their domestic economy were conducted with the utmost order and regularity, and that they enjoyed in abundance not only the comforts but the luxuries of life, whilst the respect which they paid to the female sex affords an unfailing test of superior civilization, in which their conduct and customs contrast most advantageously when compared with other oriental nations, both ancient and modern.

As to CHRONOLOGY.

We now approach a part of the subject which is deeply interesting; for whilst hieroglyphical discovery shows that it is impossible at such early periods to define dates with indisputable accuracy, it also proves that the dates recorded in the Septuagint version of the Bible are unquestionably more correct than those founded on the authority of Archbishop Usher, and appended to the edition of the sacred volume in general use. *It is now clearly shown that a much greater period must have elapsed between the deluge and the advent of the Messiah than is assigned by Archbishop Usher.* Wilkinson, and other writers upon

Egyptian antiquities, feel themselves compelled to assign dates to post-diluvian facts and occurrences, *which, if Usher be correct, must have preceded the deluge;* and as they all, except Mr. Gliddon, fail to enter into any explanation of the apparent discrepancy, it becomes necessary at once to grapple with the difficulty, lest it may be imagined that hieroglyphical archæology presents results at variance with Holy Writ. This it does not, when Biblical dates are correctly understood. It merely corrects the errors in computation, which an uninspired human mind may have committed in common with many others, who have given their interpretation as to dates and occurrences in history, both sacred and profane. Indeed, as will hereafter be shown, our hieroglyphical researches tend to throw much light on sacred antiquities; but it is totally impossible to reconcile the monumental evidences of remote antiquity still existing in Egypt, with Usher's chronology, and all attempts to confine the early history of the land of the Pharaohs within such circumscribed limits, must be abandoned as altogether untenable.

In conducting this investigation, it should be borne in mind that *antiquity* is merely a relative term. A thousand years are but as a drop in the great ocean of Eternity, and countless ages but fleeting moments in the estimation of Omnipotence.

The period which elapsed between the deluge and the birth of Christ, is unquestionably much greater than that assigned by Usher. This is a fact which is now incontrovertible;* and as we thus clearly perceive the existence of a discrepancy, it becomes important to ascertain in what way it originated. This was a task undertaken by the Rev. Dr. Hales; and we may therefore avail ourselves of the result of his investigation. Having patiently, and with great labour, weighed the various evidences in favour of the *longer* and *shorter* computations of patriarchal genealogy, he established the untenableness of the *shortest* or Hebrew computation.

It appeared that the apparent discrepancy had proceeded from a manifest corruption of the text about the time of the Seder Olam Rabba, (the great Jewish system of chronology,) A. D. 130, when the Scriptures were altered, interpolated, and curtailed by the Jews themselves, to confuse the dates, because they found "their own Scriptures" turned by the Christians into arms against themselves, and were confounded by the proofs drawn from their own archives that the Saviour's advent at the exact time of his appearance, was prophesied from *patriarchal times* in the ancient Hebrew text. The computation, however, from this spurious source was adopted by Archbishop Usher, and the older translation of the Bible, the Greek, made about B. C. 250, disregarded. But as Dr. Hales observes, "Usher's date attached to our English Bible, has been relinquished by the ablest chronologists of the present time, from its irreconcilableness with the rise of the primitive empires; the Assyrian, Egyptian, Indian, and Chinese, all suggesting earlier dates for the deluge." And it may be added, "now that we can bring *Egyptian positive annals, derived from writings on existing monuments, the chronology of the Hebrew version of the Bible is, in the opinion of the learned, altogether exploded.*"

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* The accession of Menes cannot be brought within a less period than 2400 years before Christ; the erection of the palace of Memphis within less than 2300 years before that event; and the erection of the pyramid of Suphis within a less period than 2120 years before Christ. The latter date corresponds with the chronology of Josephus; and Sir John Herschell observes, that if the inclined passage into the largest pyramid of Gheézah (which could never at the time of its building have been pointed at the polar star, that is, at α Ursœ Minoris,) was made at an angle to correspond to α Draconis, this pyramid must have been built about the year B. C. 2123. The date assigned by Josephus, however, would alone be sufficient to destroy Bishop Usher's chronology; for, assuming the deluge to have occurred at the time he mentions, two hundred and twenty-eight years would be too brief a period for the Caucasian children of Ham to migrate from Asia into Egypt, there to acquire such a perfect knowledge of the arts and sciences as they possessed, and such mechanical skill as to construct a work so enormous as to contain 6,848,000 tons of wrought stone, brought fifteen miles from the quarry.

It may be here observed that no less than three hundred systems of chronology have been constructed at various periods, all of them differing in results, and many materially so.

Let us compare a few of the dates with regard to the deluge. This event occurred,

		B. C.
According to the	Septuagint version . . .	3246
"	Hales	3155
"	Josephus	3146
"	Samaritan text	2998
"	English Bible	2348
"	Calmet	2344
"	Hebrew text	2288
"	Vulgar Jewish computation .	2104

These chronological differences are to be regretted, but they in no manner affect the validity of any scriptural fact, being mere deductions drawn by different individuals from their various interpretations of the original text; and we are aware that in points of interpretation as well as chronology, many eminently learned and pious individuals have entertained opinions of the most adverse description. In the present investigation, the TRUTH alone should be our study. Being one of the *grand principles* upon which our fraternity is founded, it is the point to which we should strenuously seek to arrive; and it is of the utmost importance here to observe that the truth which we seek to establish is in accordance with Revelation, and is antagonistic only to the opinions of those who place on Holy Writ a false interpretation. In thus showing that the chronology in general use, though appended to our Bible by act of parliament, contains computations based on erroneous data, we merely prove that Archbishop Usher was wrong in his calculations, and do not seek to impeach the reality of any scriptural occurrence. Biblical chronology, indeed, is so uncertain, that among thirty-six Christian authorities who have computed the epoch of our Saviour's nativity, the *year* itself is a disputed point, and cannot be defined within *ten* years, so that whilst the whole of our dates are dependant upon the precise period of Christ's birth for accuracy, *we cannot for a certainty say whether this year, which we term* 1847, *should be* 1842 *or* 1852 Our present Christmas day was not determined until three hundred and twenty-five years after our Saviour's birth; and if the *year* cannot be accurately determined, still less can we hope to define the precise day. Hales quotes Scaliger to the effect that "*to determine the day of Christ's birth belongs to God alone, not to man.*"

On the importance due to the evidence resulting from hieroglyphics, Mr. Gliddon observes—"The monuments of Egypt, whereon are chiselled the glowing chapters of her history, presenting to us *the records of events coeval with their erection,* are, apart from the reverence due to inspiration, and the undoubted collateral testimony that demands our belief in Holy Writ, of interest next to the Bible in importance; while, in *authenticity of record,* (due allowance made for possible exaggeration and a national vanity, with the evils of which every history of every age on earth is more or less pervaded,) *these legends are as satisfactory as the Old Testament itself*, because the Pentateuch, though preserved by the hand of Providence, has not reached us in *one single original copy, written at the time of the event's occurrence*, and the text we make use of is acknowledged to be the result of varied and laborious comparisons, made and collated by learned divines of all nations and ages, from the most perfect editions obtainable at the several periods of their respective examinations, of the Masorete Hebrew, the Greek, Samaritan, and other versions."

The investigation of this part of our subject therefore clearly shows these results, viz.:—that the computation of the Hebrew text was rejected by the early Christians at its outset—renewed in the middle ages by some Roman Catholic authority—adopted by Usher, and appended to our Bible by an act of the legislature—but analyzed and overthrown by Hales, and other orthodox protestant churchmen—*and now placed beyond further question by the unanswerable evidence resulting from the monumental and hieroglyphical annals of Ancient Egypt.*

Upon this most important point much more might be said, but I trust I have entered into a sufficient explanation to define my present meaning, which is to show that the remote dates to which we must necessarily refer many important events in the history of Ancient Egypt, are not *really inconsistent with Scripture History*, though they may be at variance with generally received opinions, which in the great majority of instances are formed without sufficient investigation, but being placed in apparently an authorized position are hastily adopted as verities, without further question or enquiry.

With regard to Letters

Results are arrived at no less important and interesting. The word Hieroglyphic, in its correct sense, means strictly "sacred writing," but regarding it in its popular meaning as "picture-writing," we have evidently the *mode adopted by the earliest nations of the world for the communication and perpetuation of ideas*—a mode which unquestionably preceded all other written characters. The earliest records of each nation would thus be recorded in pictures or hieroglyphical characters, long before the invention of letters; and it is not improbable that as language and customs gradually varied many simple primeval alphabets may have been invented, at first consisting of a few letters, but gradually receiving additions as necessity required. It is evident that alphabetical characters were not invented by one individual, or at one period, but each nation would possess traditionary notions of some mythical personage to whose inventive genius they were indebted for the rudiments of their alphabet, *which in each case would probably be formed or derived from some combinations of the pre-existing hieroglyphics.* As each tribe or nation possessed its original picture-history, it is manifest that in some the original ideas would be either lost or perverted in the event of their retrograding in knowledge, whilst in other countries, as in Ancient Egypt, the art of picture-writing would be carried to a high state of perfection. Thus, in Egypt, the important discovery of *phonetic characters* was made, at a period so remote as to be lost in the mists of antiquity; and, as observed by Dr. Lamb in his work on Hebrew Hieroglyphics, "when once this important discovery was made, these characters would shortly be reduced to the same, or nearly the same, as we now find them. *The number of consonants does not depend upon* *the genius of each particular language,* but upon certain organs of the animal man,* and as these are uniform throughout the whole race, the same alphabet would be applicable to every language. This discovery would soon be known by the neighbouring nations, and in no very long time it would be generally adopted. Each separate people would not repeat the process by which the first inventor had arrived at so happy a result, but each would (if I may be allowed the expression) *translate their own pictures into the two-and-twenty sounds already provided for them;* and hence it is that we find almost every nation claiming to itself the discovery of letters. Each one no doubt may put in a claim for this honour, *as far as it consists in having reduced pictures to a phonetic language, after the first discoverers had given them the key.*"

Dr. Lamb's work goes to show, and that in most instances very satisfactorily, that each Hebrew character was derived from an hieroglyphical original; and, as the sacred books of the Jews were undoubtedly *first represented in hieroglyphics, before their transition to alphabetic characters,* this part of the enquiry becomes of more than ordinary importance, by enabling us to ascertain the correct meaning of many expressions, *of which, for want of the original pictures we are now entirely ignorant;* whereas the exhibition of those original pictures may lead to the explanation of many difficult passages in the Bible, and to the confirmation or illustration of those important truths in which the whole human race are so deeply interested.

I may here take occasion to observe, that the immediate reference of many of my remarks to Freemasonry, as generally understood, cannot at once be comprehended by every Brother, inasmuch as it requires a full acquaintance with the *sublime* and *ineffable* degrees to arrive at their ultimate meaning,—but those who have passed the Holy Royal Arch will be enabled to apprehend their reference—and one of the principal objects of the present investigation is to lead the enquiring Brother to the consideration of subjects so intimately interwoven with the sublime mysteries of Freemasonry, and of themselves so essentially important to his present and eternal welfare. Our Reverend Brother, DR. WOLFF, states that he entered our venerable fraternity for two reasons—

1. In order to increase his usefulness for the benefit of his fellow-creatures.
2. *To be enabled to enter more fully into the depths of sacred antiquity.*

These are rational inducements, and in precise accordance with the objects of the present enquiry. But to proceed.

In reference to the Volume of the Sacred Law it will be perceived on careful perusal, that the Book of GENESIS contains two histories, which are perfectly distinct. *One,* the account of the creation and the general history of mankind up to the dispersion, terminating in the ninth verse of the eleventh chapter,—and *the other,* comprising the history of Abraham, from the call of the patriarch in the Land of Ur, to the death of Joseph. *Between these two Histories a long period intervenes, during which the Scriptures are silent as to the history of mankind,—and the interval can only be supplied by deeply pursuing such investigations as those in which we are now engaged.*

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* This is *generally* true, for although the number may be increased to a certain extent by the nasal and guttural organs, they can be reduced to about *twenty-two* distinct sounds.

The Israelites thus, before the Exodus, would possess two books—one GENESIS, properly so called,—and the other the HISTORY OF ABRAHAM. In addition to these they had another, entitled "MILCHAMOTH-JEHOVAH," the wars of Jehovah, from which a quotation is given in Numbers xxi., v. 23,—and probably another, being a collection of national songs, entitled "Sepher-Hajashar." At all events the two sacred books before alluded to were preserved to us by Moses; and Dr. Lamb remarks, "I am inclined to think that Moses, when under the inspiration of God he indited the books of the law, prefixed to them the history of Abraham and his posterity, as preserved by the children of Israel, and, at the same time, rendered their sacred records of the Creation and history of man up to the dispersion at Babel *into the Hebrew language as we now have them.* And as the Israelites no doubt, like all other nations, held their ancient records in the highest veneration, their lawgiver would preserve as much of the original as he consistently could; *and hence it is that we have the early part of the book of Genesis so concise, and evidently partaking of the nature of an hieroglyphic narrative.* And it may here be remarked that passages which now appear obscure to us, were probably perfectly intelligible to those who, *with the Hebrew Text,* had before them the *ancient pictures from which it was derived.* Upon the books of Moses becoming the sacred writings of the nation, *the ancient hieroglyphics would be discarded, and, in the course of a few generations, be totally forgotten."**

In thus tracing the origin of written characters, and particularly of those comprising the *Ancient Hebrew Alphabet,* we can appreciate the great importance of hieroglyphical knowledge, as connected with sacred history; and before quitting the subject I will give one or two illustrations of the mode in which such knowledge is susceptible of practical illustration. These I have selected from Dr. Lamb's work before alluded to.

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* The reader's attention is directed to the following sensible remarks in Faber's Origin of Pagan Idolatry, pp. 202, 203.

"These observations necessarily lead us to adopt the opinion which Dr. Allix, though from a different train of reasoning, was induced with so much sound judgment to advance; namely, that in writing the Book of Genesis, *Moses declared nothing but what was generally known.* Inspiration is of a two-fold nature, agreeably to the circumstances of those matters respecting which it may be concerned. Sometimes it enables a prophet to reveal things with which neither he nor any other human being was previously acquainted; *at other times it only directs him to give a perfectly accurate statement of points which in the main were already known.* The first kind of inspiration comprehends the whole of prophetical and doctrinal theology; the second kind comprises every thing of an *historical nature.* To this latter sort I refer the greatest part of the book of Genesis. *It is impossible that man should have known nothing of the deluge till Moses gave an account of it:* and it is utterly incredible that all the *early patriarchs,* from Adam to the Hebrew legislator, should have been profoundly ignorant of the history of the creation. *Moses therefore did not now for the first time reveal the origination of the world and its inhabitants, neither did he now for the first time declare that the whole race of mankind, except a single family, had been swept away by the waters of a flood:* he simply rectified the mythological errors which had been superinduced over the primitive account of those great events, as possessed by Adam and Noah; and while others had disfigured the truth by the wildness of philosophical and idolatrous fiction, he was taught by the Holy Spirit of God to give a clear and perfectly unerring recital of early history. *In fact had Moses been the first who asserted a cosmogony, and a deluge, and had such events never been heard of until he, in the full sense of the word, revealed them, it is easy to perceive that he must have been immediately rejected as an impostor, even by the Israelites themselves."*

Mr. Gliddon thus sums up the result of his investigations on this subject—"That to suppose Hebrew to be the most ancient language, and the one spoken by Adam and Noah, is a matter of opinion; *contrary to evidence;* immaterial in itself, as regards Christian belief; and non-essential to any view of the case; but to suppose that, within a comparatively few years after Noah, the *Jewish annals were the only written chronicles,* and that Hebrew was the only language in which histories of antediluvian events were, by the immediate descendants of Noah—those whose movements were affected by the dispersion—preserved, is at the present time an untenable fallacy. 'L'on est revenu de tout ça.'

"*That to suppose Moses to be the inventor of letters is an illusion;* though he may have modified the Hebrew alphabet; and there are some inferences, to be drawn from similarity of alphabetic characters, that he may have adopted some *Egyptian phonetic improvements* in the *primitive Hebrew method of symbolic writings*—'like the engravings of a signet'—inasmuch as the Egyptians, for more than one thousand years before his time, had used the same *symbolic, figurative,* and *phonetic* signs, that were in popular use in his day; for, according to Acts vii. 22, 'Moses was learned in all the wisdom of the Egyptians.'"

Let us now take the word אלוהים (Elohim) and see how each letter comprising that word would be compounded from the hieroglyphics.

"In the beginning Elohim created the heavens and the earth."

The word is here written in full, with the ו, as it ought to be written. In rendering this word into the corresponding pictures from whence the letters of which it is composed were derived, it will be found, according to Dr. Lamb, that we shall have nothing less than "*a translation into phonetic characters of the image by which our first parent communicated his knowledge of the Creator to his descendants.*"

But to proceed with the illustration.

It has been shown in the previous chapter (ante p. 13) that

א In ancient Hebrew would be represented in hieroglyphics by the figure of "A Man," and the transition from the original picture to the written character is there shown.

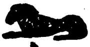
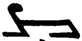
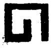
The derivation of the other letters can be similarly manifested. Thus—

ל Is derived from the figure of "A Lion."

ו From "a feather," which in the earliest hieroglyphics represented a bird—"An Eagle."

ה Signifying "breath," which in like manner represented "nostrils" "life"—"living creature"—"a living animal"—"A Bull."

The derivation of the three last letters will be better shown by the following comparative view—

Hieroglyphic.	Transition.	Character.	Ancient Name.	Meaning.
		ל	לי Li.	A Lion.
		ו	וו Vav.	A Feather.
		ה	הה Heh.	The Breath.

In the two last examples we shall not fail to perceive that the *alphabetical character, though of early date, was not invented until after a considerable change had taken place in the hieroglyphic*—not only as regards form, but in its meaning; thus in the primitive picture, "a feather" would represent a feather only, but before the formation of letters it had obtained an ideal meaning, and represented a bird—the bird being the original hieroglyphic, which was afterwards denoted by the feather. In like manner, respiration or the expulsion of breath through the nostrils, in its ideal meaning, represented "an Ox." It is therefore evident that the hieroglyphics had advanced considerably beyond their primitive simple state, and had been used to express ideal meanings, before the time when the alphabetical characters were compounded from them. The termination of the word Elohim,

(ים*) rendered in like manner, signifies "eyes many," an attribute indicative of "omniscience."

It is thus seen that this sacred name אלוהים would be represented in *the earliest hieroglyphical characters* by the figures of a Man, a Lion, an Eagle, and an Ox—with the plural termination of "many eyes," expressive of attributes; and herein we are enabled to trace the original phonetic characters of the image under which the knowledge of the *name and attributes* of the Great Architect of the Universe was communicated in the earliest ages.

In further illustration of this part of the subject, it now becomes important to regard the figures under which the Deity has been manifested under the patriarchal, the prophetical, and the Christian dispensations; and as to this I would refer the reader to Ezekiel, chaps. i. and x., and Revelations, chap. iv.

It will be remarked, Ezekiel i. 10, "As for the likeness of their faces, they four had the *face of a* Man, and the face of a Lion on *the right side;* and they four had the face of an Ox on *the left side;* they four also had the face of an Eagle." And at chapter x. verses 12 and 14—

"And their whole body and their backs, and their hands and their wings, and the wheels, were full of eyes round about. 'And every one had four faces;' the first face was the face of a *cherub,* and the second face was the face of a *man,* and the third the face of a *lion,* and the fourth the face of an *eagle.*—

"And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar."

Now turn to Revelations, chap. iv. verses 6, 7, and 8.—

"Before the throne there was a sea of glass, like unto crystal; and in the midst of the throne, and round about the throne, were four beasts, full of eyes, before and behind."

"And the first beast was like a *lion,* and the second beast like a *calf,* and the third beast had a face as a *man,* and the fourth beast was like a *flying eagle.*"

"And the four beasts had each of them six wings about him; they were *full of eyes* within; and they rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come."

The vast importance of this investigation is now sufficiently manifest, we are shown that hieroglyphical learning carries us a step farther in our knowledge of matters of the most sublime description. In tracing out the elementary figures and ideas, we are enabled much better to appreciate the unity and connexion of various portions of scripture difficult of interpretation—as for instance, in the illustration selected the allusions to the figures of which the cherubim were compounded are now rendered perfectly intelligible.

The Great Architect of the universe appears to have been known only under the name "Elohim," until the days of Seth, when he was *invoked* under the name of Jehovah. This seems to be the true meaning of

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* Take the derivation of the (י), which is thus shown:—

Hieroglyphic.	Transition.	Character.	Ancient Name.	Meaning.
		י	אי AI.	The Eye.

the 26th verse of the 4th chapter of Genesis,* which some biblical commentators have fancifully imagined was intended to mean that men then began to call *themselves* by the name of gods. It is far more likely that the previous emblems which we have considered may have been perverted to idolatrous purposes,† when another name was employed, comprehending precisely the same meaning, but less liable to abuse and corruption; thus, if for (א) "a man," (י), which constantly signifies "a distinguished man," is substituted: and if for (ל) "a lion," we substitute (ה) signifying היה, *ζῶον*, "a living creature," we have then compounded the word,

יהוה (JEHOVAH)

for the name of the Creator, omitting the termination ים (im) expressive of his attributes.

In the 49th chapter of Genesis is a remarkable prophecy respecting the Messiah—"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until שילוה (Shiloh) come; and unto him the gathering of the people."

The word "Shiloh" has been variously interpreted, and by many divines has been rendered "*the Sent*;" but Dr. Lamb's interpretation is far more consistent with reason and hieroglyphical analysis; he says that the word is literally ש "who," or "who is," ילוה (Jelovah), the very same word as יהוה, "Jehovah," with the original ל restored; and thus, as he remarks—"Jacob points out the Messiah by a title which could be applied to no other individual, and declared the divinity of our Saviour about seventeen hundred years before his birth." It is not certainly likely that Jacob would give the promised Messiah a mysterious title, which might be equally applicable to any prophet, or even priest, each of whom might be called "the Sent," "the Messenger of God."

The three words, therefore, that we have considered, omitting the termination, which, as has been stated, is indicative of the attribute of omniscience, may thus be rendered—

אלוה, ALOVAH, the Creator.
יהוה, JEHOVAH, the God of Israel.
ילוה, JELOVAH, the promised Messiah.

We need no further comment on the 58th verse of the 8th chapter of St. John—

"Verily, verily, I say unto you, before Abraham was I AM."

Before closing the remarks on this head, it will be necessary to add, that in order to preserve the similitude of the words, the common pronunciation of **Je-ho-vah** has been adopted for all. This is the course adopted by Dr. Lamb; but, as stated by him, it is not correct in either case. When the Jews met with the sacred tetragrammaton, יהוה, they read for it אֲדֹנָי (Adonai), and as a direction, *placed the points of the latter word to the former,* and hence our common pronunciation of יְהֹוָה (Je-ho-vah) is derived. This is a question of peculiar interest to those who have directed their attention to the high degrees of the ancient and accepted rite. Space will not, however, permit me now to go further into the various modes of pronouncing the sacred name; I shall, therefore, merely observe, that Dr. Lamb considers that *from the word* שִׁילֹה (Shiloh), *we may probably obtain the original punctuation of the corresponding word* יהוה. שִׁילֹה (Shiloh) is an abbreviated form of שֶׁ־יְלֹה (She-Yeloh), for אֲשֶׁר־יְלֹה (Asher-Yeloh), *and according to their proper pronunciation we shall have*

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* "Then began men to call upon the name of the Lord;" here for the first time written יהוה, Jehovah. The true meaning evidently being—then began men to call upon or invoke the Lord by his name Jehovah.

†There can be little doubt that the abuse of the glorious manifestation of the Creator, under the form of the cherubim, led to the origin of that *animal worship*, which prevailed at such an early period. As people multiplied on the earth, they idolatrously made for themselves representations from the picture of Elohim, and hence the lion, the bull, and the eagle became especial objects of adoration. See Faber's Origin of Pagan Idolatry, chap. vi.

St. Paul in the 1st chapter of his Epistle to the Romans, seems unquestionably to have had the very image of Elohim before him, when describing the origin and progress of idolatry.

Ver. 20.—"For the *invisible* things of him from the creation of the world are *clearly seen*, being understood by the things that are made, *even* his eternal power and godhead."

And (ver. 23) "They changed the glory of the incorruptible God into *an image* made like to corruptible *man*, and to *birds*, and to *four-footed beasts*, and *creeping things*."

אֱלוֹה, ALOH, THE SACRED NAME AS REFERABLE TO THE PATRIARCHAL DISPENSATION,

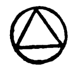
יְהוָֹה, JEHOH, TO THE MOSAICAL, and

יְלוֹה, JELOH, TO THE CHRISTIAN.

Much might be added to this important part of the subject, but I trust sufficient has been said to render it intelligible, and as I am exceeding the prescribed limits, I must conclude the present chapter by some observations on the

Religion of Ancient Egypt.

The reduction of various hieroglyphical texts to their true meaning, added to correct explanations of the mythological emblems of ancient Egypt, will disclose a purer faith, and a more correct knowledge of the fundamental doctrines of genuine religion, than is generally supposed to have existed in the land of the Pharaohs. In her long-hidden legends (as remarked in the previous chapter at pp. 17, 18), we are now enabled to trace the articles of a patriarchal creed, and in resolving her mythological emblems to their elementary principles, we discover indications of the knowledge of truths, so awfully stupendous as to have only been capable of originating from a divine source. Thus the *nature* of the Deity, and the *three-fold distinctions in that nature,* was a sublime truth revealed to the initiated, and this was symbolized by the following universal and significant emblem.



The *perfection* of the divine nature, of which the sun was deemed to be the brightest, the purest, and most glorious emblem, was designated by the *circle,* and the *distinctions in that nature* were indicated by the *equilateral triangle.* The essences, or divine attributes, were variously distinguished at different periods; but Cneph, Osiris, Ptha constituted the true Egyptian triad of deity. Each represented the *same Eternal power,* though under different attributes.

Thus, Cneph "the God without beginning, and without end," represented the supreme presiding spirit, the primordial source of life and matter, the Deity whose creative power fashioned all things according to his mighty will, and whose potent energies pervaded the universe.

Osiris was also regarded as a manifestation of the attributes of the supreme deity, chiefly in a two-fold character, typifying the union of *divinity and humanity.* Osiris thus possessed the attributes of Cneph, whilst in his mortal character he was a type of the human race, whom Cneph created. It is also to be remarked that Osiris was invested with numerous characters, among others that of *judge* of the souls of the departed. The name of Osiris was also subsequently applied to the sun.

As heat issues from the solar orb, so Ptha was an emanation from Osiris—equal in divinity, but differing in essence—Ptha, in the Chaldaic philosophy, was the same as the great first principle, the all-pervading fire, which emanating from the central soul, or *primum mobile*, is diffused throughout the boundless universe. Ptha thus represented the divine offspring of the solar fire, the prolific principle issuing from the great fountain of light, from whence all nature was quickened and invigorated, and which diffusing its life-generating impulse throughout the boundless realms of space, was sometimes designated by an appellation consonant to "the *soul of the world.*"

Thus, allegorically to illustrate this triad, *Osiris* was the sun or centre of creation, *Ptha* the divine fire issuing from that central source, and *Cneph* the mighty spirit pervading and animating the material universe. The whole of the emblems, however, are resolvable into *one deity*, comprising in its *triple essence* the supreme creative energy, the beneficent prolific principle diffused throughout nature, and the products of this sublime union in the endless varieties of created matter. Thus, in fact, from the combination of celestial *light*, *fire*, and *spirit*, those mighty agents in the system of nature, was formed *one grand collective triad of deity.*

These mighty energies were subsequently allegorized by representations compounded from physical objects; thus Cneph was drawn with the body of a serpent, to which was added the head of the sharp-sighted hawk. The mysterious universal soul of nature was represented by a winged globe, with a serpent emerging from it. The globe denoted the infinity of the divine essence, "whose centre was everywhere and circumference nowhere;" the wings of the hawk represented the divine all-comprehensive intellect; whilst the serpent denoted that creative energy and vivifying power of the Eternal Deity, by which life and existence were given to all created things.

In investigating this important part of the subject, it will be found *that all Egyptian mythology ultimately centres in the representation or illustration of these immortal essences*, and that all the divine attributes, operations, and energies, which created, animated, and preserved both the celestial and terrestrial system, were represented under certain embodiments of form or impersonations, which, not being generally understood, led eventually to the introduction of idolatrous practices, the divine original being entirely lost sight of, and the symbol adored for the reality. Thus superstition was introduced, and eventually darkness laid upon the land. The purity of the original faith being sullied, the whole of the Egyptian mythology was misunderstood, and its tenets and symbols misrepresented and perverted.

Now the Egyptian theology was divided into *two classes*, the *spiritual* and the *physical.* The first was *arcanic and esoteric;* it comprised the stores of Egyptian wisdom, and was revealed alone to the initiated, and then by slow and gradual steps; for it was considered that truths so stupendous could not be comprehended without due preparation, laborious study, and indefatigable perseverance, and should not be revealed until, by previous knowledge, judgment, and reflection, the mind was fully fitted for their reception. The other was *physical and exoteric*, less abstruse, rendered palpable to the senses, and therefore adapted to the capacity of the unlearned and unreflecting; but being thus rendered palpably evident by means of physical representations, it was open to abuse and misconstruction, and eventually concealed beneath a cloud of darkness the spiritual nature of the original references. Speaking allegorically, the primeval theology peculiar to ancient Egypt in the earliest ages, and approaching the purity of the patriarchal religion, may be deemed the *spiritual*—the less refined system prevalent in later times, and from which most of the writers on Egypt, both ancient and modern, have drawn their inferences, may be termed the *physical*.

I have deemed it right thus to draw particular attention to the preceding results, because, being understood, they will save much difficulty in the subsequent part of our inquiries; and that more particularly as the same leading and elementary principles will be found existing in the early literature and mythology of almost every nation of antiquity. When, therefore, the Masonic investigator has made himself acquainted with Egyptian antiquities, he will find his subsequent labours materially lightened, most of the difficulties in his way will vanish as he approaches them, and the true meaning of many things, which would otherwise remain obscure, will be immediately apparent. This must plead my excuse for having dwelt so long upon the subject, previously to making some observations on the origin of the Egyptian mysteries, which I purpose reserving for the next chapter.

END OF CHAPTER IV.

THE FREEMASONS' LEXICON.

(*Continued from page 39.*)

Münzen und Medaillen. Coins and Medals.—In honour of the society, and to commemorate particular events, many coins and medals have been struck; they are easily known by the Masonic tools there are upon them. We even have a Masonic ducat, one of the oldest medals which was struck in Florence in honour of a Lodge founded there in 1733. There is also a Hamburg one, struck by the Lodge Absalon in 1740; another Hamburger, in answer to the accusation that the Brethren assembled at night; a third Hamburger, by the Lodge St. George, 1743. Three struck in Brunswick in 1744, one of which is the Freemasons' ducat; on one side is Hercules, adorned with Masonic tools, on the other side a hand in the clouds, from which a triangle is suspended. A medal of the Lodge in Halle, in 1774; a new Hamburg one, in honour of Duke Frederick of Brunswick-Oels, and of Prince Charles, Landgraf of Hesse, 18th May, 1766. There are more of the same description of medals in Hamburg, Darmstadt, &c.

Musikalische Brüder. Musical Brethren.—No Lodge is willingly held without songs and music, of a piano at least. If there are many Brethren belonging to a Lodge who can contribute to the musical entertainment, they form themselves into a musical society, and then, without any pecuniary motive, provide both social and sacred musical entertainments. In such Lodges as have no musical members, they generally initiate poor but respectable musicians, who are exempted from fees, Lodge dues, and contributions, for their music; but the greatest number of musical Brethren find their reward in the gratitude of their Brethren.

Mysterien. Mysteries.—The usages and customs of the ancients in their secret societies are called Mysteries. If by mysteries we merely understand a secret religion then in the civilized part of the globe, there can be no mysteries, for God may be openly worshipped everywhere; but if by mysteries we understand secret ceremonies and doctrines, then we may say that there are still mysteries among Freemasons. But we do not call our secrets mysteries, and we thereby prove that with us there can be no secret religion. No one among us is a mystagog, and our outward appearance has nothing mysterious about it. The ancients had both greater and lesser mysteries, the lesser mysteries were communicated unto nearly every believer, and if they were denied unto any one, it was only to increase their value in the eyes of the masses. Their forms were various, according to the necessity of the country, the genius of the people, or much more according to the dogmas of the prevailing superstition, and they consisted in ceremonies and pageantries. The greater mysteries everywhere contained an elevated reference unto the wonderful works of God and of nature.

Mystisch, Mysticismus, Mystik. Mystic, Mysticism, Mystical.—Denotes a secret doctrine which works especially upon the feelings of the heart, or of feelings which cannot be expressed by words. The mystic is a man who believes himself exalted above the material world, and feels himself united with the immaterial and spiritual. We may call mysticism the feeling of faith, or living and moving in supernatural and immortal life. Every man ought to be somewhat mystical, but ought to guard against that coarse mysticism, which believes in intercourse with angels, and to be able to penetrate into the third heaven.

Namen der Logen. Names of the Lodges.—Every Lodge, as well St. John's as Scottish, has a name. The name is chosen at the formation of the Lodge, and has generally a reference in Freemasonry to some local circumstance. The first Lodges had either no name at all, were merely called Freemasons' Lodges, or were named after the house in which the Brethren assembled.

Neapel und Sicilien. Naples and Sicily.—In those two states there is at present no trace of Freemasonry to be found, and the members of the Order who go there as strangers, must not make an outward show of Freemasonry if they value their ease and welfare. The persecutions and oppressions which our Brethren have suffered there are horrible, especially from 1776 to 1783. In the year 1731 the Lodges were prohibited from assembling, and this prohibition was renewed in 1775. On the 26th March, 1776, a Lodge was surprised in Naples, and the members were thrown into prison; but the queen, a daughter of Francis I., who remembered that her father was a Freemason, interposed on behalf of the members with her husband, and the condition of those unfortunate men was made more endurable; notwithstanding this, new disturbances were got up against the Brethren, much more by the bigotry and cabals of the priests than by the will of the government. We are enabled to see this, and also how deplorable the condition of the Brethren must have been there, by a new rescript, published in the name of the king on the 28th January, 1783, to the president Marchese Cito. It is therein said—"The king, our gracious lord, caused to be laid before him the two so very different memorials which the ministers of state have caused to be prepared, concerning the accusations brought against Dr. Januarius Pallas, in connexion with the suppressed Freemason's Lodge. The king's majesty perceiving the difference of opinion which exists, even among his ministers themselves, upon a case of itself so important, and finding from the nature of the accusations that it is impossible to come to any decision, with that clearness and certainty which are the most necessary properties of a just judgment, and without which the conscience must ever remain disturbed by the fear of having pronounced an unjust sentence, the principal evidence being extremely doubtful. The king having reflected, with paternal compassion, upon the miseries which so many men have suffered through imprisonment, fines, and other heavy losses, after having invoked the assistance of the Holy Spirit, hath finally determined to put an end to the prosecution, with that grace, justice, and mercy with which God has inspired him. He wills, therefore, that all fines and imprisonment, which have arisen out of this case, shall be entirely abrogated; and that any crimes which may peradventure have been committed by the accused parties shall be forgiven; and that they shall not be subject to any further damage or disgrace. But as he knows how much the sect of Freemasons may be suspected of plotting against religion and the state, so he wills and commands, that the junta should closely and continually watch over the same, to prevent or severely punish any disturbances it may give rise to." When Naples was under the usurpation of Napoleon Bonaparte the Lodges were re-opened, but they were afterwards obliged to close them. There was formerly an English Lodge at Messina, in Sicily, and another called *de la Reconciliation*. In the city of Naples there were also an English and five other Lodges.

Neuplatoniker. New or Modern Platonicks.—This was a theosophical school, formed from the mysteries of all nations and the works of all the philosophers of antiquity which professed to possess the pure hermetical sciences, and through those the most sacred mysteries of theurgy and magic; and, enlightened or dazzled by a supernatural light, boasted of being able to practise the most exalted virtues, or to perform the most godlike actions. This school originated in the times of heathenism, went over unto Christianity, found acceptance every where, and when it was finally persecuted, found a refuge in the cloisters of the monks. New Platonism originated in Alexandria in Egypt, and its founder was Ammonias, surnamed Sakkas of Alexandria, who lived between the second and third centuries. He was born of and educated by Christian parents, but his love of philosophy causing him diligently to attend the schools of the heathen philosophers, he soon gave himself up entirely to them, and went from the religion of his parents to heathenism. He then commenced a school of his own, which he called a Platonic school, for which reason his scholars were called Platonics, and we call them Modern Platonics, to distinguish them from the true disciples of Plato. From his adherents he required a solemn oath that they would not disclose to any one the truths he taught them, neither did he commit anything to writing. The concourse unto him was very great, and he died about the year 243. His doctrines were widely propagated by his disciples, amongst whom was Longin, from whom we have still a work extant upon the *sublime.* This scholar was also surnamed the Golden Chain. Under Constantine the Great the Modern Platonics were scattered into every corner of the earth, until under the Emperor Julian their condition was made more supportable; finally, Athens was the chief seat of this school, and in the sixth century it was quite destroyed, Christianity had got the upper hand of it. The scholastic philosophy of the fifteenth century awakened the doctrines of the Modern Platonics in the west by Georgius Gemistus Pletho, who died in 1451, but it was without success.

Nicolai Christian Friedrich, commonly called *Freidrich Nicolai*, was born at Berlin on the 18th of March, 1733, and died there on the 8th of January, 1811. He was a bookseller and member of the academy of sciences there. Freidrich Nicolai has not only made himself conspicuous in the learned world, but also in the Masonic Order, by his works upon it, and the ingenious and subtle inquiries which are therein contained. His father was a bookseller or publisher in Berlin, and he learned the same business in Francfort-on-the-Oder, while he at the same time devoted all his spare time to incessant study, and would most willingly have devoted himself entirely to the sciences, if the death of his elder brother, and the small fortune which belonged to himself and to his sister, had not compelled him to carry on his father's business. We can say here but little of what he has accomplished as a publisher and learned man, when we name Lessing, Mendlesohn, and other great men, and gratefully acknowledge their important services unto literature, we must dearly ever prize our Fr. Nicholai as their associate. Who does not know the "Universal German Bibliothek," founded by him? a work which appeared regularly from 1765 until nearly the time of his death, which was edited by him, and which has contributed so immensely to explain every science. He wrought equally as powerful against Obscurantism as against Catholicism. His description of Berlin has become a model for all future typographers; and through his excellent romance, "The Life and Opinions of the Magister Sebaldus Nothanker," he endeavoured to show the spirit of prosecution of the orthodox in all its naked deformity, to recommend freedom of thought, to unmask hypocrisy, to lead fanatics to sound reason, and to cure the age of its morbid sensibility. He was an active member of the Lodge the Three Globes at Berlin. His work under the title of "Enquiries into the accusations which have been made against the Order of Knights Templar, and into its secrets, with an appendix upon the origin of Freemasonry," is strict and well grounded in its citations, but the superfluity of learning he brought unto the task led him to dangerous inferences and hypothesis. The first part of this work is against Anton's defence of the Order of Knights Templar, and the second is against the doubts raised by Von Herder on the same Order. A great deal of his time was devoted to able inquiries into the nature and origin of secret societies, and we principally find the results of those inquiries in his remarks upon the origin and history of the Rosycrucians and Freemasons. He, also, in common with Biester, raised his voice upon the Order of Illuminati, and we have from him an open declaration of his secret connexion with this Order. We may maintain that he has rendered undoubted and great services to the fraternity. Through his writings he has driven out the whole regiment of, for the greatest part, dreaming secret chiefs,* and has assisted to give vitality to a spirit of free inquiry and of free constitution. His writings contain a great deal of valuable information regarding the history of the Brotherhood, and we have him to thank for many literary notices. Those his services are entirely independent of his hypothesis of the history of Freemasonry.

Niederland und Holland. Netherlands and Holland.—The kingdom of the Netherlands consists, as is well known, of Holland and the greatest portion of that which was formerly the Austrian Netherlands. Previous to the year 1735 there were Lodges in Holland, and Johan Cornelius Rademacher, general treasurer to the Prince of Orange, was their Grand Master. But the States of Holland soon issued very strong decrees against them, and a Lodge in Amsterdam was broken up by force. Those persecutions soon ceased, and in the year 1756 a Grand Lodge was formed in the Hague, with the consent and assistance of all the working Lodges in the then United Provinces, which on the 25th of April, 1770, concluded a treaty of union with the Grand Lodge in London, and has since then founded many new Lodges both in Holland and the colonies. Lodges were formed in Amsterdam, and in nearly every other Dutch city, and they still continued to increase when Holland came under the dominion of France. In those times many Lodges were formed in what was formerly the Austrian Netherlands. Since that both States have come under one government, and has taken the common name of the Kingdom of the Netherlands, Freemasonry has maintained a firm footing. In 1816 the Lodges petitioned the king (and with success) that his second son, Prince Frederick, might become their Grand Master.

Norden. North.—The operative mason is accustomed to lay the foundation-stone of a new building on the north side, and for this reason all those who have not been initiated amongst us have their place in the north. The light streams from the east unto the north, as all our knowledge has been obtained from the orient.

Nostradamus Michael, or really called *Michael Notre Damus*, was born at St. Remi, in France, in 1503, and died at Salon in 1756. He studied medicine, but became a quack doctor and fortune teller. As a master of the last art he obtained so much celebrity in his days that he forced his way to court, notwithstanding that his prophecies commonly failed. His work, *Les vrayes Centuries et Propheties*, must have been very celebrated, for a new edition was printed at Amsterdam in 1668. Astrologers continue to honour him very much.

Nothzeichen. Distressed sign.—In a society whose members ought fraternally to love and assist each other, it is to be expected that they should have a sign whereby they could make themselves known immediately to their brethren, in however distressed circumstances they might be placed, and thereby at the same time claim their assistance and protection. This is the sign of distress, in conjunction with a few words. He who falls into the greatest difficulty and danger, and supposes that there is a Brother within sight or hearing, let him use this sign, and a true and faithful Brother must spring to his assistance.

Obelisk.—A high, square-sided and sharp-pointed pillar, which is commonly erected in commemoration of some celebrated person or remarkable event. They are to be found among the Masonic emblems.

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* Freemasonry upon the Continent and in England are two very different things. We never had (at least so far as I know) any secret chiefs or leaders; it appears they have had upon the Continent. We never denied admittance to Jew or Mahometan; it appears they do this still.—TRANSLATOR.

Obereit, Jacob Herrman, was born at Arbon, in Switzerland, the 2nd December, 1725, and died at Jena, 2nd February, 1798. He was a doctor in philosophy, surgeon, chemist, alchemist, &c. &c., without any diplomas. His head was formed by nature for speculation and acute investigation, and having been induced by intercourse, example, and reading, to have a firm faith awakened and supported in him in all that was wonderful and extraordinary, caused him to devote himself incessantly to the search for the philosopher's stone, and drew him into a mystical Masonic union. It is not possible to determine whether he ever was really a Freemason or not, nevertheless he has written upon it, upon rosicrucianism, jesuitism, mysticism, alchemy, and had many literary controversies upon those subjects.

THE SCAMANDRIAN SPRINGS.

Horace somewhere says, or sings, that even great Homer sometimes is found nodding. He does not, however, condescend to particulars. Not so with the author of the "Gallery of Nature," a popular and recently published work, who pronounces prompt and positive judgment in the following special case:—

"Homer," says he, in the chapter upon springs, "in describing the flight of Hector before Achilles, attributes to the Scamander two fountain heads, the one hot and the other cold:

> 'Next by Scamander's double source they bound,
> Where two famed fountains burst the parted ground.'
>
> Pope.

Homer is wrong in assigning such a source to this particular river, which bursts at once from a chasm in the Idæan mountains, amid scenery of the grandest description."

This is pretty authoritatively pronounced; but let us inquire if Homer does really assign such a source as these fountains to the river. He tells us that Hector and Achilles in their course "reached the fair-flowing fountains (or out-gushings) where two springs burst forth from the whirling Scamander," and these, he subsequently says, were collected into stone troughs or reservoirs, in which the Trojan maidens washed their clothes. He does not call them "Scamander's double source," as Pope gratuitously designates them: he speaks not of sources at all relative to the Scamander, but simply of two springs, with their out-pourings that bubbled and trickled into the whirling eddies of the river. Such appears to be the true interpretation of the expression, because Homer himself, in Iliad xii. ver. 19, distinctly states, that the Scamander, along with other rivers, *rose in mount Ida,* a fact which the critic forgets to state, but which could be the only authentic source of his own knowledge of the river's origin; as at the present day it is almost impossible to identify any particular river in the Troad.

Pope, in the licence he too frequently takes with the text, has led many a one astray unaware; but the reverend author of the "Gallery of Nature," as a scholar, ought to have been more cautious. Cowper, a much better classic than Pope, and a more correct critic than Broome or Fenton, never thought of terming these founts or springs the sources of Scamander's stream; on the contrary, he treats them as subsidiaries, or derivatives—

> "And now they reached the running rivulets clear,
> Where from Scamander's dizzy flood arise
> Two fountains."

In a note to the small edition of Cowper, whence this quotation is taken, it is stated that "the Scamander ran down the eastern side of Ida; and at the distance of three stadia from Troy, making a dip, it passed under the walls, and rose again under the form of the two fountains, here described, within them; from which fountains these rivulets are said to have proceeded." We know not upon what authority this is given; but were it the case, it might have justified the poet in assigning them as a source of the river, that is, its origin in the plain.

Again, Wood informs us, in his Essay on Homer, that "he saw the Scamander in its lowest state, when it had not water sufficient to support one continued current from its source to the sea. It consisted of a succession of several small streams *produced from different springs,* all which were absorbed in the gravelly channel after a short and languid course." Here, then, we have springs or fountains feeding, or rather forming it in the dry season, when its sources in mount Ida had failed; hence it might be described as having different sources during the wet and during the dry season: and thus also Homer's seeming inconsistency (if he did attribute to it different sources) might be reconciled.

But we prefer taking the meaning as before stated, without equivocation, namely, that the poet alludes to the two springs or fountains simply as being beside the river, and receiving their name from their locality, without any reference to them either as primary or secondary sources of the "vortiginous Scamander," as he emphatically terms it, and which peculiar characteristic it could only assume when swoln by the mountain torrents poured down from Ida's side, high above the plain and far from Troy. The explanation above given is as ancient as Strabo.

TOXOTES.

EARLY TALENT AND PIETY.

In the previous part of the seventeenth century there lived, in an obscure village near Liverpool, a young gentleman named Horrox. The astronomical tables of Kepler had indicated a transit of Venus in 1631, but none was observed. Horrox, who had a fondness for the science, set himself to correct the error of the tables; and, without much assistance from books or instruments, found that such a phenomenon might be expected to occur in 1639. He repeated his calculations with all the ardour and zeal of a youthful enquirer, and, confident of the result, imparted his expected triumph to a friend in Manchester, desiring him to watch for the event and take observations. So eager and anxious was he to see his predictions fulfilled, and be the first to observe the passage of the planet, that he commenced his observations the day before the calculated time, in case of the possibility of error, and he resumed them at the rising of the sun the next day. That day was Sunday, the 4th December, 1639; and the very hour of the expected visible appearance of Venus, was the hour appointed for the performance of public worship. The loss of a few minutes might deprive him for ever of the interesting sight; clouds might intervene after the commencement of the transit, and continue till the sun set. He had been waiting for the event for about eight years—what a disappointment to the young enthusiast should he miss the observation! Nay, the result promised much utility to science. Nevertheless, conscientiousness prevailed over every temptation, and twice he suspended his observations to repair to the house of God—the Great Architect of that wondrous universe which he delighted to contemplate.

Horrox had his reward. When his duty was thus performed, and he had returned to his chamber the second time, his love of science was gratified with the fullest success, and all his ardent anticipations were realized. He beheld what the eye of man had never before contemplated.

Horrox wrote an account of this celestial phenomenon, under the title of "Venus in sole visa," which was afterwards published by the astronomer Hevelius. The manner in which he speaks of the incident above narrated, is creditable alike to his modesty and piety.

"I observed," says he, "from sunrise till nine o'clock, again a little before ten, and lastly at noon, and from one to two o'clock—the rest of the day being devoted to higher duties, which might not be neglected for these pastimes."

Horrox died at the early age of twenty-two; and, had he lived, he would probably have become one of the most eminent men of his time. The precocious talent and studies of this youth, remind us of one of the present time; we allude to Mr. Adams, of St. John's College, Cambridge, who, while yet an under-graduate, began those profound and ingenious calculations, which have distinguished him as the *first* theoretical discoverer of the existence and place of the new planet. In this he certainly anticipated Le Verrier; and his country may yet look to him for further discoveries and distinction. Henceforward, let no *Professors of Trinity* pretend to despise a *Johnian*.

FREEMASONRY IN THE IRISH COURTS OF LAW, 1808.*

(Continued from page 49).

GRAND LODGE OF IRELAND.

At the monthly meeting of the Grand Lodge of Ireland, held at the Taylors' Hall, in the city of Dublin, on Thursday, the 7th day of April, 1808, the Earl of Donoughmore, Grand Master of Ireland, in the Chair, his lordship having, by circular letters to the different Lodges, signified his intention of presiding in person on that day.

Present—Alexander Jaffray, Esq., Deputy Grand Master; Francis Fetherstone, Esq., acting Senior Grand Warden; Henry Bunbury, Esq., acting Junior Grand Warden; John Boardman, Esq., Grand Treasurer; John Leech, Esq.; the Hon. Francis Hely Hutchinson; the Hon. Abraham Hely Hutchinson; the Hon. and Rev. Lorenzo Hely Hutchinson; and several other members of the Grand Master's Lodge, together with a most numerous attendance of the Masters and Wardens of the several Lodges of Ireland.

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* We are requested to acknowledge, which we do with great pleasure, that these extracts are from old files of the Globe newspaper, to which we have had access.

The Grand Master having called upon John Cuthbert, Esq., of the Grand Master's Lodge, to act as Secretary for the day, in order that the proceedings might be signed by a person who had not taken any part in the differences that had unhappily subsisted, and that nothing might appear to be done that should call in question the rights of the parties who had appealed to a court of justice, he took his place at the table accordingly.

The Grand Master having desired to be informed whether the several books, papers, seals, and other muniments of the Order, had been laid upon the table of the Grand Lodge, pursuant to the orders he had caused to be served for that purpose, and the same having been presented to his lordship, and laid upon the table accordingly, his lordship caused to be read a communication from the Provincial Grand Lodge of Munster, and numerous communications from the several Lodges in the other provinces, in reply to his circular letter of the 26th ultimo, expressive of their full confidence in the interest his lordship has always shown for the welfare of the Order—calling upon him to interpose his authority to put an end to the existing differences, and assuring him of their full concurrence in such measures as he should think proper to adopt for that desirable purpose.

His lordship, from the chair, proceeded to deliver his sentiments at considerable length upon the various subjects by which the harmony of the Order had been so much disturbed; and having animadverted upon the conduct of the different parties, and explicitly delivered his opinion as to their respective rights; and having stated to the Grand Lodge the only grounds on which, as he conceived, any just hope could be entertained of an amicable and permanent adjustment of these contentions, which had so unhappily interrupted the harmony of Masonry—by mutual sacrifices on the part of those whose contests had nearly severed the Order into two opposite interests—armed against each other with a spirit of the most direct and avowed hostility; and, above all things, by placing the offices of Grand Secretary and Deputy Grand Secretary in such hands as to avoid the giving of a victory either to one party or to the other. And his lordship, for the accomplishment of this object, looking only to the general meeting of the Grand Lodge, at the regular and accustomed period for the annual election of Grand Officers, which period now so nearly approached; and having communicated his intention of selecting, for the purpose of presiding at the election, as Deputy Grand Master, a member of the Grand Master's Lodge most near to himself in blood, in feelings, and affection, who had been unmixed in any of the late differences, and around whom, therefore, all the brethren of the Order, however they may heretofore have differed in opinion, might assemble with the surest confidence, and the certainty of meeting from him the most cordial efforts for a general and complete accommodation, his lordship declared his Brother, the Hon. Abraham Hely Hutchinson, his Deputy Grand Master accordingly; distinctly stating, at the same time, that such appointment was not to be understood as conveying, in the remotest degree, any imputation upon the conduct of his late respectable deputy, or as the withdrawing from him of that confidence and regard, to which his zealous intentions towards the honour and interest of the Craft, had at all times so fully entitled him.

And the Grand Master, not thinking that any good would be likely to result, at the present moment, from an attempt on his part to bring the subject of the existing differences before the Grand Lodge, in the shape of any substantive resolutions, affirming or denying the rights of parties, which were at issue in a court of justice—although, by the unanimous resolution of one entire province, and by those of many other and most respectable lodges, his lordship had been armed with full power to decide finally thereupon for them, and in their name—his lordship concluded with proposing the following Resolution, which being seconded by Alexander Jaffray, Esq., late Deputy Grand Master, received the cordial approbation of every member present, and was unanimously adopted:—

Resolved—"That it be strongly recommended to the members who compose the Grand Lodge, when they assemble together on Thursday, the 5th day of May next, for the election of Grand Officers for the ensuing year, to bring with them to this place that spirit of mutual conciliation, friendship, and brotherly love, which alone can heal those wounds, by the late unhappy contentions, so deeply inflicted on the Order of Freemasonry in Ireland."

The Grand Master having called the attention of the Grand Lodge to a proceeding of theirs at a former meeting, respecting an expulsion voted against Bro. Alexander Seton, under circumstances on which the Grand Master thought it his duty to animadvert, but which had now ceased to exist—all the muniments of the Order, of what kind soever, having been produced and delivered over to his lordship's custody, as the head of the Order—his lordship proposed the following Resolution, which being seconded by Brother John Williams, who avowed himself the mover of that expulsion, stating the circumstances under which he had then acted, as well as those which influenced his present conduct, the same was adopted without a dissenting voice.

On a reconsideration of all the circumstances which led to the Resolution of the Grand Lodge, for the expulsion of Bro. Alexander Seton, and from the discussions which have taken place this day, and all the books and muniments of the Order having been now committed to the hands of the Grand Master, and the Grand Lodge being desirous to give an earnest of their cordial disposition to concur in those sentiments of conciliation, so strongly recommended and impressed upon them by his lordship,

Resolved—"That the said Resolution be rescinded and expunged."

Resolved—"That the proceedings of this day be printed and transmitted to all the Lodges of Ireland."

The Grand Master having communicated several applications from military brothers and others, for new warrants and reviving old ones, the same were approved, and ordered to be issued accordingly, on payment of the usual fees.

Ordered—That the several petitions laid on the table this day be referred to the Committee of Charity.

And then the Grand Master closed the Lodge till Thursday, the 5th day of May next, then to be here held, for the election of Grand Officers and other business, at twelve o'clock at noon.

Signed, by order, JOHN CUTHBERT, Acting Secretary.

GRAND LODGE OF ULSTER.

Pursuant to a requisition, signed William Irvine, Grand Master of Ulster, by whom a meeting was called for the purpose of vindicating the rights, and for establishing the future meetings of this Grand Lodge, at such times and places as should be then and there agreed on, and for the regulation of such other Masonic business as should be deemed necessary for the preservation of the ancient and general principles of Masonry in Ireland—A meeting was held at Dungannon, on Monday, the 6th June, 1808, at which 311 Lodges were represented, when

Bro. William Richardson, Esq., (in the absence of the Grand Master of Ulster) was unanimously called to the chair; Bro. William Bateman, Esq., Senior Grand Warden; Bro. John Taylor, Esq., Junior Grand Warden; Bro. Alexander Saunderson, Esq., Secretary.

It was unanimously Resolved, "That a Committee, consisting of a Chairman and two Representatives from each county, be formed, to report their opinion on the best mode of accomplishing the objects of this meeting.

The Committee having made its report, the following Resolutions were severally agreed to:—

"That a Grand Lodge be forthwith formed in the Province of Ulster, and that the said Grand Lodge will not be governed by the Grand Lodge held in Dublin: the conduct of the said Grand Lodge having been entirely repugnant to the opinion of the Brethren of this province."

"That if the Grand Lodge in Dublin shall, at any future period, make such concessions to us, with respect to the election of officers and those other points on which we hold a different opinion, as shall be reasonable and satisfactory, the door of reconciliation shall be opened, and we will be happy again to meet our Brethren of Dublin."

"That a fund be forthwith formed for the relief of indigent Brethren, and the support of an Orphan School in this province, and that the fund so formed shall be expended on these purposes by a Committee of thirty members, appointed by the country Lodges, which Committee shall meet once in each month."

"That for the formation of said fund, all dues and arrears of dues, &c., shall be paid on or before the 6th day of July next into the hands of the Treasurer, to be this day appointed."

"That the different Lodges of Ireland, not present at this meeting, be and are hereby requested to accede to these our resolutions, and to assist us in the accomplishment of the above objects."

"That we will not hold Masonic communication with any Lodge in the Province of Ulster which shall not accede to these our resolutions."

"That the town of Dungannon is a fit and proper place to hold the meetings of the Grand Lodge."

"That said Grand Lodge shall hold Quarterly Communications, the first to be on the first Wednesday in July next."

The undernamed persons were unanimously elected Grand Officers for this present year, viz.:—Bro. Colonel William Irvine, Grand Master; Bro. the Hon. John B. O'Neill, Senior Grand Warden; Bro. the Right Hon. Archibald Earl Gosford, Junior Grand Warden; Bro. Gorges D'Arcy Irvine, Esq., Grand Secretary; Bro. William Brownlow, Esq., Grand Treasurer.

"That the thanks of this Grand Lodge be presented to our worthy and revered Brother, Colonel William Irvine, for his promptitude in calling this meeting."

"That the warmest thanks of this Grand Lodge be and are hereby presented to our much esteemed Brother, Gorges D'Arcy Irvine, Esq., for his uniform, persevering, and spirited conduct, in defending the rights of the Order."

"That the warmest thanks of this Grand Lodge be, and are hereby presented to Brother, Alexander Seton, Esq., for his uniform, persevering, and spirited conduct, in defending the rights of the Order, and we strongly recommend him to the Grand Secretary to be continued in the office of Deputy Grand Secretary."

"That we entirely approve, and hereby return our thanks to those Brethren who attended the Grand Lodge in Dublin, on the 5th of May last, for their very proper and spirited conduct in refusing to acknowledge as Treasurer an individual who had previously been disqualified to hold any situation in the Order."

"That the proceedings of this Grand Lodge be published, and circulated to all the Lodges in Ireland, and that Bro. William Canning, of Dungannon, be appointed Printer to this Grand Lodge."

Bro. Richardson having left the chair, and Bro. the Reverend Francis Burrows been called thereto, it was unanimously Resolved—

"That the thanks of this Grand Lodge be presented to Bro. Richardson, for his proper conduct in the chair."

Signed by order, A. SANDERSON, Secretary.

A FRAGMENT.

TAKEN FROM A PAPER DATED WEDNESDAY, MAY 1, 1765.

TO THE PRINTER,—Looking over your paper of Saturday last, you mention that a sprightly young girl found means artfully to introduce herself into a Freemason's Lodge in the Strand, disguised in man's clothes, and being initiated into that sublime mystery and arcana, so inseparable from the fair sex. Whosoever furnished you with that admirable piece of intelligence imposed on you and the public, as I assure you, for certain it is, that people who know nothing of these affairs, are yet satisfied that they cannot get into the Lodge, as there is always a man with a drawn sword to examine every person that goes in; likewise no person can be initiated into that art and mystery except known by somebody present, and regularly proposed on a Lodge night before by his friend, when a deposit of five shillings at least is paid down, in order that the Brethren of the Lodge should not be disappointed; for if the person proposed does not attend, they dispose of his deposit money as they like best. Now, Mr. Printer, after what I have said, which is a fact, how do you, or any reasonable person, imagine such an affair could possibly happen? I am sorry your paper, which is so universally liked, should be so imposed on by any of your correspondents, and hope you will as soon as possible publish this, that he who gave you that piece of information may be ashamed of his falsity.

A GRAND OFFICER OF FREEMASONS.

COLLEGE MUSINGS.

BY LITHOURGOS.

THE IDLER AT PARIS.

(*Continued from page* 49.)

CHAPTER IX.

In what a strange unaccountable mood I am! I dare be sworn, not one of those halcyon schemes will be executed. It is all the result of chagrin and disappointment. Enough of this melancholy strain! Now martial sounds in this city of national guards break upon mine ear. My whole soul is in arms! How transient the fit of heroism! As the rolling of the drum dies away in the distance, so fades my evanescent military ardour. Real soldiering is a doubtful occupation in the mind of a moralist. Playing at soldiers *à la Français* decided tomfoolery.

Listless, inert, devoured by *ennui*—oppressed by a multitude of imaginary cares, I exist, until the hour arrives to lounge along the fashionable promenade of *les beaux Parisiens*. This is another specimen of the rationality of a certain set of people 'yclept exclusives *par excellence*, who are always to be found wherever there happens to be an aggregation of those human animalculæ who possess more money than wit, or more time on their hands than they know how well to get through in the course of every twenty-four hours. One goose leads another in the circles of the *beau monde*, as much as the real animals decoy one another to the meandering circles of the farmer's duck-pond.

* * * * *

A description of the public buildings and other places of note in this emporium of pleasure, trinkets, and baubles, I shall not trouble my reader to peruse, nor myself to write. The task would be quite supererogatory, and a dull detail of what there are innumerable publications upon. Suffice it to say, they merit the encomiums bestowed on them by most travellers for their style of architecture, taste of decoration, grandeur of design, and utility of purpose. They combine massive solidity with embellished splendour, great adaptation of design with the most classic ornament, and eminently distinguish the French people as *une grande nation.*

* * * * *

Polemics and politics too are subjects I seldom touch upon, and I flatter myself the judicious portion of my readers, who may light upon these papers, will judge I act discreetly, especially in a country where free discussion is prohibited, and opposition to the "powers that be" visited by no very agreeable consequences.* I am not in the least degree disposed to have those polite, tender-looking, gentlemen *les gens d'armes* just dropping in, as poor Liston would say, to inquire after my health, and suggesting the air of St. Pelagée, or some such dismal abode, as more salutary for my dyspepsia, or more conducive to my political ease of mind. No, no, I am not quite so great a gull, or so absolutely perplexed how to enjoy my liberty, as to desire in the remotest degree to exchange my present situation for one so pregnant with misery. I have suffered reverses enough already at my *green* youth, without putting myself into jeopardy on the score of *political* opinion.

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* This was in the reign of Charles the Tenth.

Quis bonus est,
Qui, &c. &c &c.

says the hackneyed example in my old Eton grammar, and it is a maxim of the ancient poet claiming consideration.

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I have often heard people in England talk prodigiously fine about *French politesse*, and the *elegant example* they set other nations in *refinement of manners*, *good breeding*, &c. &c.; but, to speak candidly and without prejudice, no very lively specimens of such an attribute have fallen beneath my own observation. An exception may be pleaded in favour of the *ancien regime*, whose members indubitably exceed *jeune France* in the chivalry of high-bred politeness and deportment. The deterioration of good manners in the modern generation of Frenchmen, probably is owing to the anarchical principles imbibed during the reign of terror, and the old revolution; so that, perhaps, what they lost in *external* blandishments they gained in *intrinsic* qualities of the head and heart. Memento, obliging reader, I confine my critique to the male part of the population; for, without any mawkish scruples or dread of being cashiered for want of gallantry, I declare the crania of the feminine gender seemed to me not to teem with one idea beyond adorning their toyty forms, and making the nobler order of the creation slaves to their selfish caprices and whims. This judgment may be condemned as too severe; and I freely admit, to the superficial observer, it will appear so. Unhesitatingly I allow there are innumerable amiable exceptions, but the rule is as I have applied it.

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Albeit, I suddenly find myself treading on the brink of a precipitous precipice, and in immediate danger of falling under the ban of the fairest of nature's gifts. So, so, I must venture no farther in my censorship over such an absolute body. It is as imprudent and indiscreet as meddling with politics and religion, weapons that, like women, are very dangerous to touch, unless with well-skilled management. However, thus much I will splutter despite all gagging, or the formidable array of indignant gestures and fire-lit eyes it may incite, that the tongues of those Parisian demoiselles at the vaudeville last night, bespoke all that can constitute rudeness of behaviour, or narrow-minded national prejudice. Fair reader, they were instituting invidious comparisons with my countrywomen, and hence my pique and gall, or my just vituperation, as you like it.

* * * * *

But to turn to a more facetious topic, and expunge all angry recollections of an instance of bad taste and bad manners, though exhibited by French women, I will relate a curious dialogue, which occurred between myself and a humourous Abbé I casually encountered in one of my diurnal peregrinations. The conversation turned in a singular manner, I say singular, because I universally make it a point never to discuss such subjects, on the peculiar tenets he professed to believe. I observed—" then, my reverend friend, you really do believe when you receive the elements at the sacrifice of the mass, you virtually take into your intestines the real body and blood of Christ?" " *Oui, monsieur,* *veritablement*," he replied. "Then, I presume, my good sir, you have studied our learned metaphysician, Dr. Berkley, on the powers of the imagination." This was a poser, as my reader may suppose, to the worthy man, and the only reply was a vacant and ludicrous stare. Man is yet the greatest mystery in creation, and difficult as it is to know yourself, it is immeasurably more difficult to know another.

The hypocrisy of the world is to censure each other, and condemn the vices and follies of your compeers, as if immaculate yourself, and quite unconscious of any demerits or misdemeanors of your own. This error, like the rest of the world, I find myself continually falling into. I can only account for it on the ground of the general frailty of human nature, and an innate aversion to acknowledge personal delinquencies.

O world, how empty are thy attractions! O pleasure, how delusive thy garb! Bear with me, benign reader. A sudden fit of retrospection has seized me. I am led to contemplate the events of only the past week. What a variety of incidents are crowded into that brief period! Peccadilloes repented, resolutions of amendment passed *nem con—mentally*—atonement for manifold offences earnestly *intended,* errors of conduct again renewed, poor weak mortality bemoaned, disgusted by the hauteur of certain *parvenus,* sympathising, with most benevolent complacency of feeling, in the distresses of an unfortunate fellow-countryman, despising the treachery and dishonesty of others, who pass for reverend and honourable seignors, tired and chagrined with myself and the world, and determined to emancipate myself from its ignoble and enslaving customs. These are the troubles of the man of feeling. Well says our royal Grand Master Solomon—"All is vanity and vexation of spirit." Nothing is certain on this side of the grave but death and *taxation.* 'Ifaith I'll turn *ranter.* Seriously, my good genius could not have suggested a better method of mending my shattered fortunes. When trade fails, a *call,* or an *academy,* is the last expedient. Preach unto the multitude. Pretend to deliver them from the thraldom of secular cares, and involve them in others of a spiritual metaphysical nature. This is the *practical wisdom* of man!

(*To be continued.*)

REMARKS ON THE SYMBOLICAL NATURE OF JEWELS AS CONNECTED WITH FREEMASONRY.

BY MRS. COLONEL MARY ANNA HARTLEY.

As Freemasonry has the pious honour and glory of first commencing the predicted Milennium by perfecting *peace, good will, and brotherly love upon earth,* so the fraternity in their joint fellowship allegorically continue the true and *first precious jewel* that shone in the Urim and Thummim, whose dictates were invariably followed by the Israelites before the veil of the covenant was lifted to the eyes of humanity.

Some eastern writers affirm that there were two precious stones added to the other twelve, by the extraordinary lustre of which God marked his approbation of a design, and by their dimness his disallowance of it. Others, that the name of Jehovah was inscribed upon a plate of gold and therein fixed. Some, that the letters of the names of the tribes upon the Urim and Thummim were allegorically styled jewels, and that the letters standing out, or by extraordinary illumination, marked such words as contained the answer of God to those who consulted this oracle.

However various their opinions, it is certain that the Urim and Thummim was pure in the sight of the Almighty, and paramount over all things, until the arrival of the jewel of jewels and perfection of precious stones, when the holy breastplate was condensed into one glorious light from Bethelem, and afterwards continued by the twelve Apostles, who handed down to the world the Word of God, which was the *true seal of the wisest King*. God's spirit in Hebrew is called *a seal*, because by the gracious inhabitation and influence thereof, men are marked out for God's property, *distinguished from the world at large*, and secured against apostacy and ruin.

There are a great many mysteries conveyed by stones. In referring to the sacred volume—" and Joshua set up twelve stones in the midst of Jordan,"—" and Moses previously rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel,"—it must be remembered that Gilgal derived its name from *unhewn stones*. Exod. xxiv. 4.

The pure Hebrew knife, for raising the altar, was made of *stone*, (Tzur); but this word signifies also edge.

The use of graving tools, for erecting high altars, was forbidden, because no human inventions were acceptable in the worship of Jehovah: and was intended to show *symbolically* that his *true shrine was made without hands*, being that of a purified heart. Our Saviour was the most perfect offering for man, and as a priest after the order of Melchizedek, and as the chief corner-stone, connecting and establishing the church and all her concerns, and by which all, both Jews and Gentiles, angels and men, are as it were joined into one, he thus spiritually constituted the first and only perfect *order* and *altar*.

It is this *spiritual building* which constitutes *Freemasonry*. By copying divine example, the fraternity allegorically rise above their mundane brethren as true workmen of stone and tile, and when thus masonically employed, they hew, cut, and square, new altars and buildings to the Lord of Hosts, by perfecting his spiritual works. Freemasons should be engaged in promoting friendship, virtuous society, mutual assistance, and good fellowship.

Although the world is indebted to Pythagoras for the demonstration of the 47th proposition of the first book of Euclid's elements, relative to the square of the hypothenuse, and history tells us that he was so elated after making the discovery, that he made an offering of a hecatomb to the gods, yet it was reserved for a Christian to have the honour and triumph of explaining the *true jewel and seal of Solomon*.

The figure appended to the Master Mason's square beautifully expresses the Trinity. We must in contemplating this problem feel persuaded that it conveys the idea of some self-existent and absolutely eternal power, continued by one equal square, immediately proceeding to two, then a third, and finally terminating in the central celestial figure. It shows us, that God necessarily in and of his own infinite, but simple and undivided essence, subsists in three distinct persons,—the Father, the Son, and the Holy Ghost. Here, indeed, by an emblem which sets at naught all irregular angles, and assists in bringing rude figures into a divine form, we have the Freemason's spiritual square in perfection.

Pope Innocent III., from the letter which accompanied his presents to King John, appears to have understood Freemasonry; for he therein expresses himself in the following terms:—

"Among the riches that mortals prize as the most valuable, and desire with the greatest earnestness, it is our opinion that *pure gold* and *precious stones* hold the first rank.

"Though we are persuaded your Royal Excellence has no want of these things, we have thought proper to send you as a mark of our good will, four rings, set with stones; we beg the favour you would consider the *mysteries* contained in their *form*, their *matter*, their *number*, and their *colour*, rather than their value; their *roundness* denotes *eternity*, which having neither beginning nor end, ought to induce you to tend without ceasing, from earthly things to heavenly, and from things temporal to things eternal.

"The number four, which is a square, signifies firmness of mind, not to be shaken by adversity, nor elevated by prosperity, but always continuing in the same state. This is a perfection to which yours will not fail to arrive, when it shall be adorned with the four cardinal virtues, *justice, fortitude, prudence,* and *temperance;* the first will be of service in your *judgments,* the second in *adversity,* the third in *dubious cases,* the fourth in *prosperity.*

"By the *gold* is signified *wisdom*; but as gold is the most precious of metals, wisdom is of all endowments the most excellent, as the Prophet witnesses in these words, 'The spirit of wisdom shall rest upon him,' and indeed there is nothing more requisite in a sovereign; accordingly, Solomon, that pacific king, only asked of God wisdom to enable him to well govern his people. The *green* colour of the emerald denotes *faith,* the *clearness* of the sapphire *hope,* the *redness* of the ruby *charity,* and the *colour* of the topaz *good works,* concerning which our Saviour said, 'let your light so shine before men that they may see your good works.' In the emerald, therefore, you have what you are to *believe,* in the sapphire what you are to *hope,* in the ruby what you are to *love,* and in the topaz what you are to *practise,*—to the end you may proceed from virtue to virtue, till you come to the vision of the God of Gods in Sion."

The most holy stone was the emerald, because it denoted faith; it was the fourth foundation-stone in the "new Jerusalem," and perhaps the fourth in the high-priest's breastplate. The bow that surrounds the holy throne, St. John tells us, displayed no other shade of glory, but that which encircled it was *like unto an emerald.* It is an oriental tradition that any serpent will grow blind at the sight of that stone if held near its eyes. Figuratively, Satan in his fallen state cannot bear its refulgence. It was the type of Christ's coming, David's tribe being descended from the *fourth* son of Jacob by Leah.

The *common emerald* is ranked among the gems, but is now found only in Peru; it is green, harder than quartz, and always in crystals. The *oriental emerald* is a green sapphire. The beryl is a variety of the emerald of a paler green or blue. The emerald of Brazil is a tourmaline.

THE LATE BROTHER DANIEL O'CONNELL.

One of the most gifted and greatest men of the age, Daniel O'Connell, has fallen asleep.

His character, and the circumstances of his eventful life, become now the property of the future historian; the word "future" may be well used, for it will be hopeless, for many years, to expect between the malignant diatribes of his opponents, or the ultra-laudation of his admirers, a just balance of the character of "the man," who possessed a power over the Irish nation far surpassing that ever possessed by a prime minister or crowned head. For good or for evil Daniel O'Connell was a great man. We have waded through the numerous articles of the press, and select the following from the *Daily News*, which we believe to be the most considerate. In future we may devote more time and space to the "character" of this great man.

"Plutarch's portraits are but those of heroic personality. In the life of O'Connell, his own personal character and endowments, however interesting, are of minor consideration. It was the age and its necessities that called forth O'Connell—not O'Connell who created the age and worked its moral revolution. With England in full career of the development of liberal opinions—to allow Ireland to lag behind it, and rot in bigotry and oppression, was impossible; and had not Ireland found its own regenerator, there would not have been wanting Englishmen to undertake—with far less skill and power, perhaps, but still we have no doubt with final success—his great task.

"O'Connell, however, entered upon it, and this is his great merit, at a time when not only no Englishman dreamt of even the necessity, but when no Irishman durst face it, or entertain the hope requisite for such daring. No one, indeed, in the upper walks of political, or even social life, would have yoked himself to such a trial of Sisyphus. Perhaps the young Catholic barrister himself had not much hope; as the *régème* of the day barred against him every avenue to fortune and power, he was driven to advocate the great popular cause of the Irish Catholics, in pursuit of vengeance and retaliation, if not of eminence. The result was, his obtaining all.

"From first to last Mr. O'Connell has been the enemy of rebellion, the antagonist of the sword, the deprecator of civil war. Many thought that his late campaigns against the physical force party were suggested by envy and by age. On the contrary, it was but the following up of his long career. O'Connell was never a man of ninety-eight, never a dreamer of fraternization with France, never a radical foe to British connexion. His efforts to discountenance those absurd aims, and the pestilent party who cherish them, are not sufficiently counted to him. The difficulties of his position are fully understood only by those who know, that in combating the obstinate and unjust prejudices of Englishmen by the only means in his power, the effervescence of Irish passions, he was, at the same time, obliged to restrain and guide those passions, so as not to place the two countries in a permanent and sanguinary state of antagonism.

"The merits and demerits of Daniel O'Connell form, however, a theme on which one might expatiate through volumes, and which one vainly seeks to condense into a column. A few traits can alone be seized—a few reflections made. O'Connell's is not a name which we can write an epitaph upon, and then have done with it. Day after day it will recur, bound up as it is with the fate and fortunes of Ireland; and will thus live in our arguments, as in our memories, years taking from our antipathies, adding to our reverence, and swelling still the magnitude of his gigantic fame."

Private information from those immediately about the illustrious deceased had prepared us for the lamented event. When at Hastings his recovery was hopeless. He was enabled with great difficulty to falter through the forms and ceremonies of introduction at Paris; but which he left with the conscious feeling of his friends that the parting was for ever.

One hope he prayed to be realized—that he might reach the "Father of Rome," and receive his blessing. Nature, however, was too exhausted, and this last great effort was too much for him.

He died at Genoa, on Saturday the 15th of May, an hour and a half after sunset, at the Hotel Feder.

Particulars of his Decease.—"For two days after his arrival here from Marseilles by the Lombardo steamer, the friends of the illustrious pilgrim observed with joy that the improvement in his health, which they began to date from Avignon, went on increasing; but on Saturday, the 8th, it became necessary to have recourse to the same aperient remedies which had been for some time past adopted to relieve him, and always with complete success. Diarrhœa, however, set in some time after the remedies applied on Saturday night had produced the desired result, and as it still continued on Monday morning (after a partial cessation on Sunday), it was deemed expedient to call in additional medical aid. The English physician resident here, Dr. Duff, and Dr. Berretta, of this city, met in consultation with Dr. Lacour, the physician who had accompanied O'Connell from Lyons. The diarrhœa was regarded as rather fortunate than otherwise, as helping to relieve the head, where they were of opinion the chief danger was to be apprehended.

"With this view (which coincided exactly with that taken of O'Connell's case from first to last by the most eminent physicians of France), their remedies were mainly directed to check the congestion, which they judged to have been gaining ground in the brain from a period considerably distant. The success with which their efforts were attended was not lasting. However, even after a fourth physician, Dr. Voviani, was called in on Friday, there still were hopes. Nevertheless, it was judged prudent to be prepared for the worst; and on Friday night the last rites of the church were received by the illustrious sufferer, with a serenity and a fervour of piety which produced upon the members of the clergy and his friends, who surrounded his bed, the most profound and edifying impressions.

"Towards three P. M. on Saturday he called his own man, and, taking him warmly by both hands to acknowledge the rare fidelity with which he had served him, he said—'As yet I am not dying;' but two hours later he called for the Rev. Dr. Miley (his chaplain), to whom he said, when he had bent down over him, the better to hear his fast sinking voice—'I am dying, my dear friend!'

"The physicians were still in attendance; but from that moment the prayers and other offices of religion, which had not been interrupted from the preceding night, were pursued with redoubled earnestness by his friends and the chief members of the clergy. At first his voice was united in the prayers and responses; but, as it became less and less distinct, his hands clasped in fervour—his eyes, his countenance revealed how his soul responded to the litanies for the dying, which they were mingling with their tears around his bed.

"Occasionally, during this his last illness, as the brain became more and more invaded, there was a momentary wandering of the mind, from which, however, the slightest word recalled him. He never murmured, though his internal sufferings, at times at least, must have been great. Every one was struck with his serenity, his recollection, and fervour in receiving the last rites of religion. The adorable name of Jesus, and the prayer of St. Bernard to our blessed Lady, mingled from time to time with verses from the Psalms, and the most earnest and contrite aspirations, were almost perpetually upon his lips. Up to a few moments before he expired he continued to recognize his confessor, and to respond to his suggestions.

"Far from surprising him, he had been long, long familiarized with the contemplation of his last end, prepared for it perfectly, and almost eager for its advent. When that spirit, so mighty, which seemed to glory in and to sway the tempests which agitate our being, took its flight, there was no more trace or sign of pain or struggle than when the babe, in smiling, sinks to slumber upon the mother's breast.

"It will be a lasting, though still a sorrowful consolation, for his friends and family, that no resource of skill or climate, calculated to prolong the existence of this extraordinary man, has been left untried. The professional advice obtained for him was always the best that could be procured.

"His body is to be embalmed and conveyed to Ireland. His heart he bequeathed to Rome. The autopsy demonstrated singularly the correctness of the view taken of his case, and how wonderfully successful had been the remedies recommended in postponing the fatal event.

"His obsequies commenced from the moment of his decease, and are still continued with princely pomp in the church of our Blessed Lady delle Vigne. They are to close to-morrow with a grand requiem mass, at which his excellency the governor-general, the foreign consuls, and Mr. R. Cobden are invited to be present."

Letters from Rome, dated the 27th May, state that the Rev. Doctor Miley and Mr. Daniel O'Connell had arrived there, bearing with them the heart of the late Mr. O'Connell, enclosed in a silver urn. "No words can describe," say those letters, "the grief and disappointment that was experienced at the announcement of O'Connell's death. A triumphal entry was prepared for him. The compartments of the arch under which he was to pass were ready, and every other arrangement made to receive him, rather as a prince than as a pilgrim. The stroke which crushed all our hearts has deranged all this, and the glowing enthusiasm which busied itself about his triumphal entry is sorrowfully but earnestly engaged in preparing for the grand requiem which is to be celebrated for his eternal repose on the 15th June, in one of the chief basilicas of Rome. Padre Ventura, the brightest ornament of the pulpit in Italy, is preparing the funeral oration. An audience is to be granted to the Rev. Dr. Miley and Mr. Daniel O'Connell immediately on the return of Pius IX. from Sulieco, for which place his holiness started this morning at three o'clock. Half Rome has followed him. The

Pope's own suite and guard were small, but their deficiency was more than compensated for by the sixty or eighty young Roman nobles and gentlemen who turned out, splendidly mounted and appointed, as a volunteer body-guard for their sovereign, who reigns supreme in every heart. His holiness is not expected to return before Tuesday next. In the interim, the heart of O'Connell is deposited in the ancient church of St. Agatha, which is served by the Irish college; where, on Monday next, a solemn requiem is to be celebrated for the departed, whose death has plunged the venerable prelate, the very Rev. Dr. Cullen, who presides over the college, and his community, into the bitterest grief."

Public Prayers for Mr. O'Connell.—The following notice is affixed to the doors of the metropolitan church, Marlborough-street, Dublin:—"R. I. P.—Pray for the repose of the soul of the late lamented liberator of our altar, for whom the masses of to-day and the two next days will be offered in this church.—Wednesday in Pentecost week."

MASONIC PARTICULARS OF BRO. DANIEL O'CONNELL.

It is said that he was initiated in the year 1799, in Lodge 189, Dublin, and that he filled the chair in 1800; no Mason ever went through the duties of Master of a Lodge with greater brilliancy. He professed himself warmly attached to the Order, and his actions proved it, until a dark hour came upon him, and he then shunned the light.

Among the vicissitudes attending Lodges, No. 189 has been long transferred to a rural district, and the members may probably be ignorant of the honour they possess in ranking among their Past Masters the distinguished name of the liberator, Daniel O'Connell. Others say that he was not initiated in 189, but that he only joined the Lodge, having been apprenticed in France; certain, however, it is, that he was a most prominent, accomplished, and practical craftsman, working well in all the ceremonies; and that he continually introduced several excellent men of the present day. It can be readily believed how impressively Daniel O Connell must have delivered the beautiful ritual of the several degrees, and with what intenseness the candidates must have listened to that bewitching voice, that in after days captivated his delighted hearers at the bar, at public meetings, and in the senate. Yet, who is perfect? few can be weighed in the balance and not be found wanting; as in the political so in his Masonic career, the flood and ebb tide were in singular contrast. Even O'Connell listened to the tempter, who poisoned the ear, and gave to the lessons of truth a construction inimical to holiness—Daniel O'Connell was expelled from the society of Irish Freemasons. We shall extract from our former numbers the admitted particulars of the case, repeating our opinion, that not only the policy but the propriety of expulsion was at best but very questionable.

As the cause of his expulsion may be interesting, we shall extract from our former numbers some interesting particulars.*

"Daniel O'Connell, Esq., *M. P.* This distinguished Mason passed the chair of a Lodge in Dublin many years since, and fulfilled the duties of his office with exemplary fidelity, but the claims which public business necessarily made upon his time, precluded the possibility of further active service; he therefore very reluctantly retired. Bro. O'Connell is desirous that this, his *only* reason for absenting himself from meetings wherein he has derived so much social pleasure, and the still higher gratification arising from the instructive union of a moral with a scientific pursuit, should be generally known. We can state from good authority, that both in public and in private, he always pays homage to Masonry, by the declaration of its inestimable value to society, and thus cheerfully and thankfully adduces an additional instance of the power of Masonry, to retain by its native grace and purity the true allegiance of a singularly gifted Brother, who, when in the society of his Brother Masons, whatever may be the difference of opinion upon other subjects, can, and does, ever and anon, discourse most eloquently upon the moral beauty of our mysteries."

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* *Vide* Freemasons' Quarterly Review, 1837, p. 85.

The above paragraph found its way into the public press of the triple kingdoms; and we again quote from ourselves*—

"In justice to our readers and to ourselves, we feel compelled to insert the following letter to the Editor of the *Dublin Pilot*, which subsequently appeared in the *Morning Herald*, *Times*, and other London papers of the 27th of April.

"MR. O'CONNELL *versus* FREEMASONRY.—*To the Editor of the Pilot, London, April* 19.—' Sir, A paragraph has been going the rounds of the Irish newspapers purporting to have my sanction, and stating that I had been at one time Master of a Masonic Lodge in Dublin, and still continue to belong to that society.

"' I have since received letters addressed to me as a Freemason, and feel it incumbent on me to state the real facts.

"' It is true that I was a Freemason and a Master of a Lodge. It was at a very early period of my life, and either before an ecclesiastical censure had been published in the Catholic church in Ireland prohibiting the taking of the Masonic oaths, or at least before I was aware of that censure. I now wish to state, that having become acquainted with it, I submitted to its influence, and many, very many years ago, unequivocally renounced Freemasonry. I offered the late archbishop, Dr. Troy, to make that renunciation public, but he deemed it unnecessary. I am not sorry to have this opportunity of doing so.

"' Freemasonry in Ireland may be said to have (apart from its oaths) no evil tendency, save as far as it may counteract in some degree the exertions of those most laudable and useful institutions—institutions deserving of every encouragement—the temperance societies.

"' But the great, the important objection is this—*the profane taking in vain the awful name of the Deity*—in the wanton and multiplied taking of oaths—of oaths administered on the book of God either in mockery or derision, or with a solemnity which renders the taking of them, without any adequate motive, only the more criminal. This objection, which perhaps I do not state strongly enough, is alone abundantly sufficient to prevent any serious Christian from belonging to that body.

"' My name having been dragged before the public on this subject, it is, I think, my duty to prevent any person supposing that he was following my example in taking oaths which I now certainly would not take, and consequently becoming a Freemason, which I certainly would not now do.

"' I have the honour to be your faithful servant,

"' DANIEL O'CONNELL.'

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* *Vide* Freemasons' Quarterly Review, 1837, p. 200.

" It is our pleasing duty to promote our Brother from the Masonic Chit-chat to a more distinguished position in this Review, an advancement which he will doubtless the more readily appreciate, inasmuch as he has himself courted it. The *pilot* generally directs the *steersman*—and we but emulate our gifted Brother in the course he has pointed out; we shall be careful that our good humour, although it cannot exceed his own, shall at least follow in his wake.

" The letter to the *Pilot* contains, as above, various paragraphs, which we shall notice *seriatim*, merely desiring the reader to reperuse our former observations at page 85.

" Par. 1. This in no manner alters the case.

" Par. 2. Requires no comment.

" Par. 3. The great point is substantiated; Mr. O'Connell is a Freemason, and has passed the chair.

" However it may be regretted that the ecclesiastical censure of his church has visited an institution of so truly sacred a character, and that the warm-hearted feelings of a youth of promise have submitted to a domination of any kind, we cannot but feel that our Brother *knows*, and knows right well too, that the 'late Dr. Troy' was too politic a pastor not to have counselled the counsellor against taking the step alluded to, had he thought the same was seriously contemplated. But '*tempora mutantur.*'

" Par. 4. Freemasonry is here placed in opposition to Temperance Societies. If this be intended as a joke, it is a poor one; if as satire, it is unworthy the Brother who has hazarded an experiment to little purpose. Indeed, it is pretty clear, that in taking aim, our Brother winced at the target, and his shot fell far a-field from 'the point in the centre.' He had forgotten, for a moment, the beautiful lesson of his youth.

" Par. 5. Certain words that are printed in italic, have, we fear, an end and aim not easily seen through. Why taunt Masons with mockery and derision of God? the rather let the principles of peace and good-will which it inculcates, be impressively disseminated through the millions of his countrymen, and let them become sensible of the inestimable value of a society whose principal aim is to humanize the heart of man. Ministers of God are Brethren of the Order; sovereigns of Europe, Catholic and Protestant, are Brethren of the Order; and the monarch to whom our Brother O'Connell owes the dutiful homage of a subject, is the Patron of the Order.*

" Par. 6. In reply to this paragraph we claim the acknowledgments of our Brother for having been the unintentional means of furnishing him with an opportunity of declaring himself. That persons hitherto did not become Freemasons as following Mr. O'Connell's example, may be inferred from the general ignorance of his being one.

" We incline to an opinion that his present address will be serviceable to the Order, and anticipate that many will, in consequence, be emulous to join it, and therefore express our thanks to him for the service he has probably intended to render it. There are more ways than one of doing good; and we are inclined to think, after all, that our Brother may have only been practising a cunning device in our favour, and may be now laughing in his sleeve to think what will be made of the quarry he has started. If otherwise, do we forgive?—yes, with all our heart—his private virtues would redeem even a greater error—for *error* it is; and, after all, Mr. O'Connell is a Brother.

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* " This was written before the death of King William the Fourth."

"We have purposely avoided any allusion to the controversial arguments which the partisan in politics or the bigot in faith has adduced, or may think fit to bring forward; our business rests only as between Bro. O'Connell and Freemasonry; and in this spirit we shall refrain from republishing the great mass of papers which have appeared on the subject of Bro. O'Connell's ill-timed letter to the *Pilot*, which has merely tended to cause an angry feeling, without the possibility of doing any service."

In 1838, Bro. O'Connell was expelled from the Grand Lodge of Ireland! for the publication of his letter to the editor of the *Pilot*. We refer to our past Correspondence, and find the following brief announcement:—

"*To the Editor of the Freemasons' Quarterly Review.*—Dear Sir and Brother,—I take the earliest opportunity of sending you a copy of the report of the Grand Lodge of Ireland, wherein you will find the expulsion of our friend,* Daniel O'Connell; and what makes the circumstance more particular, it was moved and seconded by two Roman Catholics, and passed in a very full room without one dissentient voice.

"Yours fraternally, P. G. O."

When Bro. Daniel O'Connell lived we reproved his defalcation from the standard of Freemasonry, now that he is numbered among the departed we revere his memory.

Among the great faults committed by the Grand Lodge of Ireland was the expulsion from their ranks of this gifted and illustrious Brother —did they attempt one step to admonish him? no—impressed with an unseemly desire to exercise a prerogative, the Grand Lodge paused not to inquire into its nature or effect—in a full ROOM† they passed his expulsion, because he objected to the required oaths! forgetting that over the conscience of man, man has no power whatever.

REV. DR. JOSEPH WOLFF.

We extract the following from the Provincial Press.

"THE celebrated oriental traveller, Dr. Joseph Wolff, who was initiated into Masonry in the hope of being thereby made more serviceable to his fellow-creatures, has written "to the Masons in England, Scotland, and Ireland," stating that he is ready (provided he is paid his expenses for travelling by *third class* carriages on rails) "to deliver lectures during the week days in the different towns in England, for the purpose of contributing towards the relief of the starving population of England, Ireland, and Scotland, let them be Protestants, Roman Catholics, Jews, or

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* We had never the opportunity to exchange one word with the deceased Brother, and, therefore, cannot lay claim to the privilege of a "friend."

† A curious expression for Masons—there was room for a better course.

Mahomedans," and several other suggestions for increasing the fund for this purpose have been made by Brethren of the Order, such as the appropriation of the cost of a single banquet by each Lodge, the holding Masonic balls, &c. In some instances this has been tried, but nothing effective or creditable to the Craft will be done unless the subject be taken up by the Grand Lodge of England. If a request were to emanate from that influential quarter, something after the manner of the Queen's letter to the clergy, subscriptions would become general, and the sum of 5,000*l.* could be easily and speedily raised. The Lodges throughout the country are waiting instructions from their superiors. The Chapters, there can be little doubt, would willingly adopt a similar course."

The labours of Dr. Wolff have been productive of much good where-ever he has presented himself; during his visits various towns have felt a lively interest in his lectures, and the poor have been blessed by the relief afforded to them. In Sherborn in particular, bread was distributed to several thousands.

The Doctor is of opinion that the lower classes in this country, and especially the populace in the outskirts of London, might be interested to sympathize with their Brethren in Ireland and Scotland, and he is willing to deliver in large halls every day to the poor in the environs of London five lectures daily, so that, after one party has heard him another may come; this he could do easily for several successive days. The charge to be threepence per head; the entire proceeds to be for the Scotch and Irish poor.

We quote his own words on this Herculean task; "do not think that it would be too much for me; I lectured at Calcutta in 1833 twelve hours a-day for a whole week, and with an Indian sun over my head, and I frequently preached whole days when in Persia; my great aim is to make myself worthy of the Brotherhood by activity, but especially to promote more than ever the glory of God!"

The Doctor is now in London, and has been lecturing in Pimlico with his usual success, dividing the profits of his lectures between the poor and a building fund for the erection of a parsonage house in Isle Brewers, Somerset.

He entertains a sanguine hope that some means may be contrived and steps taken to induce the whole body of Masons to establish committees in different places, which should have for their object, the abolition of slavery in Bokhara-Khiva and the deserts of Turkistan. The slaves are not blacks, but consist of about 200,000 Persians, among whom are many learned, clever, intelligent men of high spirit. Besides this vast number, there is a regular traffic carried on with the so-called Kaffr Seyapoosh descendants of the army of Alexander the Great, who are white like Europeans, and are publicly sold as the Persian slaves all over Turkistan.

Worthy Mason, may the great Architect of Heaven and Earth reward thy labours!

MAJOR-GENERAL GEORGE COOKE, U.S.A.

This distinguished Brother, who has been sojourning some time in England, is about to return home; he will carry with him the unaffected regard of the English fraternity, the prayers of the orphan, and the blessings of his poor and aged Brethren.

Beyond all praise has been the active benevolence of this truly charitable Mason. His chief object in visiting England this year was to be present at the anniversary festival of the Girls' School, of which he last year was constituted a vice-president by a donation of fifty guineas; he repeated a similar donation this year, and became a life governor of the Boys' School and the Benevolent Annuity Fund. General Cooke, on the 16th instant, completed his Masonic pedestal by becoming a life governor to the Asylum for Aged Masons.

The Grand Master has appointed General Cooke to be his representative at the Grand Lodge of New York; and as a mark of his appreciation of his charitable disposition, has also promoted him to the rank of Past Senior Grand Warden of the Grand Lodge of England.

At the present moment we are only enabled to present this brief outline of the good deeds of this noble-minded Brother; we shall hope hereafter to do him better justice. General Cooke was born, we understand, in New York, in 1784, was initiated in 1822, passed the chair, and was exalted to the R.A. He received the degree of LL.D. from the university of Ripley, U.S., of which he is the Chancellor. Kind hearted and noble Brother, may thy years be years of peace and happiness!

TO THE EDITOR.

ON THE HIGH DEGREES OF MASONRY.

Sir and Brother,—My attention has been directed to a very silly, contemptible, and ill-intentioned lithographic circular, together with some extracts from the almanack published by an "expelled mason," and having no doubt on my mind that its author will carefully avoid sending you a copy, I forward you the following outline of these precious documents, simply observing that while, for the honour of Freemasonry, I fear the concocters of the trash are Masons, I would they were gentlemen, because in such case they would wince under the castigation of their impudence and imposture.

The attack on Dr. Crucefix in the circular is very tame: it merely charges him with being "*une espèce de Leblanc de marconnay, en de plus un marchand de maçonnerie.*" What this jargon means is of little importance, as the Doctor himself probably will think as he reads this re-publication of his slanderer. Still, the venom is directed against him, however harmless it be.

The Grand Commander for the Northern Jurisdiction of the United States is the next object of the slanderer's insolence. He is represented as a clerk in a packet-boat trading from New York to Havre and Liverpool; and, moreover, a Jew. As a Mason, he is termed "*un intrigant.*" If he be a Jew, he is an honour to his faith; if he be not, he does honour to whatever faith he may profess. I have sound reason to know that he believes in the Eternal God, whom he worships with humility and adoration. Would I could say as much for his slanderers.

This missive is a poor attempt to disparage the Supreme Council of the Grand Inspectors-General for England and Wales, and to palm on the credulity of such as believe in slander, for the sake of its venom, the legitimacy of what should be altogether scouted as a disgrace to our Order.

As there are noxious weeds in most gardens, it may not be expected that the garden of Masonry is altogether free from them. A brochure, professing the title of "Les Suprêmes Conseils de la Grande-Bretagne," would cause a smile on perusal, were it not that a spirit of apostacy prevails. Truth appears an affair of indifference. Dublin is *honoured* by the laudation of the author of this creditable (!) brochure, who states that, previous to 1808, the first British Supreme Council was erected by patent from that of Charleston, United States.

Dr. Arnott, of Arlary, next comes in for some left-handed compliments on his mode of erecting a Supreme Grand Council of Rites for Scotland. The Doctor is acknowledged as a distinguished professor in a Scottish university; but he is taxed directly with assuming to have been initiated in the Thirty-third Degree by Brother Deuchar, who died some short time previously. The chivalric author of this precious brochure having, as he states, proved to Dr. Arnott that Bro. Deuchar himself did not belong to the Order,* it is asserted that the Doctor then posted off (or, possibly, railroaded it) to London, where he met accidentally with General Jubé, a member of the Supreme Council of France, by whom he was initiated. This is humorously termed "falling on Charybdis, by avoiding Scylla;" for it is avowed that General Jubé never set his feet on English ground.

And now comes the flourish of trumpets.

Under these misdoings, *our honourable friend* le frère Morison de Greenfield, honorary Member of the Supreme Council of France, arrived in Edinburgh. His presence created a great sensation among the Masons in that city! Then follows a slavering laudation of thirty years' labour—sacrifice of time—the richest collection of Masonic MSS. and books in the world, and all that sort of thing. And then, that on the 14th July, 1846, "our honourable friend was memorialised in his territory of Greenfield, a dozen leagues from Edinburgh, where he was reposing, after the fatigues of his voyage!" (risum teneatis) by A, B, and C, &c., who begged him to examine into the titles, memorials, &c. This act of the farce ended by his triumphant entry into Edinburgh on the 4th of August: that then and there he conferred the Thirty-third Degree on the said A, B, C, &c.†—of course, himself being the self-constituted Grand Commander.

The Supreme Council of the Grand Orient of France was repudiated, as was that of London, the Grand Commander of which, it is declared, had been illegally authorised by the Grand Council for the Northern Jurisdiction of the United States. But the chief objection appears to be, that the Supreme Council of London have entered into alliance with the Supreme Council of the Grand Orient of France, *hinc illæ*

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* The consistent *soi-disant* has stated that the deceased Bro. Deuchar was not a S. G. I. G., how then came his name introduced as an honorary member of the Ninetieth Degree in Mizraim, as appears by the manifesto dated 17th June, 1825? Nay, more—in the Tableau des Membres de Mizraim pour La France, dated 1820, Bro. Deuchar's name appears as an honorary member, whereas that of "our honourable friend" does not. I may have more to say anon.

† I purposely avoid giving the names of the otherwise respectable parties who were thus bamboozled.

lacrymæ. Further, the brochure observes, that Dr. Arnott continues to act as Grand Commander in Scotland, but that he is in disrepute; the Duke of Leinster, and Bro. Fowler, in Dublin, having declined honorary membership; and even Bros Gourgas and Yates, in New York, are as little inclined to accept such favour!

Like other missives of this nature, there is a little semblance of truth mixed up with much falsehood. It will be admitted that Dr. Arnott has committed a great mistake; but does that make the other party pure? "Two blacks do not make a white." I should like to know by what authority C. Morison de Greenfield ever became a S. G. I. G.? and next, will he publish the day and date of the authority by which he was authorised to commit such a depredation on the good sense of her Majesty's lieges in Edinburgh, by deceiving them, as he has done? He has been a denizen of Paris for upwards of twenty years. Let him quietly go back, and remain there quietly, if he can, and quietly keep his temper, and not bother himself about what does not concern him. I have no wonderful opinion of the vastness of his Masonic knowledge; and the proof of his energy in endeavouring to set folks by the ears is, I think, a pretty conclusive one that he has yet to learn that the first approaches to the vestibule enjoin the practice of brotherly love, relief, and truth. When the *soi-disant* Grand Commander has accustomed his lips to the use of these words, he may venture to comprehend that our Order is based on Charity, and is graced by Wisdom, Strength, and Beauty. Books and manuscripts are well enough; but the knowledge required of a Mason is, that of duty towards his God, his neighbour, and himself.

FIDUS.

TO THE EDITOR.

June 15, 1847.

SIR,—Having had my attention so pointedly directed by Bros. Fox Maule, Humfry, and others, at the last Grand Lodge, I could not resist the impulse caused by those Brethren, and I purchased the number for March last; it is a most valuable publication. Our Lodge have resolved to subscribe to it, and four of us also unite for that purpose. Individually I have derived so much pleasure in perusing the Review, that, although my finances are not over flourishing, I purpose to commence with the first number, and gradually to possess the entire volumes.

P. G.

TO THE EDITOR.

SIR AND BROTHER,—As the Grand Secretary (so says rumour) is about to have a deputy, and as there are two clerks in the office, will you kindly inform us, country yokel Brethren, why some one of this *cortége*, who are well paid servants, cannot attend by TEN o'clock in the morning. I have called twice (certainly not following days) at half-past ten A. M., and found no one in attendance; but what is more, the strong-room was OPEN on each occasion. Can this be right?

A COUNTRY MASON.

[Notwithstanding we have the fear of the fox and the ferret before us, we venture to say, that the conduct alluded to is altogether disgraceful.—ED.]

TO THE EDITOR.

Sydenham, June 12, 1847.

SIR AND BROTHER,—I attended the Festival of the Royal Masonic Benevolent Annuity Fund on the 9th instant, from a consideration that having been, with others, the first to promote the extension of Masonic Charity to our aged Brethren in distress, I had too long delayed supporting an Institution established by Grand Lodge for so worthy a purpose; but on the occasion was surprized, that during the evening much was said contrary to good taste, if not to truth.

The time of holding a festival to support a charitable institution is not the time to comment on the value of other charities of a similar nature, yet our Brother, B. B. Cabbell, *M. P.*, &c., in the presence of many strenuous advocates of an Asylum for their Aged Distressed Brethren, made a long speech calculated to awaken feelings of discord where unanimity should alone prevail. The Brother alluded to had and took the opportunity of saying just what he pleased, but he must not suppose that because the friends of the Asylum were obliged to hear him, and could not, at such a time, in courtesy answer his assertions, that they are not prepared to prove the Asylum to be as valuable a Charity as the one he was advocating on so much what he called principle. Our Brother said a great deal about principle; but I understand the word, as derived from the Latin, to signify a beginning, hence there are good and bad principles; indeed, it is seen whether a man has been properly instructed in his youth or otherwise by his actions in after life, and he is called a good or bad principled man accordingly. Now, I contend that the beginning of Masonic Charity to our distressed Aged Brethren was caused by the original promoters of the Asylum, and that the Royal Masonic Benevolent Annuity Fund is only an extension of the principle or beginning (a child, as it were, of that Institution) and as such, commands the protection of those who were first instrumental in awakening the Craft to the sense of a duty too long neglected. I do not think it necessary for me to enter into the merits of the Aged Freemason's Asylum at any length, it having so many able advocates and supporters to protect its interests, but must remark, that the Asylum is not to be regarded as a workhouse more than Les Invalidés at Paris, Greenwich Hospital, or other similar institutions; neither is intended for those distressed Aged Brethren who have friends and relatives from whom they would not wish to separate; but it is intended for Poor Aged Members of the Craft who are friendless and require an Asylum, where the want of friends in their declining existence would not be felt from the ease and comfort provided for them by the liberality of their more fortunate Brethren. In conclusion, I wish the Asylum every success, and merely hope, that should there be, when the building is erected, more candidates for admission (of the class for whom it is intended) than the funds at command will maintain, the Grand Lodge will, *from principle*, supply the deficiency.

I remain, Sir and Brother, yours fraternally,

JNO. HODGKINSON, P. M. 113.

TO THE EDITOR.

June 15, 1847.

Dear Sir and Brother—I lately dreamed a dream! there was much mystification which I scarce remember; but I thought that the statue of the late Grand Master and Brother Benjamin Bond Cabbell were hob and nob over a flagon.—" Bro. Cabbell," said the Statue, " that wasn't a clever trick of yours after all on the 9th of June." Would you believe it? the statue winked knowingly and touched the tip of his own nose; but that was not all, for he intimated a doubt whether Bro. C.'s mother knew he was out—*Credat Judeus—non ego.*

Fidus.

TO THE EDITOR.

Sir and Brother,—Looking over the papers a few days since, the following struck my attention. I thought of enclosing it to a certain Brother, but I was fearful he might find me out and pounce upon me instead of yourself.

The Jackdaws and the Nightingale.—Once upon a time all the wild beasts of the forest were assembled at a concert given by jackdaws, who pretended they had some great secrets to reveal in the Art of Music. The ass vociferated loudly in praise of the chattering choruses of the new musicians, and all the audience were in raptures, except the lion, the elephant, and the horse, who after listening awhile, departed silently together, and took the nearest way to the forest, where a nightingale was singing all alone amongst the trees. And whilst the foolish herd were regaling themselves with the noise and grimaces of the jackdaws, these noble animals were first transformed into the likeness of gods by the wondrous melody of the invisible stranger.

" How strange," said Pan, who understood these things very well, and came up at the moment of the transfiguration with his water pipe—" that all the beasts should run after jackdaws, when they might listen to nightingales."—G. S. P.

But oh, pray be careful, for I hear that a Cowan has been bribed to turn Queen's evidence against you.

A Goose that dreads the Fox.

POETRY.

AN ADDRESS,

FOR THE TWEFTH ANNIVERSARY FESTIVAL, IN AID OF THE ASYLUM FOR AGED FREEMASONS, HELD ON THE 16TH JUNE, 1847, IN FREEMASONS' HALL.

When some grand structure, falling to decay,
Rocks 'neath the winds that 'mid its turrets play—
Tho' late the Storm King with his frantic train
Swept all unheeded thro' the mighty fane—
How mourn ye, and with pitying pious care
Strive once again the lordly pile to rear!—
With veneration prop its ancient walls,
Give strength and soundness to its mould'ring halls;
Preserve with reverent hand each Coigne, to tell
The builders' care had mark'd its Order well:—
Then gaze with raptur'd eye from Base to Crown,
Content so well to earn a proud renown. . . .

Lo ye! God's noblest edifice—a white hair'd sage—
Totters beneath Time's storms in want and age,
Fast sinking to decay, whose touch uncouth
Mars, one by one, the glories of his youth—
His tow'ring stature, and his strength of frame
That seem'd immortal as Jehovah's name;
The lorn survivor of the loved and young,
Haply, his heart by wrongs or treachery wrung,
His bent form trembling 'neath the chills of woe,
Adown his furrowed cheek the salt tears flow:
The rude winds sport amid his scanty hairs,
The young—the jocund—seldom heed his prayers!

But once it was not so:—his nervous form
Could well sustain life's changing sky, and storm;—
His open hand was stretch'd to aid the weak,
His step was first misfortune's haunts to seek,
His heart was kindly as the genial sun;
But now his useful race is nearly run.
His form ye cannot renovate again,
Nor o'er Destruction's work success attain;
For it *will* steal, remorseless—span by span—
Till it has made its *own* the *clay* of man!
But round the noble ruin ye *can* raise
Fair walls, to shelter in its failing days—
Like some loved relic of imperial Rome,
Shrine it within the precincts of a Home!

He is your Brother;—**shall he shiv'ring stand**
While *Masons* have a voice—**a heart—a hand?**
Ye have done *much* to memorize the name,
Rear now the highest pillar of your fame,
THE "OLD MAN'S REFUGE IN DECLINING YEARS,'
And earn a title to his grateful tears.

Oh, Love fraternal!—principle divine!—
One touch of thee makes erring nature shine
With the pure radiance of angelic grace
That ting'd with glory Adam's undimm'd face,—
Bids strife depart to reign with fools and slaves,
Whose *creeds* are narrow as their *joys* and *graves!*
By thy bless'd pow'r behold one common bond
More wonders working than a fairy's wand—
Colombia, Albion, Caledonia, Gaul,
Erin, and Cambria, bid their banners *fall:*
ALL Lands wherein thy influence is felt
Into one *universal nation* melt!

The tawny SAVAGE—nature's unschool'd child,
But half develop'd—by his impulse wild
Is taught to love thee as the source of good,
And build thine Altar in his deep green wood:
Then, sinks his hatred to the "pale faced" race
Within the mystic folds of thy embrace.
The NOBLE of fair lands and lofty name
Deems *thee* the dearest portion of his fame—
Bright deeds achieved beneath his knightly vow
Adorn him well, but *thine* shall crown his brow;
The PEASANT's hand he grasps in faith sincere,
And holds *his rights* as his *own honour* dear!

How doth thy voice, Oh Love fraternal! pierce
Thro' the dull brain of Interest, factions fierce,
Customs corrupt—from Time's abuses stored
And o'er the Million like a plague-spout poured:
As flies the pen that dares be *true,* and *free,*
Sending its missives over land and sea.
When *he* whose mind of light, with courage bold,
Alike the *Clown* and *Scholar's* annals told,
Bade "Lord and Beggar" with no fav'ring hand
Stand forth in bold relief at his command,
Thy spirit nerved him in his noble aim;
And thou shalt bless him more than all his fame.

The SOLDIER, too, though deck'd with laurels, won
By his unfaltering arm, not yet has done—
He *must* not rest while Veteran heads are bare,
They challenge him, *and he has learn'd to dare!*
Not now his *sword* must fly its scabbard's hold,
He *wins* the battle when *their cause is told:*
Victorious RIGHT a bloodless triumph gains,
He an *unspotted coronal* attains!

And ye, who skilful to assuage the pains,
The irksome heritage each mortal gains,
No drug like Love fraternal e'er will find
So apt to heal the sickness of mankind—
No famed elixir to prolong the span
E'er death shall close the short career of man—
Like HOME's dear comfort, earn'd, in days gone by,
Before the nipping hand of Want was nigh,
By lib'ral deeds in holy Mercy's name,
Whene'er a Brother felt misfortune's bane.

When the GREAT ARCHITECT earth's fabrick piled,
With skill divine, from atoms floating wild,
The meanest creature of creation's morn
He made a *shelter* from the coming storm:—
The *leaf* the fragile insect safe embowered,
Within a *rock* the panting tiger cower'd,
The finny tribes their *coral caverns* sought,
The birds the *mossy dell's soft bosom* caught,
All, all were cared for in the wondrous scheme,
Too high—too mighty—for a mortal's theme!
Though we must mourn that *human skill* still fails
Perfection's mark to reach, it yet avails
To *feebly* shadow forth the Art supreme—
CREATION!—like the dimness of a dream,
Imperfect; or the semblance of a *truth*
But ill developed, as the thews of youth!

That structure is at fault, abortive, void,
Or by a passing gale too soon destroy'd,
Whose *base* extends not on a *just* design,
Where *wisdom*, *strength*, and *beauty*, all combine—
Wisdom, whose piercing eye beholds the *end;*
Strength, that unswerving principles can lend;
Beauty, whose form harmonious ever charms,
And cynic Discontent at once disarms!
Then, *shall* the *moral* fabrick Masons teach
Be long deform'd by an unsightly breach—
The *vacant spot*, whereon the "OLD MAN'S HOME"
Should raise to heaven its venerable dome,
To point Time's finger to *one* sacred spot
Where Man his Brothers' wants had not forgot!

One voice her summons sends to bid ye speed,
For reverend heads a peaceful shelter need,
Fraternal Love, her aged votaries' cause
Pleads with a fervour that admits no pause!
Then take your "level" (Justice!) and supply
A minaret, that, tow'ring to the sky,
Shall nobly *crown* fair Charity's abode,
And rest the weary pilgrim on his road
To the bright land where Mercy's deeds are sung
With raptur'd eloquence by *old* and *young!*

JANE DAVIS.

SONNET.

Oh give me light! the thirsting soul exclaims;
Panting amid the drought of earthly things.
Light such as lives upon angelic flames
And o'er the seraph host, its radiance flings.
Light! such as in its vastness heaves and swells
Around the Majesty of God's high throne;
And by the mildness of its lustre tells
Of Him whose mercy clasps us as a zone.
Light! light! Immortal and undying light
Be mine, oh God! Thy own eternal truth
Pour on my soul; that from the murky night
Of Sin and Error which have sapped my youth,
I may emerge, and by its cheering ray
Press to the regions of eternal day.

W. Snewing.

Festival of Corpus Christi, June 3, 1847.

Domestic Happiness.—"The sweetest of human enjoyments are those afforded by a happy family circle. Community of interests, judgment, and feeling, among those who are bound by the ties of blood, should make all the members of the same family as one body, animated by the same life. Besides the respect due to parents, there is veneration for grand-parents. The child who perceives himself separated from the ideas of his grandfather by two generations, is too frequently inclined to ridicule the old customs of the grandsire, and to despise counsels, which, according to his opinion, do not harmonise with modern times. All of us should bear in mind that wisdom is the appendage of years, and that experience may be gathered from every furrow on every old man's countenance. Friendship between brothers is a feeling so natural that it is useless to dilate upon it; but we cannot too strongly urge *concord,* which is often disturbed by misdirected rivalry during youth, and by question of interest in maturer age. But above all, the eldest of every family should contribute to the care of younger brothers and sisters, as they themselves received it from their parents. If the mother, wife, or daughter supply the domestic superintendence necessary to a well-regulated household, also labour and anxiety during sickness, together with kind consolations in the day of trouble, the brother, husband, and son ought never to forget that, in addition to supporting the household, they have on all occasions to protect the weaker and younger branches of the parent stem. Respect for wives is recommended by all our sacred books. The virtues of Sarah, Rebecca, and Rachel shine with those of Abraham, Isaac, and Jacob. It is a rabbinical maxim, that *the approach of a wife to a house is an omen of felicity."—Moral and Religious Tales for the Young of the Hebrew Faith.*

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

Quarterly Convocation, *May* 5, 1847.—Present, M. E. C. the Earl of Zetland, Z.; T. H. Hall as H.; R. Alston, J.; also E. Companions W. H. White, M'Mullen, Adamthwaite, Baumer, Acklam, and various other Companions.

The Chapter was opened in ample form, after which the minutes of the last Grand Chapter were read and confirmed.

Companion the Right Hon. the Earl of Yarborough was duly installed into the Third, Second, and First Principal Chairs, by Companion T. H. Hall, the Grand Sup. for Cambridgeshire, and his lordship was then placed in the Second Grand Principal Chair.

The report of the Committee of General Purposes was read, and the other business completed.

The M. E. Z. nominated Comp. Dobie as President, and Companions M'Mullen and James Savage as members of the Committee of General Purposes.

The Grand Chapter elected Comps. John Savage, Patten, Parkinson, Gibbins, Acklam, and Havers, as members of the same committee.

The Grand Chapter was then closed.

UNITED GRAND LODGE OF ENGLAND.

Especial Grand Lodge, *April* 28, 1847.—Present, the Right Hon. the Earl of Zetland, M. W. G. M., on the Throne; Right Hon. the Earl of Yarborough, D. G. M.; Right Hon. Lord Suffield; and a very numerous attendance of the Brethren.

Among the new appointments were the following:—

Senior Grand Warden, Bro. J. C. Morris; Junior Grand Warden, Bro. Hon. — Callaghan; Senior Grand Deacon, Bro. A. Henderson, P. M. No. 2; Junior Grand Deacon, Bro. Laurence Thompson. The other appointments are unchanged.

The names of the Grand Stewards for the year were read.*

The Grand Master addressed the meeting, and at the conclusion adverted to the very improper conduct of some Brethren at the last Grand Festival, observing that he had forwarded his directions to the Board of Grand Stewards, and suggesting, as a general principle, that if every

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* We have mislaid the list, as well as the names of the Brethren nominated by the Grand Master on the Board of General Purposes.

Brother would be a steward over his own conduct, there would be no interruption to the peace and harmony that ought to prevail.

The banquet was well attended, and offered a singular contrast to that of last year, but, as our reporter was not invited, we are unable to give the particulars.

COMMITTEE OF MASTERS.

May 26.—Present, Bros. M'Mullen, Crucefix, P. Thomson, Rule.

The report of the Board of General Purposes was read. Scrutineers were appointed for the hall-door, and others to receive ballotting papers.

The list of Brethren nominated for the Board of General Purposes was read, as also those of the ten Brothers nominated as the Committee of Management for the Royal Masonic Benevolent Annuity Fund.

Among the pecuniary votes of the evening, was a recommendation to Grand Lodge for a grant of fifty pounds to the widow of Brother Puttock.

RENEWED NOTICES OF MOTION.

Bro. CRUCEFIX—Annuities for widows. Grant to the poor in Scotland and Ireland (vide p. 61).

QUARTERLY COMMUNICATION.

June 2, 1847.—Present, Bros. the Earl of Zetland, M. W. G. M., on the Throne; the Earl of Yarborough, D. G. M.; Lord Suffield; J. C. Morris, and Hon. — Callaghan, (Grand Wardens), and various other Present and Past Grand Officers, with a numerous attendance of Masters, Past Masters, and Wardens of the Craft.*

Grand Lodge was opened in ample form.

Brother Major-General George Cooke was then introduced, as the Representative of the Grand Master in the Grand Lodge of New York, on which occasion he was also invested with the rank of a Past Senior Grand Warden of the Grand Lodge of England, to mark his exemplary conduct in the practice of Masonic charity.

Brother Boronandi was then introduced as the Representative from the Grand Lodge of Switzerland.

Both Brethren addressed Grand Lodge on their respective appointments.

Bro. the Hon. Fox MAULE, P. S. G. W., immediately rose on a question of privilege.

Substance of his address.—The *Freemasons' Quarterly Review* was in the habit of giving garbled and false statements of the proceedings in Grand Lodge; he had seldom seen that publication, but he had one in his hand. Read the law against printing any transactions in Lodges (*vide* art. iii. p. 80, Constitutions) under pain of expulsion. Suggested that some qualified Brother should be nominated by the Grand Master to take notes, and submit them to him for approbation. Sat down amid partial cheering from the daïs.

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* For obvious reasons we depart on the present occasion from our usual mode of reporting—it may be as well to act thus as a foil to the inceptive labours of the New Grand Reporter; and as the Grand Master has kindly promised to revise the labours of his reporting officer, we abide the effect of their concurrent report of one of the most *outré* debates that probably ever occurred in Freemasonry.

The **Grand Master** perfectly agreed with the previous speaker, and had requested a Brother to attend on the occasion and take notes, so that correct instead of garbled notes of the proceedings in Grand Lodge should be circulated. Seldom read the *Freemasons' Quarterly Review*—(partial cheers from the daïs).

Bro. **Scarborough** was much pleased to hear what had been stated; for, although he did not read the *Freemasons' Quarterly Review*, he knew that many speeches were reported that had never been delivered, and others that were delivered had been suppressed—(no cheering from the daïs or elsewhere).

Bro. **Philipe de Rhe** was glad to hear of the proposition; the *Freemasons' Quarterly Review* gave garbled statements—(no cheering).

Bro. **Crucefix** congratulated the Grand Lodge on the promise of some reports, instead of the infinitessimal nothings that emanated from authority; differed with all the speakers as to the merits and the power of the *Freemasons' Quarterly Review*, to which he chiefly attributed the great improvement, morally and financially, that had taken place in the English Craft. Would not touch at length on the mover's address, which came by surprise; but reminded him that the *Freemasons' Quarterly* would possibly not be indifferent to all attacks on its honour, which it would no doubt protect—(applause in the distance, not from the daïs).

Bro. **Humfry** had not heard any defence of the *Freemasons' Quarterly Review*. He had never read it, but had once or twice seen the cover. The author of such garbled and false statements was not to be envied—would he dare to stand up and avow himself—he could know nothing of brotherly love, relief, and truth—Grand Master must be supported—dignity of Grand Lodge, et cetera—(partial applause from Bro. M'Mullen and others).

Bro. **Nash** addressed the Grand Lodge at considerable length. The *Freemasons' Quarterly Review* in every Masonic district known to him, whether in the northern or western counties, was looked to with deep interest for information, which was, in his opinion, neither false nor garbled, and was well known to support and sustain the principles of Freemasonry, and the dignity of Grand Lodge—(applause).

Bro. **Whitmore** agreed with Bro. Nash, and added, that in his position as Secretary to the Asylum for Aged and Decayed Freemasons, he well knew that the *Freemasons' Quarterly Review* was an uniform supporter of that institution as well as of all the Masonic charities. He spoke the sentiments of the Craft in almost every foreign district—(applause).

Bro. **Havers.**—The *Freemasons' Quarterly Review* was a malignant publication, and gave only garbled and false reports; but its enmity to him was a matter of indifference—(*immense* sensation but no applause).

Bro. **Bigg** differed from Bro. Humfry, although his position was so near the bench; but justice should teach a clearer view; the reports might sometimes possibly appear garbled, and then not strictly correct; but the difficulty was great, a Masonic organ was necessary, and the *Freemasons' Quarterly Review was their only organ*—(applause).

The **Grand Master** made a few remarks for the second time.

Bro. Dr. **Lane** spoke energetically in favour of the *Freemasons' Quarterly Review*, which he knew was supported by many Brethren of first-rate character for knowledge, zeal, and intelligence—(applause).

Bro. **Faudel** was of opinion that the *Freemasons' Quarterly Review* did its duty as correctly as could be expected; and it should be borne in mind that while expulsion was threatened to one party invading the law, there was no law to control the irresponsibility of the Grand Master—(applause).

The **Grand Master** rose for the third time—was aware of his responsibility, and observed that the Grand Lodge had the power to commit the authority to other hands whenever they chose; he had told them as much when he first accepted office—(vociferous cheering from Bro. M'Mullen and others).

Bro. Fox **Maule**, in reply, took credit for the lenient manner in which he had mooted the subject; for had he chosen to have moved for a committee of inquiry, to have searched out the Editor of the *Freemasons' Quarterly Review*, he could have done so—(questionable applause). The subject then dropped.

The proposed alterations in the Book of Constitutions were agreed to, excepting that relating to Provincial Grand Masters vacating office if they suffer two years to pass without holding Grand Lodge.

Fifty pounds were voted to the widow of Bro. Puttock, the Grand Registrar observing, that as the precedents had become frequent, it would be better practically to adopt such recommendation.

The following Brethren were elected on the Board of General Purposes:—

MASTERS.		PAST MASTERS.	
I. T. Archer	No. 108	John Bigg	No. 109
Rev. I. E. Cox	„ 82	R. Cross	„ 234
A. J. D. Filer	„ 275	John Hodgkinson	„ 113
R. Levick	„ 85	F. J. Marillier	„ 264
J. W. Mountain	„ 12	J. F. Mathews	„ 201
J. Savage	„ 19	T. Scrivener	„ 30
R. J. Spiers	„ 425	T. Tombleson	„ 25

The Grand Lodge was at length closed in ample form, and adjourned.*

GRAND CONCLAVE OF ENGLAND AND WALES.

March 26, 1847.—Present—Sir Knight C. K. K. Tynte, M. E. G. M.; E. C. Sir Knights Stuart (D. G. M.); B. B. Cabbell (G. P.); — Robb, Second Captain; Rev. G. Fallofield, Prelate; W. H. White, Chancellor; — Claydon, Vice-Chancellor; T. H. Hall, Registrar; J. Vink, Treasurer; — Goldsworthy and Baumer, Experts; R. T. Crucefix, Director of Ceremonies; — Alston and Howe, Aides-du-Camp; H. B. Leeson, *M.D.*, 1st Captain of Lines; J. Wyld, Sword Bearer; Acklam, Herald; Crouch, Organist, &c.

The Grand Conclave was opened in ample form. The minutes of the several meetings of the Committee of General Purposes were read and confirmed. The Treasurer's accounts, as audited, were read, by which there appeared to be a balance in his hands exceeding 30*l*.

The Grand Master appointed his Grand Officers for the year.

The Grand Conclave was then closed in due form.

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* We have already stated that the list of names of the Grand Officers appointed by the Grand Master has been mislaid.

At six o'clock the Sir Knights partook of banquet. The number was limited, and the evening passed off but indifferently well; indeed, as compared with the *réunion* of last year, we may say "Quantum mutatus ab illo." Last year was certainly a novelty, and there were some stirring spirits that this year were wanting. If it be intended or hoped for that the Grand Conclave is to flourish, there must be general union, promptitude of action, and timely preparation for the annual festival.

Grand Officers for the year commencing March 26, 1847.—Sir Knight Colonel C. K. K. Tynte, Most Eminent and Supreme Grand Master; Sir Knight W. Stuart, Deputy Grand Master.

Sir Knights B. B. Cabbell, Grand Prior; J. C. Burckhardt, Grand Sub-Prior; Rev. W. Fallofield, Grand Prelate; R. G. Alston, Grand First Captain; H. Udall, Grand Second Captain; W. H. White, Grand Chancellor; C. B. Claydon, Grand Vice-Chancellor; Thodey Smith, Grand Registrar; J. Vink, Grand Treasurer; M. Dawes, Grand Chamberlain; I. Llewellyn Evans, Grand Hospitaller; George Wackerbarth, Grand First Expert; H. Burchell, Grand Second Expert; W. Tucker, First Grand Standard Bearer; J. Ellis, Second Grand Standard Bearer; H. Emly, Grand Almoner; R. Dover, Grand Director of Ceremonies; Captain G. A. Vernon, First Grand Aide-de-Camp; How, Second Grand Aide-de-Camp; J. Gibbins, First Grand Captain of Lines; J. Braithwaite, Second Grand Captain of Lines; M. C. Maher, Grand Sword Bearer; A. Henderson, First Grand Herald; S. H. Lee, Second Grand Herald; F. N. Crouch, Grand Organist.

Grand Conclave Committee for the year commencing March 26, 1847.—The Most Eminent and Supreme Grand Master, the Deputy Grand Master, the Grand Prior, the Grand Chancellor, the Grand Vice-Chancellor, Sir Knights G. Wackerbarth, H. Udall, James Gibbins, Dr. Crucefix, W. Thodey Smith, J. Astell. Cox, and John Henderson.

Provincial Grand Commanders.—Herts. Sir Knights W. Stuart; Somerset, William Tucker; Kent, R. T. Crucefix, *L.L.D.*

SUPREME COUNCIL 33RD DEGREE FOR ENGLAND AND WALES.

SUPREME · COUNCIL · XXXIII · SOV · GD · INSP · GEN · S
DEUS MEUMQUE JUS

We understand that the correspondence between this Supreme Council and the high authorities with which it is in alliance is in every respect satisfactory, and that the interchange of communications for the general benefit and advancement of the Supreme Order is proceeding with due order and regularity.

Circumstances have hitherto delayed the general meeting for the purpose of conferring the degrees of dignity, but on or about the 15th of July it is expected that such meeting will take place.

THE CHARITIES.

ROYAL FREEMASON'S SCHOOL FOR FEMALE CHILDREN.

The Anniversary Festival of this Institution was held in Freemasons' Hall on Wednesday the 12th May, the Right Honourable the Earl of Zetland in the chair.

The arrangements were conducted under the following Board of Stewards, viz. :—

Bro. The Right Hon. Fox Maule, P. S. G. W., No. 6, President.
,, Thomas Parkinson, J. G. W., No. 54, Vice-President.
,, W. H. Smith, P. J. G. W., No. 2, Treasurer.
,, Charles Robinson, No. 8, Secretary.

Bros. Samuel Rawson (1), John Braithwaite, Prov. G. Sup. (4), Charles Jacomb, Jun. (5), James Fletcher (11), Henry G. Gridley (14), Thomas Gole (18), Henry Donaldson (32), George Moore (72), William Palmer (109), Robert Melville (116), James Hunt (188), Charles G. Lacon (211), Major-General Cooke (229), J. T. Darvill (237), F. W. Beadon (324), Ed. Mullins (329), R. E. Spiers, Prov. J. G. D. (425).

About two hundred Brethren sat down ; there being no Grand Chaplain present, grace was said by the Grand Master.

The subscriptions were worthy of the Order, nearly 1200*l.* being collected.

The portrait of Mrs. Crook was exhibited in the ante-room.

BOYS' SCHOOL.

A General Court will be held at the office of the Institution, No. 7, Bloomsbury-place, on Monday, the 5th of July, when eleven candidates out of the sixteen on the approved list, will be elected on the Institution.

ROYAL MASONIC BENEVOLENT ANNUITY FUND,

For the Relief of the Poor, Aged, and infirm Freemasons, allowing the annuitants to reside where they please.

At the Annual General Meeting of this Charity, held at the Fremasons' Hall, London, on Friday, the 21st of May, 1847, John Savage, Esq., in the chair.

After the general business was disposed of, the Governors and Subscribers proceeded to the election of Twelve Annuitants, when the following were declared the successful candidates :—

Samuel Mills, James Deards, Thomas Hughes, Robert Hutton, William Duckworth, William Horrocks, William T. Foster, William Chinn, Ralph Speedy, Samuel Wood, John Lamb, John Keen.

Thirty-nine candidates were unsuccessful; of these, however, it is gratifying to know that two have, in consequence of the success of the Festival on the 9th of June, been placed on the list.

June 9.—A Festival was held on this day at the Freemasons' Hall, under the guidance of thirty-five Stewards, many of them among the warmest supporters also of the Asylum for Aged and Decayed Freemasons. The Earl of Zetland, M. W. G. Master, presided. The collection amounted to nearly 800*l.* As in the case of the Festival for the Girls' School, our reporter was not invited to attend; we must therefore await the publication of the proceedings by the Grand Reporter, who was present.

ASYLUM FOR WORTHY AGED AND DECAYED FREEMASONS.

ESPECIAL COMMITTEE, *May* 11.—The Committee entered into the consideration of the propriety of carrying out the objects of Charity by the purchase of ground, and building thereon; and the Treasurer was requested to intimate the prayerful hope of the Committee, that some noble or wealthy Brother might, in their benevolence, present a plot of ground whereon the Asylum might be erected.

At the same time it was considered expedient to make inquiries by advertisement or otherwise, as may enable the Committee to form estimates as to the purchase of land, and of erecting cottages or other building accommodation.

June 8.—The Special Committee met and examined into numerous offers of freehold ground; and a Sub-Committee of Selection was appointed to examine into, and report on the most eligible situation, and also as to the cost of erection of cottages or a general building.

THE Twelfth Annual Festival was held in Freemasons' Hall, London, on Wednesday, the 16th of June, 1847.

Right Worshipful Bro. ROWLAND GARDINER ALSTON, P. G. W. in the chair.

STEWARDS.

Bro. The Right Hon. Lord Southampton, No. 652, President.
„ S. H. Lee, No. 107, Vice-President.
„ H. B. Leeson, *M. D.*, No. 324, Treasurer.
„ J. Whitmore, No. 329, Hon. Secretary.

Bros. Geo. Cooke, Major-General, *U. S. A.*, P. S. G. W., James Harmer, P. G. D., William Pringle (Canongate Kilwinning Lodge, Edinb.), J. J. Blake, P. G. W., Surrey (No. 1), Francis Crew (1), W. E. Walmisley (1), William Rayner (3), J. A. Joseph (4), T. B. Barnard (49), Douglas Jerrold (49), P. F. Marlin, (108), Z. Watkins (108), T. M. Bacon (108), Richard Farmer (113), W. Foster White (229), S. Scoltock (328).

The Brethren were not in costume; in consequence, there were many gentlemen present who were not of the fraternity.

The following ladies and gentlemen volunteered their gratuitous services in the concert, which, as usual, was a most delightful entertainment, and most admirably directed by Bro. Blewitt (who gave several humourous songs), the Misses Turner, Bros. J. O. Atkins, Brizzi, Binge, and Turner, Bro. Jolley's pupils, and Bro. Distin and his accomplished sons. Mr. Broadwood generously contributed the use of two grand pianos. Mr. Lumley having interdicted the attendance of some ladies and gentlemen of Her Majesty's Theatre was of course a disappointment, but the native talent never shone more conspicuous.

About one hundred and twenty Brethren were present. The Chairman was supported, right and left, by Bros. the Rev. Erskine Neale, Rev. S. Ramsay, Major-General Cooke, S. H. Lee, J. Bigg, Hodgkinson, Faudel, Leeks, Brewster, Crucefix, J. Savage, J. C. Bell, Walmisley, Blake, T. B. Barnard, Farmer, Rayner, &c.

The cloth being removed, *Benedictus* was chaunted by the vocal choir.

The Chairman then rose and said;—Brethren and gentlemen—Before addressing you on the toast I am about to propose to you, I must request your indulgence on my own account in consequence of labouring under a severe cold, which will prevent me from discharging the duties of chairman in a manner that will be satisfactory to myself, and I fear pleasing to you. Gentlemen, I have to propose to you the health of a lady who is dear to us all, and who is as illustrious for her virtues as for her imperial rank, and whose charity is as prominent as her position is distinguished. Without further preface, I beg leave to propose the "Health of her Most Gracious Majesty Queen Victoria"—(cheers). Drunk with three times three. Air, "God Save the Queen."

The Chairman—Brethren and gentlemen, I have now to offer to you a toast which you will receive as joyfully as the last—it is, the "Health of the widow of the Mason King"—(great cheering). A Royal lady whose exalted position is her smallest merit. The name of that royal lady is associated with every thing that is noble and exalted, and is particularly associated with the charities of this country—(cheers). I not only propose the health of the Queen Dowager as Queen Adelaide merely, but as connected with the Masonic Order and charities of the country. Her Majesty is a patroness of the Girls' Charity, and a life governor of this charity—(cheers). Drunk with the usual honours. A glee.

The Chairman—Brethren and gentlemen, I have now to propose to you the health of his Royal Highness Prince Albert, as well as that of his Royal Highness Albert, Prince of Wales; and although I cannot hope to live to see him king of England, and succeed his mother in governing this country, I hope I shall live to see him on the throne of the Masons—(cheers). I have much pleasure in proposing the "Health of Prince Albert, Albert Prince of Wales, and the rest of the Royal Family." Drunk with all the honours. Bro. Distin and his sons performed on the Sax-horns.

The Chairman,—Brethren and gentlemen, the toast which I have to offer to your notice is one to which you will, I am sure, give a most cordial reception; it is the health of a nobleman who, I will not shrink from saying, is one of the most distinguished men in England, and occupies one of the most august positions in the country as the superior ruler and Grand Master of the Masons of England—(cheers). In proposing the "health of the Earl of Zetland" I propose the health of a nobleman who in his public capacity discharges every act belonging to his high office in the most excellent manner, and who displays a heartfelt interest and a due sense of, and attention to, the great interests confided to him. Having had the good fortune from early life of enjoying the acquaintance of the noble earl, I can bear testimony to the amiable qualities and excellent disposition of the worthy Grand Master of England —(cheers). Drunk with all the honours.

The Chairman,—Brethren and gentlemen, I have the greatest pleasure in offering to you another toast which I am sure you will respond to with enthusiasm, and that is the health of the Earl of Yarborough, a most excellent and amiable man and a most zealous Mason. I offer this toast with the greatest confidence, because I can do so with the name of a Brother Mason, and I shall associate with that nobleman that of the Provincial Grand Master of Bristol, Bro. Major Shute—(cheers)—a most influential member of the Craft, and one who has largely subscribed to the cause of charity; and I last week received a letter in which his exertions in that cause are highly and justly spoken of, and which showed the feelings of the Order respecting him. I, therefore, propose to you the " Health of the Earl of Yarborough and the Grand Officers of England, and I shall associate with that the name of Bro. Shute "—(cheers). Drunk with all the honours.

Bro. SHUTE.—Brethren and gentlemen, I assure you that if I had been aware that my health would have been proposed, I would have been better prepared than I am to acknowledge it in suitable terms. It is, however, more than I can at present do, especially as my name has been connected with the Grand Lodge of England. Without reference to my own Lodge, I may say that charity is one of the principal features of Masonry, and in support of which Masons have always exerted themselves. Although I am the only Provincial Grand Master present, I should have been happy to have seen others present; and I hope that the provincial Masons will be better and more numerously represented on a future occasion. It is very gratifying to me, as has been so flatteringly stated by the chairman, to think that I have the favourable feelings of the Craft generally in my favour. After the able manner in which the Chairman has introduced every toast to your notice, I am painfully sensible of my own inability to address you effectively. It is now twenty-five years since I became a Mason; and I hope that as a Provincial Grand Master, I shall never disgrace the Craft or the honourable position which I hold—(cheers).

The CHAIRMAN.—Brethren and gentlemen, all Masons know that although there are distinctions as to the names of different Lodges, there is no difference in principle and object, and that in fact we are all as one (cheers), and that we wish success and prosperity to every Lodge, wherever situated and under whatever name; and I have therefore much pleasure in proposing to you, with all due deference and respect, the " Health of the Dukes of Leinster and Athol, the Grand Masters of Ireland and Scotland, and success to all Masonic Lodges all over the world"—(cheers). Drunk with three times three.

The Chairman.—Brethren and gentlemen, the next toast I have to propose to you is one to which I am sure you will do justice—it is all the Foreign Grand Lodges; and I wish to couple with that toast the name of a distinguished Mason present, who is connected with the Masonic Lodges of America—(cheers),—and one who has shown the greatest degree of liberality and support to our English Lodges. He has on many occasions shown his true appreciation of the principles of Masonry by becoming a member of several Lodges in England, and doing all in his power to promote their interests. The gentleman to whom I allude is the representative of this country in the Grand Lodge of New York—(cheers)—a gentleman who has been with us on every occasion, and on whose presence and influence we can always depend, and to whom we wish every health, happiness, and prosperity, and that he may long continue to discharge his important duties. I propose, " Prosperity to all Foreign Lodges, and in particular the Grand Lodge of New York, and I shall associate with the toast the name of our esteemed Bro. Major-General Cooke."—(Great cheering). Drunk with three times three, and one cheer more.

Major-General Cooke.—It is with no ordinary pleasure that I rise to acknowledge the very kind manner with which you have drunk the toast of the Foreign Lodges, and in particular that of New York, and especially for connecting with that toast the name of so humble an individual as myself. I regret, however, that I cannot find terms sufficiently strong to express my feelings on this occasion, and I must therefore throw myself on your kind indulgence. I cannot describe to you the pleasure which I feel in seeing so many Brethren and friends round this festive board, assembled to promote the cause of charity. I very much regret that I have been so unexpectedly called upon to offer a few remarks to the meeting. As a foreigner, I have much pleasure in seeing so many friends connected with the British Lodges round this board, and I hope I may not be charged with any departure from the truth, in expressing my admiration of the conduct of British Masons, and the gratification I have always experienced from my intercourse with them. The respect which I have always received from them I am indebted for as an humble friend to the Masonic charities of the metropolis—(cheers)—and I feel not a little proud of the handsome manner in which the able and worthy Chairman has proposed my name, and the manner in which you have been good enough to receive it. I have been an aproned Mason for many years, and I feel not a little proud that I have been chosen as the representative of the Lodges of England in the state of New York. Our rule should be, and it is the foundation of the principles of Masonry, to be uniformly guided in our actions by hope and brotherly love, which are not ephemeral qualities; and if that rule be adopted at all such festivals as the present, we shall be able to leave a noble lesson to our posterity, and secure to the aged, the infirm, and the unfortunate, an Asylum in which they can take refuge in the day of misfortune, without being dependent on precarious charity. If this be our rule, we shall not only have the pleasure of seeing others happy and comfortable, but we shall also enjoy the gratification of having contributed to the happiness of others—(cheers)—we shall not only be promoting the happiness of our species, but if we pursue that course with determination, we shall have the satisfaction of reflecting that we have approved the confidence of others, and promoted the interests committed to our charge, which will yield us enjoyment here and hereafter.—(Great cheering).

The Chairman.—Brethren and gentlemen, I am quite satisfied that when you have heard the toast which it is now my duty to propose to you, you will drink it with enthusiasm; and if any gentleman has not filled his glass I must request him to do so. I have to ask your particular and patient attention, because the toast which I am now about to propose to you is emphatically the toast of the evening—it is " prosperity to the Asylum of Aged Freemasons"—(great cheering). Gentlemen, your enthusiasm shows me that you appreciate the merits of this excellent Institution, and yet, in discharging my duties as Chairman, I am called upon to make some observations on the subject of the toast. That it is our duty to labour for the benefit of the aged, and to urge that obligation whenever an opportunity occurs, no one will, I am sure, deny. We live in a time when the circulation of knowledge and intelligence is daily becoming more extensive, and it therefore becomes us the more to promote the cause of kindness and charity, and in particular, to contribute to the comforts of the aged; and we find that that principle was advocated even in the darkest ages. This was particularly the case in the ancient Grecian Republics, where the first lesson that was taught was to honour and venerate age. It was that principle that made Sparta the admiration of Greece, and we find that it prevailed even amongst the barbarians. If then this principle has been so universally acknowledged and acted on during thousands of years, and by various classes, how much more is it the duty of Freemasons to practice it. I need not tell you how strong and sacred it is to all true Freemasons. I need not tell you that if we do our duty to the superstructure we rear, we shall have faith for the foundation, the stones will be hope and truth, and that it will be completed with mercy and charity—(cheers). It is for that purpose that we are met here this day—(cheers). It is for the purpose of advancing the cause of charity, not only that we should contribute to comfort the Aged Freemason, but that we should provide him with a proper Asylum. I feel it impossible that anything that I can say will add to the cause which, I am sure, you have warmly at heart. We have been entertained in this room with everything that could gratify taste or sight or sound, and amidst so much enjoyment I am sure you will not forget the Aged Freemason—(cheers);—for we ought to remember that all these enjoyments will not last for ever, and that some of us may, in the declining years of old age, require an Asylum for ourselves. The very youngest of us must after a few passing years decline into old age, and none of us can tell how long or how short it may be before we are afflicted by the dispensations of Providence by sickness or poverty—(cheers). And if that day shall come when we shall stand in need of an Asylum, what must the feelings of sorrow of that man be who, in the hey-day of youth, has neglected to contribute to Institutions like the present. It is to avert such feelings and to provide for the aged that we are here this evening. I have, gentlemen, carefully examined the principles of this Institution, and they appear to me to be most excellent; but before I deal with the obligations which we are under to support it, I wish to make a few remarks to my Masonic Brethren as to the propriety of establishing such an Institution—an Institution which shall be an Asylum for Aged, Worthy, and Decayed Freemasons, and which shall, while it confers benefit on the aged, keep the young in mind of the true principles of Masonry, and by the good it confers, inculcate in them the necessity of supporting Institutions for the aged before decay has seized upon themselves. It appears to me, that on every principle of charity, and on the great principles inculcated by Masonry, a charitable Institution such as the proposed Asylum, is one of the most important and the most legitimate objects of charity, and it is on that ground that I seek your support on this occasion—(cheers). Now, I have heard it urged against this Institution that an Annuity Fund should be first supported before the Asylum would be required; that we should have an Annuity Fund as a matter absolutely necessary, and that, if such an Institution were established, the recipients of its benefits would, in the absence of an Asylum, live with their friends. In my opinion no argument could be more fallacious—(hear, hear);—it is an argument contrary to all we know of the rules of arithmetic, for we know that by taking one from three we do not increase the amount—(cheers). It is said that the two Institutions are competing Institutions, and that, whatever is given to the one is so much taken away from the other. I deny that assertion, and I do not do so on mere theory, but from practical knowledge; and I feel convinced that two Institutions, both having charitable objects in view, but proposing to carry them out differently, and indeed necessarily different in the mode of carrying out, but yet dependant to some extent on one another, I am satisfied that instead of producing injury to either they are producing mutual good—(cheers). It is said, what is the use of expending your money on bricks and mortar when the same object can be attained by the Annuity Fund without the sinking of capital in mere buildings. I cannot for the life of me see the force of this argument; and if I look around me, I find a practical contradiction to it in the acts of all our great charitable institutions, amongst which, I may particularly mention Christ's Hospital, where an enormous sum has been expended on buildings. The objections urged against the principle of building alms-houses appears to me so absurd that I cannot conceive how any person can be found to support such an argument—(cheers). But it is also said, that an Asylum is unnecessary, because every Freemason who can avail himself of the Charity has a family or friends with whom he can live, and to whom an Asylum would be almost, if not altogether useless and unnecessary. I cannot agree with those who assert this, for are there not many who have no family and no friends in the world but God, and although Brethren, it becomes us to hope that God will protect them, still it is our duty to lend our efforts and our means—(cheers). Gentlemen, while we are arguing questions of this kind, while admittance to an Asylum is impossible from the impossibility of erecting one until the controversy is terminated, a Brother expires, and will any one here I ask, refuse to contribute to the relief of those who, without such a Charity, must always be exposed to the utmost sorrow and inconvenience. I am certain that there is no such person, and that all of you have made up your minds not only in favour of the establishment of an Asylum, but also to contribute liberally towards it—(great cheering). Let us, therefore, gentlemen, remember that we have enjoyed much, and let us feel most thankful for that enjoyment; but let us not in the midst of that enjoyment forget the claims of the aged, the infirm, and the unfortunate; let us rather determine in our hearts to reduce their miseries, to extend to them under their afflictions and miseries comfort and consolation, and in no way can we do so more effectually than by liberally supporting the Asylum for Aged Freemasons—(cheers). Brethren, I thank you for the patience with which you have listened to me. I hope you will liberally subscribe to the Charity, and I am sure you will enthusiastically join me in drinking "Prosperity to the Asylum for Aged Freemasons"—(great cheering). Drunk with three times three and one cheer more.

The Chairman.—Brethren and gentlemen, the toast which I am now about to propose to you is intimately connected with the last, and is one to which I am sure you will respond with an enthusiasm worthy of the toast. It is the health of one who has devoted much of his labour, attention, and talent to the promotion of the object which we are met here to support—the health of one who to indefatigable exertion in the cause of the Charity, has combined with his perseverance and labour high talents, and to whom we owe principally the prosperous state of the Charity.—I have to propose the health of our excellent Treasurer Bro. Dr. Crucefix —(great cheering). Brethren, I give you that name with the perfect conviction that it is dear to every true Mason, and that you will concur with me that there is no Mason who has exerted more heartfelt zeal in the cause of Masonry, or who is more sincerely desirous to carry out the true principles of Masonry than our estimable Bro. Crucefix—(cheers). In his presence I refrain from speaking of his great talents, and how long and successfully he has laboured in the good cause. If the Asylum will prove a good institution (and I cannot doubt it) it is to the labours of Bro. Crucefix that we are to ascribe its usefulness—(cheers). In the presence of any man it is difficult to speak of him as he deserves, but the difficulty is greatly augmented when one has to speak of a man who has rendered such services, and possesses such excellent qualities, as our friend Bro. Crucefix—(cheers). I have known him for many years, and of course, being a mortal, I cannot suppose that he has always been infallible; but I can truly say, that I have never known an act of his that was not right. I may truly make this declaration, that had there been no Dr. Crucefix, you would have had no Mason's Asylum—(great cheering)—and consequently no Benevolent Annuity Fund—(cheering repeated). His labours have already been crowned with great success, and I hope that success will continue until he has succeeded in placing the arch key-stone on them—(cheers). Brethren and gentlemen, I propose with much pleasure the "Health of Bro. Crucefix, the Treasurer of the Asylum, and the Committee"—(immense cheering). Drunk with all the honours.

Bro. CRUCEFIX.—A compliment has been offered by the Chairman, and welcomed by the company, in a manner that demands the grateful acknowledgments of all who are included in the sentiment, and as their organ I return you our united heartfelt thanks. My next duty will be to read the annual report.

REPORT.

"The twelfth Annual Report of the Asylum for Aged and Decayed Freemasons will, it is hoped, be received with satisfaction by its patrons and friends.

"The great value and importance of the Charity has been tested by time and circumstance.

"It has become the Masonic parent of many similar institutions, thereby conducing to the great end of charity, by proving that pure benevolence cannot be too expansive.

"Since the last Festival several of the pensioners on the Asylum fund have been removed to the Grand Lodge above; when living they were estimable as Brethren, in memory they are revered as examples.

"The vacancies caused by their decease have not been filled up, by reason that as the Benevolent Annuity Fund is in active operation, the Committee of the Asylum are better enabled to direct their attention to the erection of the building.

"The Committee are not without hope that the benevolent disposition of some noble, or other wealthy Brethren, may prompt them to place at their disposal ground whereon they may commence operations; and if disappointed in this view, they purpose to purchase land, and to erect thereon the Aged Mason's Home.

"The Committee entertain no doubt on the subject, and hopefully abide the generous aid of an Order, whose watch-word is 'charity,' and whose peculiar objects are 'brotherly love, relief, and truth.'

Financial Account.

	£	s.	d.
In the 3 per Cent. Consols	3553	18	11
Savings' Bank	126	0	0
Dividend due in July	50	6	2
In Banker's and Treasurer's hands	385	14	11
	£4116	0	0

"The Committee consider that they would not be justified in advising any further delay in perfecting the great object for which they were first associated, and which object received the unanimous recommendation of Grand Lodge, they therefore purpose to lay before the general meeting in July such plans as, they trust, will meet approbation."

A few remarks, Brethren, will, I presume, be expected from your Treasurer, and as time is precious I will be as brief as possible. I hail this the second presidency of our excellent Chairman as a most auspicious omen, for it proves incontrovertibly that the supporters of the Asylum have merited the approbation of so accomplished and distinguished a Brother; it also proves that we have carried out, as far at least as possible the unanimous recommendation of Grand Lodge—(cheers). I renew our thanks to him on behalf of the Asylum for the lucid Masonic opinions he has so admirably delivered this day—(cheers). I remember to have said that the greater difficulty would be to come, when we should have surmounted what appeared at the time to be insurmountable, and I now find that I spoke prophetically, for we have defeated, although we may not have crushed, that hydra-headed monster, prejudice; and that this the parent institution has given rise to many others, among them to one of giant proportions, and the chorus of grateful veterans is hymned on the gentle breezes of Masonic benevolence—(great cheering). We may well pray for aid in the time of our wealth, that we may not become regardless of our duty; the difficulty is now to be honest and true to each other, to encourage no other rivalry but what flows from the most generous impulse, from the most extensive benevolence.

Agreeing, then, in all that has fallen from our kind-hearted Chairman, the supporters of the Asylum fervently, dovoutly hope, that such a federal union, or amalgamation (the term is immaterial), of the two charities for the support of aged Masons may be effected, as shall best conduce to the perfection of every useful object contemplated. I readily admit, that among the annuitants on the Royal Masonic Benevolent Annuity Fund there are many who, having sons or daughters to cheer their solitude, may be indisposed to enter the temple; but I declare, because I know the fact, that there are many of those annuitants who have prayed, and who continue to pray, for the erection of that temple, which has been already too long delayed. I avow myself to be one who, if deprived of the greatest blessing granted to man, would hopefully enter those portals that promise a sacred retreat from the ills of the world, and from future disappointment. I speak for a class of Brethren who have seen better days than I have, and you would not condemn such Brethren to the questionable comfort of the cellar or the garret—no—you would give them a home in the temple, and you would do more, you would visit them in that temple, to satisfy yourselves they were contented, if not happy. Let me ask who is free from the invasion of calamity and misfortune? He that thinketh he standeth, take heed lest he fall.

My friends,—the whirlwind, the simoom, the hurricane, and the avalanche, threaten and dismay the traveller—are they not the elemental types of those calamities that befal man in the social state, calamities which possibly no foresight, no industry could prevent? You will not refuse a shelter for the Masonic pilgrim; you are, I trust, desirous that among the noble fanes that surmount temples to charity in this empire of wealth and power, there shall at least be one practical illustration of our noble profession.

Should we fail, it will not be a monument of our folly, but of our disgrace, for our means are boundless—I speak advisedly. But it will not be so. I quote the prophetic words of a master-mind of the age, who would have been present this day, had not severe domestic affliction prevented him, I allude to Brother Douglas Jerrold, who in his beautiful poem of the palm-tree, written for a former anniversary, thus observes,

" In time our palm may grant as great a meed
To needy man in man's worst time of need;
Its boughs so fruitful, and its shade so wide,
'Twill give him bread, and give a home beside."—(Cheers)

and I also gratefully quote from the address, written by a lady, and circulated this day. Bless her muse for the inspiration—hear her—

" Ye have done much to memorise the name,
Rear now the highest pillar of your fame,
The old man's refuge in declining years,
And earn a title to his grateful tears." (Great cheering)

Brethren—it will probably be expected of me to say something as to the recent festival held on the 9th of this month, in aid of the Benevolent Annuity Fund. It was a noble meeting—not great in number, but the subscription generous. The Grand Master presided. Among those present I was not the least of the happy; certainly a passing thought, a wish escaped me, that in the present day of free trade I could have preferred, for the honour of Freemasonry, that they had not run the Asylum so hard, as to have held their first festival within one week of ours; however, the best proof I can give of Masonic principle is to glance very tenderly on an evident want of generosity and kindness. Notwithstanding this untoward circumstance, I hope this day, as your treasurer, to glean some stray waifs, and garner them up as stores in aid of the Aged Masons' Asylum.

Finally, my Brethren.—The fair tenants in the gallery have often heard of our institutions for aged Brethren, but have they yet heard of one for the widows of Masons? No—and we must appear to be somewhat selfish. It is due however to say, that the Masonic pioneers, who when they took up the axe to hew their way in the forest of prejudice, contemplated at the time shelter for the widow also, and now they purpose to use the axe again, and venture to hope that they may clear away obstacles that have hitherto opposed them, by shamefully procrastinating a consideration of the subject in Grand Lodge. It is high time that the friends to the widow should bestir themselves, and should we again be foiled by delayed hope in September, I am of those who wish that the question should be decided by a public meeting, in which case I have little doubt but that effectual success would reward the effort. May we not then prayerfully hope " to cause the widow's heart to sing for joy."

Permit me respectfully to direct your attention to the subscription lists, and once more gratefully to thank you in the name of the committee, and especially for your patient forbearance towards myself—(Great cheering).

Brother Bigg.—Brethren and gentlemen, in proposing the next toast I must be permitted to make a few observations in the presence of the worthy Chairman, who is the subject of it, but he may depend upon it that they are the compliments of sincerity. He deserves our best thanks for his attendance here this evening, and for the admirable speeches which he has addressed to you—speeches characterized by judgment, and which I am sure came from his heart; and our best thanks are due to him for the way in which he has conducted himself; and I know that you will do the toast full justice—(cheers). On all possible occasions in which his valuable services are required, he has been ready to lend a helping hand, and it is on that ground that we are now called upon to testify to him our appreciation of his merits—(cheers). I am certain that it would not be possible to have any one in the chair who could have been more successful in promoting the cause of the Asylum, or who could have advocated its claims with greater power or greater effect, and for his valuable efforts I am sure you will cordially respond to the toast—(cheers). The Chairman, as you are aware, wears the apron, and he proudly wears it; and I am sure that you will agree with me in saying that he is not one of those creamed-coloured horses that appear on state occasions only—(cheers and laughter)—for the mere purposes of show, but he wears the apron for the purpose of promoting the cause of Masonry, and his readiness to lend his aid to that cause gives an additional lustre and dignity to the position which he occupies. Gentlemen, I have much pleasure in proposing, " A bumper to the health of the Chairman."—(great cheering). Drunk with all the honours.

The Chairman.—Brethren and gentlemen, language is very poor and very inadequate to convey to you my feelings for the toast which has just been proposed in such very flattering terms, and which has been received by you with such extraordinary kindness. I can assure you in return, that you can always reckon on anything that I can do to promote the Asylum, and it has afforded me pride and pleasure to preside over such an assembly on the present occasion. I am sorry that no more able person occupies this chair to aid your efforts, but when Brother Crucefix informed me that some of the Brethren wished that I should do so, I did not feel it my duty to pause; I felt that as others of the Brethren were doing the work, that I should do so also—(cheers). Many of our Brethren have passed away from the chequered journey of life since we last met, to whom such an Asylum as is proposed would have afforded shelter and comfort, and as many are now living who have much need of such an Asylum, I felt that I should not refuse to give my assistance to the cause. A Masonic charity was not formed without much labour and without the lapse of years, and the greatest credit was due to those who had perseveringly applied themselves to promote it. The proposed object was one of the most exalted and useful charity, and I cannot express to you how proud I am to be one of you in so noble a cause—(cheers). I am sure you have received with as much gratification as I do the announcement made by Bro. Crucefix, that it is intended to proceed immediately to erect the Asylum—(cheers). I hope you will be successful in adding to your funds, that you may be enabled to erect an Asylum, which, while it will show the munificence of the Brethren, will be amply sufficient to accommodate such of them as shall be compelled to resort to it. I do not wish that any other institution should suffer by the erection of the Asylum; and while, therefore, I do not wish to take anything from the Annuity Fund, I wish to proceed with the Asylum—(cheers). Gentlemen, it has been my good fortune to enjoy the particular regard of our noble Grand Master, and I am sure that it is to that circumstance more than to any merits of my own, that I have been able in some degree to advance the cause of Masonry. I have to thank you most warmly and cordially for the honour you have done me, and I can only again assure you that you can always reckon on my assistance—(cheers).

Brother Brewster.—Brethren and gentlemen, at this late hour I will not detain you, but at once propose the health of the Past Chairmen of the anniversary festivals, who have discharged their duties with so much ability—(cheers). In particular, however, I must mention Bro. Bond Cabbell. I thank him for becoming a trustee—I thank him for presiding as chairman—and I also thank him for not forgetting to mention us on the 9th instant, in his speech at the festival of the Annuity Fund.—Drunk with three times three.

Brother Bell.—I am most unexpectedly called upon to respond to the toast which has just been proposed to you. I have long been a steady supporter of this institution, and I have regularly attended here through good report and evil report, for we have had to contend with evil reports, but I have never shrunk from giving my support to the society; and it is greater pleasure to me to know that the gentlemen connected with the institution have strenuously performed their duty. Gentlemen, I beg to return you my best thanks for the kind manner in which you have drunk the toast.

The Chairman.—Brethren and gentlemen, after all that has been said, I am sure that I need not say one word to you to recommend to you the toast I am now about to propose. We have met for the purposes of charity, and connected with our own institution there are others. I have now to propose to you "The Boys and Girls' Schools, and the Royal Masonic Benevolent Annuity Fund, and may prosperity attend them"—(cheers). Drunk with applause.

The Chairman.—As the time is so far advanced I must be brief; I will therefore without further preface give you the "Health of the Ladies present," many of whom have been such liberal contributors to to the charity—(immense cheering)—and I am sure you authorize me to tell them that we are truly truly thankful to them—(cheers). Drunk amidst most enthusiastic cheering.

Brother Hodgkinson, in a neat and appropriate speech, proposed the "Health of the Clerical Brethren who had honoured them with their presence," and to whom they were on all occasions so much indebted. He adverted especially to the Rev. Dr. Oliver, the historian of the Craft, who had so nobly sustained the honour of Freemasonry. Drunk with all the honours.

Brother the Rev. Erskine Neale, in an eloquent speech, returned thanks for the compliment, and said, that as the cause of Masonry was the cause of charity, it was the duty of the church to come forward in its support and lend its co-operation; and an instance had recently occurred in which Brother Crucefix had in Grand Lodge moved for a vote of 100*l.* for a most deserving family, and as a clergyman of the church he did not hesitate to say, that if there was one useful act of that gentleman's life which deserved the approbation of the church, that was one—(cheers).

The Chairman.—I propose now the "Health of Bro. Blewitt, who has so ably conducted the concert, and that of the ladies and gentlemen who have so ably seconded him"—(cheers).

Bro. Blewitt returned thanks.

The Chairman.—Brethren, in proposing the next toast, I am sure you will agree with me that a more sumptuous public entertainment was never offered; neither upon any previous occasion have I witnessed such order and decorum; this may be attributed in great measure to your own desire to be happy, but I am also of opinion that the arrangements of the stewards have mainly contributed to this pleasing result. I therefore give the "Health of the noble President of the Board of Stewards, and the other Members of the Board." Drunk with enthusiasm.

Brother S. H. Lee.—Brethren, in the absence of our noble President, the duty of returning thanks devolves on myself, and I do so in the name of the Board, thanking the Chairman and the company for their kind appreciation of our endeavour to emulate the example of our predecessors in office—(cheers).

We should be omitting our duty did we pass over the great attention and liberality of Brother Bacon, who in his double capacity of host and steward, was the theme of general praise.

The company then retired to the ladies' room, where they were entertained by the vocal and instrumental friends.

In the ladies' room was exhibited a very elegantly emblazoned vote of thanks passed to Dr. Crucefix, bearing the following inscription :—

"As a memorial of the services rendered to the Asylum for Worthy, Aged, and Decayed Freemasons, by its much esteemed and valued Treasurer, Bro. Robert Thomas Crucefix, *M.D.*, *LL.D.*, Past Deacon of the Grand Lodge of England, the governors and subscribers at their annual general meeting, held at Radley's Hotel, Bridge-street, Blackfriars, on the 8th day of July, 1846, UNANIMOUSLY RESOLVED to present to him this record of their thanks for his foresight and philanthropy in the suggestion of this charity, the unremitting zeal and devotion with which he has at all times watched over and protected its best interests, and for the persevering application of those talents which have mainly contributed to its progressive and permanent advancement."

It is not in our power to describe the effect of the day's proceedings, otherwise than to observe, that, to the hilarity of a public festival, there was united such cheerful attention to the orders and regulations, that it might be truly characterized as a meeting of gentlemen. Need we say more? Yes—we hail the day as auspicious of the comfort and happiness of the future tenants of the Asylum for Worthy, Aged, and Decayed Freemasons.

THE REPORTER.

The late Board of Grand Stewards, *April* 8.—At a meeting of the Board, several Brethren were desirous that some public aid should be given to the poor of Ireland and Scotland suffering by famine, the following resolution was moved, but was not seconded:—"That the Board of Grand Stewards, considering the great distress and famine prevailing among their Brethren and fellow-creatures in Ireland, feel that they cannot celebrate the Grand Festival of the Freemasons of England more to the honour of the Craft than by uniting with the Grand Master and the Officers of the Grand Lodge in making an effort for its alleviation worthy of Freemasonry. This Board of Grand Stewards, therefore, resolve that, with the permission of the Grand Master, a collection shall be made among the Brethren who attend the Grand Festival of the Order on the 28th instant, towards the relief of the suffering Irish, and pledge themselves to use their best exertions for promoting a liberal contribution." The argument against the motion was, that the Grand Festival was a continuation of Grand Lodge, and that the subject, therefore, could not be entertained. [In Grand Lodge the Pharisees have contrived to burk these matters; and thus Freemasons are permitted to profess great things and perform little or nothing.—Ed.]

City of London Masonic Hall.—(*Circular.*)—Sir and Brother,—I beg to call your attention to the annexed copy of a resolution passed at a general meeting of Brethren favourable to the establishment of a Masonic Hall for the City of London. This resolution has been deemed necessary, in consequence of many Brethren expressing their readiness to join in a subscription list who declined affixing their names as shareholders, from an apprehension of incurring further responsibility; and the lists already received will be altered in conformity. Allow me, in handing you a revised list, to express a hope that you will use your utmost endeavours to procure as many subscribers as may be in your power, in order that the required number of 150 subscriptions, of which upwards of 100 are already taken, may be obtained as speedily as possible, to enable the committee to call a general meeting for the immediate carrying out of the objects stated in the report.—I am, Sir and Brother, fraternally yours, S. H. Lee, Chairman.

Resolution,—Moved by Bro. Alport, seconded by Bro. Darvill, and carried unanimously—"That in order to prevent liability attaching to any Brother beyond the amount which he affixes to his name, the word *subscription* shall be inserted in the lists instead of the word *share.*"

Committee Room, Guildhall Coffee House, May 7, 1847.

Testimonial to Bro. John Savage, Vice-President of the Board of General Purposes.—On the 2nd of June it was arranged by several influential Brethren that a testimonial should be presented to Bro. John Savage, as a mark of their personal respect for him, and to record their sense of his zealous and independent conduct as a Mason, whereby the craft has derived manifest advantages, which are by no means confined to the metropolis, but which are shared by all distant Brethren, by the promulgation of the genuine tenets and principles of the Order, as also by his regular attendance on the Board of General Purposes and other public meetings. A committee has been formed, with power to add to their numbers. Bros. Dr. Crucefix, H. Faudel, and T. Scrivener are the President, Treasurer, and Secretary. The sub-committee met on the 25th at the Freemasons' Tavern, to make preliminary arrangements. Individual subscriptions are limited to half a sovereign.

Testimonial to Bro. John Whitmore.—The Stewards of the late ball in aid of the Aged Masons' Asylum have marked their approbation of the valuable services rendered by Bro. Whitmore, their Honorary Secretary, whereby the profits have exceeded any previous ball, by presenting him with a piece of plate; and what enhanced the value of the compliment was the liberality of the President of the ball-stewards, who entertained the board in the most hospitable manner on the day of presentation.

Chapter of Fidelity, *May* 7.—Bros. Rayner, Levy, Brizzi, Mullins, and Graves were exalted with the usual *éclat* that attends the proceedings of this excellent Chapter. The after-dinner proceedings were admirably conducted.

Oak Lodge, No. 225.—The W. M. Bro. Pryer is continuing his interesting series of Lectures on Masonic Antiquities. On the 21st April the previous lecture was repeated at the request of the Lodge. Several Grand Officers were then present, and numerous visiting Brethren. The lecture occupied more than two hours in the delivery, and was listened to throughout with the most marked attention. Bro. Pryer commenced by stating, that having been requested by the Brethren to repeat the previous lecture, he with pleasure acceded to the request, but not having taken any notes on the former occasion, he would endeavour to give the various points as he best could from recollection. We regret that we cannot give more than a statement of the principal points of his observations, but he intimated that the various subjects to which he was directing attention, would be further illustrated by him in the pages of the *Freemasons' Quarterly Review.*

Attention was then drawn to the distinction between *Masonry* and *Freemasonry*, and it was explained, that from the most remote antiquity a fraternity of builders had always existed, who were connected with the various orders of priesthood, and devoted themselves exclusively to the cultivation of science and the erection of sacred edifices. As various religious rites were known only to the priests, they alone were capable of erecting temples adapted for their solemnization.

The earliest of these fraternities appeared to be the Hiero-Laotomi, or Sacred Builders, of ancient Egypt; they were of the first caste, connected with the government and priesthood, being, in fact, "Masons of the priestly order," and were entirely distinct from ordinary masons and artificers, who were of inferior caste. They enjoyed considerable privileges and power, and possessed the most profound skill in architecture, being the designers and architects employed in the construction of the marvellous pyramids and temples, and other wonderful structures of ancient Egypt. The architect of the great pyramid appears to have been Eimei, who was then Grand Master or Chief of the Sacred Builders, being described in hieroglyphics "as chief of the habitations of King Suphis." This pyramid was built about 2300 years B. C. The Hiero-Laotomi initiated none but those who were free by birth. The Dionysians, of Asia Minor, were next described as a body of priests, who had derived their knowledge from Egyptian sacerdotal colleges, and having devoted themselves particularly to the study of architecture, were incorporated in Asia Minor as a fraternity of builders at a very early period, having their principal lodges or colleges at Tyre and Sidon. They brought with them from Egypt the rites of Dionysius, and flourished to such an extent, that they became the nursery, or parent stock, from whence the most celebrated architects of antiquity derived their knowledge. These were the men who assisted King Solomon in the building of the temple, when presided over by Hiram, King of Tyre. They had three degrees equivalent to E. A. P., F. C., and M. M., used their working tools as *moral* emblems, and distinguished themselves, both by night and day, by tokens, passwords, and signs. They were particularly attentive to the duties of benevolence, and were distinguished for their spirit of fraternal union and brotherly love.

Bro. Pryer then traced the introduction of bodies of these fraternities into Greece and Rome; in both countries they received great encouragement from the state, and carried architecture to an admirable pitch of perfection. In Rome they were associated in colleges, called the Colleges of Free Builders; and, as in Asia Minor, possessed the exclusive privileges of erecting all temples and palaces. They were in like manner free from all taxes and talliages, exempt from military and state service, and subject only to their own regulations, which were defined in the law of the twelve tables. Under the Grand Mastership of Augustus Cæsar they attained a palmy state, and adorned Rome with those splendid edifices, the ruins of which still excite the attention of the traveller. In their government and peculiar system the Roman Freemasons assimilated entirely to their predecessors the Dionysian Brethren; they practised the same principles; recognized the same degrees; were similarly distinguished by grip, sign, and word; made the same moral use of their operative instruments; and were particularly distinguished for their fraternal union, their spirit of toleration, and practice of benevolence. A great variety of interesting facts were adduced as to the history, government, and proceedings of the Roman builders, and the analogies which these fraternities presented to Freemasonry as practised at the present day, were particularly striking.

On the invasion of Rome by the northern barbarians, it appears that the fraternity followed the fate of the Roman empire; scattered abroad, and deprived of their peculiar privileges, their art eventually declined; still, however, they formed themselves into particular bodies, cultivated their ancient craft, and in Italy and Normandy attained to somewhat of their former excellence. The style of their building, however, was evidently debased, and far inferior to the excellence which characterized the Augustan era; and, new principles of building were introduced, adapted to the wants and conveniences of a new form of worship. The ancient basilica were converted into Christian temples, and the assistance of the Freemasons in the erection of religious temples was again called into active operation. By papal bulls, in the early part of the tenth century, the fraternity was again constituted as a recognized body, under their distinctive appellation of Freemasons, and to whom was exclusively entrusted the erection of all Christian edifices; and so indefatigably did they apply themselves to the work, that almost every part of Christendom is at the present day filled with evidences of their superior skill.

Bro. Pryer traced the progress of the fraternity in various parts of the continent, in England, Scotland, and Ireland, and gave interesting details as to the erection of many of the most important structures of the middle ages, and particularly Strasburgh cathedral. Numerous records of the fraternity were adduced, and it was shown that the ancient Brethren possessed the same passwords, signs, and tokens, and used the same emblems as are known and practised at the present day. The progress of the fraternity in our own country was shown with great accuracy, and it appeared that the cathedral of St. Paul in our own city was the last great work constructed by them in their operative character, under the auspices of our distinguished Brother, Sir Christopher Wren, the Deputy Grand Master. Thus the lecture contained a history of the fraternity, *regarded in its operative character*, from the building of the pyramids to the erection of St. Paul's, a period exceeding four thousand years; and during the whole of that period it was shown, that the Order was distinguished by the same characteristic marks as those which distinguish it at the present day.

The preceding remarks contain but a brief outline of the various topics touched upon, a great mass of evidence being adduced in illustration and support of each particular point.

Having given this explanation, Bro. Pryer proceeded to the second part of his subject, which consisted in adducing corroborative evidence in favour of his argument, in the shape of a series of "marks" which were used by the building fraternities he had described, in all countries and ages, and tended to prove incontrovertibly the universality of the system adopted from the earliest times.

These marks, it appeared, were compounded, in all instances, from the triangle, square, and circle; and the lecturer explained, at great length, the sacred references attached to these emblems by the principal nations of antiquity—the triangle appeared to represent the triunessent nature of the Deity, and the meaning was the same among the Egyptians, Indians, and Celts, and among those countries, in connexion with the circle, it was an emblem of the sacred name of the Deity. It thus appeared that all the emblems used had a religious reference, and that each mark compounded from these sacred emblems was used to distingaish the work of a particular craftsman, to whom the "mark" had been entrusted with peculiar solemnities, and who was compelled to use it upon every perfect ashlar he might shape.

Diagrams illustrative of these particular marks were exhibited, and these were taken indiscriminately from Egypt, Asia Minor, India, Rome, and from numerous cathedrals and ecclesiastical structures, both on the Continent and in this country and Scotland; and it was shown that all were derived from the same common source, and bore the same universal reference.*

These marks it appeared were not only used by the fellow-craftsmen to distinguish their particular work, but had a higher and more important signification, being used, in fact, by the Masters as the elementary principles of their designs. Among the craftsmen these marks had the same references as heraldic badges; but when by unremitting application to geometry, and those sciences which particularly distinguish his degree, the craftsmen had attained to the Master's skill, it was then found that these marks had a latent meaning, of which he was before ignorant, as they furnished him, in fact, with the very elements of design. This was illustrated by diagrams of several cathedrals, and other structures of the middle ages, in which the application of the mark to the original design was very distinctly shown, and rendered perfectly clear to every one present.

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* Of the marks exhibited, the following were discovered and drawn by Bro. Pryer, viz., those from Rochester Cathedral, Canterbury Cathedral, Maidstone Church, Holyrood Chapel, Roslin Chapel, Winchester Cathedral, Peterborough Cathedral, Malmesbury Abbey, Tintern Abbey, Iffley Church, and Christ Church, St. John's College, and New College, Oxford. The following were discovered by Bro. Godwin, viz., those from Poictiers, St. Radegonde, Cologne Cathedral, Church of the Apostles, St. Andrew's and St. Cunibert's, Cologne, Furness Abbey, Cheetham College, Manchester; Gloucester cathedral, St. Mary, Redcliff; and Bristol Cathedral.

Bro. Pryer then placed the results of the various topics embraced in his lecture before the Brethren, and concluded by some impressive remarks upon the spirituality and high importance of Freemasonry, and the necessity which existed for regarding it in a religious as well as moral and philosophical character.

The delivery of this lecture gave great satisfaction, and at the conclusion Bro. Pryer was warmly commended; an especial vote of thanks was moved and carried by acclamation, and ordered to be entered on the minutes of the Lodge.

May 19.—The Lodge is rapidly advancing under Bro. Pryer's direction. At this meeting Bro. Single was passed, Bro. Danson initiated, and five gentlemen proposed. The W. M. delivered a lecture on Masonic Antiquities, comprising interesting particulars relative to Egyptian hieroglyphics. At the banquet Bro. Blewitt presided over the musical department; Bro. Naylor, P. M. of the Scientific Lodge, Cambridge, Bro. Thomson, of the Moira Lodge, and several Brethren from the St. John's Lodge, between whom and the Brethren of the Oak the most fraternal feelings are reciprocated, were present; and from the admirable manner in which all the proceedings were conducted, it is not too much to say that the Brethren of the Oak Lodge never enjoyed a more delightful meeting.

Lodge of Instruction under sanction of the Lodge of Stability, No. 264, *April* 30.—The anniversary meeting for the session 1846-7, was held at the George and Vulture Tavern, Cornhill, London, this day, at seven o'clock, when Explanations of the Lodge or Tracing-boards in the three degrees were given by the W. Bro. Peter Thomson, P. G. D. and his pupils; viz. Lodge Board, third degree, Bro. J. F. White; second degree, Bro. H. Muggeridge; first degree, Bro. J. T. Danvill. The working was admirable. The banquet took place at nine o'clock; the W. Bro. J. C. M'Mullen, P. G. D., in the chair. About one hundred Brethren were present.

Prince of Wales Lodge, No. 324.—At the April meeting Lord Reddlesham was initiated, and passed in the following month; the Grand Master was present. The Prov. Grand Master for Cambridgeshire performed the ceremonies. Some curious *on dits* are afloat that await confirmation.

National Polish Lodge, No. 778, *June* 17.—The inauguration of this new scion of the Masonic tree took place this day, amid the approbation and admiration of a very numerous meeting of the Brethren. Among those present were the Earl of Yarborough, Deputy Grand Master, Lord Dudley Coutts Stuart, and other distinguished Masons. The ceremony was admirably conducted in the English language, which was in fact the only language spoken. But what especially delighted the assembled Brethren, were the many excellent Masonic addresses delivered in the English language, with a fluency and elegance of diction that greatly added to their effect. It was scarcely possible to believe the Brethren to be natives of Poland. Several noble and other Brethren sent letters of apology for their absence. It is confidently expected that the National Polish Lodge will take a high position in the Order. It is, we understand, to work always in the English language, and according to the English ritual. The warrant was signed by the Grand Master on the 27th of May last.

Lodge Francaise de la Tolerance, No. 784.—This Lodge is now in full operation, and meets, we believe, on the first Tuesday in the month, under the able presidency of Bros. Caplin, Armand, and Nardin, the officers named in the warrant as the Master and Wardens. The proceedings are conducted in the French language, and embrace much of the English ritual. Many points of the French ritual are however retained, in particular the "Chamber of Reflection." Bro. Boura is the Treasurer, and admirably seconds the Master and his Wardens in their praiseworthy efforts to advance the objects of Freemasonry.

CHIT CHAT.

The Bishop of Exeter, Bro. Denis Moore, and the Charity Ball.—A curious correspondence between the Bishop of Exeter and Mr. W. Denis Moore, Mayor of Exeter, relative to a public ball announced to take place in aid of the distressed Irish and Scotch, is published in the *Exeter Gazette.* The bishop wrote to the mayor on the 24th of March, expressing his "very strong opinion on the painful incongruity of such a mode of testifying sympathy for famishing millions;" and stating that he had animadverted on the contemplated enormity in a sermon which he had that day preached. Mr. Moore replied by avowing his "regret and surprise," &c.—"Though humbly sensible of the great superiority of your lordship's judgment, I am unable to discover any sound objection to such mode of disposing of the surplus receipts arising from a harmless amusement. I am very far from thinking that the end, however good, can sanctify objectionable means; but when the means are blameless in themselves, I am at a loss to comprehend how their character should be changed by an ulterior benevolent purpose.. .... The promotion of the intended ball is a course directly sanctioned by the personal example of her Most Gracious Majesty." The bishop published his sermon at the charge of one shilling. To the title-page he appended a foot-note, stating that the "proceeds" of the sale were to be given to the relief purposes for which the proceeds of the ball were destined; and hinting that those charitably disposed could give as much as they liked beyond the shilling. On the sermon and note Mr. Moore founded a long letter to the bishop, written in exceedingly respectful but very direct language. He asks—"Was it necessary that your lordship should stigmatise with such terms as 'selfishness,' 'degrading,' 'low,' 'miserable frivolity,' 'mockery,' and 'dissipation,' the feelings of those who in a different sphere have come forward to devote their talents to the like purpose?" then comes a home-thrust. "What was the shield which in 1841 sheltered your lordship's name from the like aspersion, when it stood high among 'full half the aristocracy of Devon,' not unaccompanied by others of clerical and even episcopal dignity, in the list of stewards of a festival, in which the ceremonies of the day, consisting of a procession, a sermon, and a tavern dinner, were terminated by a public ball? I may be permitted to ask, were these in themselves 'innocent festivities;' and did they become evidences of 'dogged, wilful, systematic resistance of everything like denial of self,' when devoted to the ulterior purpose of increasing the funds of the Devon and Exeter Hospital?"

NOTHING NEW UNDER THE SUN.—An ancient Greek manuscript (of the sixth century) has been discovered at Athens, which besides a treatise on Byzantine painting, is said to contain an account of the Daguerreotype process, and hints for the manufacture of gun-cotton. In this manuscript the art of produing photographic pictures is called "Heliotype."—*Caledonian Mercury,* 1847.

A PREPARATORY STUDY.—Before any man sets out to invent perpetual motion, we recommend his practising the trick of getting into a basket and lifting himself by the handles. When he succeeds at that, he can go a-head with perpetual motion with some prospect of success.

HER MAJESTY'S HOUSEHOLD.—The following order has been issued by the Lord Steward of the Queen's household:—"Her Majesty, taking into consideration the present high and increasing price of provisions, and especially of all kinds of bread and flour, has been graciously pleased to command that from the date of this order no description of flour except seconds shall be used for any purpose in her Majesty's household; and that the daily allowance of bread shall be restricted to one pound per head for every person dieted in the palace. By her Majesty's command. FORTESCUE. Board of Green Cloth, May 12, 1847."

FAMOUS ADVICE.—The King of Holland has strongly recommended the Emperor of Japan to throw open his country to Europeans, so as not to run the risk of being bombarded into civilization like the Chinese.

A CURIOUS DISCOVERY.—There was lately discovered, in opening a quarry at the island of Grand Canary, the skeleton of an enormous dog, in a good state of preservation. It was purchased by the consular agent of France and sent to the Museum of Natural History at Paris. It is an object of the greater interest to science from the fact that it belongs to that enormous race of dogs which, according to Pliny, gave the name to the Canaries, and which, for some centuries, have disappeared from the face of the globe.—*April,* 1847.

FACTS.—At twenty years of age the will reigns; at thirty the wit; and at forty the judgment.

QUITE TRUE.—To be afraid of death is to be long a-dying. To live well is the best and only safe preparation for dying well.

CONTRADICTION.—Men resent nothing more than contradiction on a point which they themselves feel uneasy about. Truth may be disputed with impunity, a sophism can only be torn from out the mind with a violence that lacerates and embitters.—*Ranthorpe.*

JEWISH EMANCIPATION.—*Berlin.*—We have already informed our readers of an address being circulated here, thanking the Chambers of Baden for their vote in favour of Jewish Emancipation; we now learn, that the address has received numerous signatures, among which there are some Christian firms of the highest respectability.

It is gratifying to observe, that similar addresses are set on foot in all parts of Germany, and that all the people, without regard to difference of creed, take a deep interest in promoting the object of the address, viz., to demonstrate that the equalisation of the Jews with their Chris-

Lord Ingestre, General Rolt, Mr. Brewster, Dr. Crucefix, and other gentlemen. The dinner arrangements were perfectly satisfactory, and Mr. Higgins made an effective toastmaster. We must not forget to mention, that the presence of ladies gave animation to the festivities of the evening."—*Times, April* 29.

Such is the brief outline of the proceedings of the anniversary festival of this praiseworthy institution—an institution that claims the first rank of all honourable tributes to excellence. The Royal Duke truly observed that he had presided at many public meetings, but there was not one to which he brought so entirely his heart, with his best feelings of gratitude as a man. All honour to him for that sentiment. To what does man owe every sentiment of honour and of virtue but to the mother who taught his infant lips to lisp, as his heart imbibed the precious words from her to whom he looked as to his God? Woman has hitherto been altogether forgotten. One would be tempted to refer this fact to the supposition that she did not require the aid of man. Possibly she might not, were she, like man, fitted to profit by the world; but her sphere is home—and who has a home without woman? The time has arrived when a class of educated ladies, whose earlier years have been devoted to form the youthful mind and train it by lessons of excellence, and who, by neglect of the world or by misfortune, have in their old age become acquainted with dire adversity, may find protection; yet the promised work proceeds but slowly, for out of a list of one hundred and twelve honourable candidates for the benefits of the institution on the 20th of May, only *three* could be elected, leaving no less than one hundred and nine ladies hopeless of aid, unless from *Him* to whom they may address their prayer, that the generous and the grateful portion of mankind may press forward to support this most useful, because most needed sanctuary.

We cannot conclude better than by stating that an institution has been established at Liverpool, which, taking the present one as its model, affords great promise in aid of the class of ladies to whom we have alluded.

SINCERITY does not consist in speaking your mind on all occasions, but in doing it when silence would be censurable and falsehood inexcusable.

THE PARSEE merchant, Sir Jamsetjee Jeejeebhoy, has contributed 500*l.* to the Bombay subscription for the Irish.

FROM THE LIMERICK CHRONICLE.

My *first* doth comfort yield whene'er 'tis cold,
My *second* tells when death takes young or old;
My *toute*, a name the Brethren all revere,
For truth, fidelity, and heart sincere.

To the Editor of the Limerick Chronicle.

Charles Fort, May 6, 1847.

SIR,—In your *Chronicle* of yesterday's date appears a *jeu d'esprit* to which I imagine but one answer can be given—our truly respected Brother "Michael Furnell." His love for our Order will not require the *first* to nourish it. May it be long before the *second* tells us another great light has departed from us.

Your obedient servant,
E. B. HODGKINSON.
Quarter-Master Sergeant, 35th Depot, H. K. T. and Kt. of Malta.

MARRIAGE.—*April* 17, at Leamington Spa, by the Rev. John Craig, vicar, Mr. **JAMES SHARP**, jun, editor of the *Leamington Spa Courier*, to Henrietta Elizabeth, youngest daughter of Mr. John Gearing, of London.

BIRTHS.—*May* 15.—At Oxford, the wife of Bro. **RICHARD JAMES SPIERS** (W.M. Alfred Lodge, No. 425, Prov. S.G.D., Oxfordshire), of a daughter.

Lately, the wife of Bro. **FRED. MAY** (P.M. 327, Prov. G.D.) of a daughter.

April 10.—The wife of Bro. J. B. **BELVILLE**, No. 1, of a daughter.

April.—The wife of Bro. W. H. **CARLIN** (P.M. No. 30), Ludgate-street, of a son.

Obituary.

GRAVE IMPERTINENCE.—In a village of Suffolk is the following epitaph on a tombstone. It has no name, no date, and no one knows over whose remains it was placed.

> " Reader, pass on, nor idly waste your time
> On bad biography or bitter rhyme;
> For what I am—this cumbrous clay ensures;
> And what I was—is no affair of yours."

THE following inscription is copied from a stone lying in the chancel of the church of Conway, Carnarvonshire:—" Here lyeth the body of Nicholas Hooks, of Conway, gent., who was the 41st child of his father, William Hookes, Esq., by Alice, his wife, and the father of 27 children. Who died the 20th day of March 1637."

March 15, æt. 73.—Bro. **JOHN DYSON**, formerly a painter, was initiated, 1803, in No. 168, Chelsea—a contributing member for seventeen years—unfortunate in business—and visited by several attacks of illness, and some severe wounds. His case was approved, and in July, 1839, he was admitted to the benefits of the Asylum for the Worthy Aged and Decayed Freemason.

The misfortunes of life have generally a tendency to depress the animal spirits, but our Brother had much elasticity in his nature, and looked on his altered position with some philosophy. He had not only encountered the misery which want of success in trade entails; but when he would gladly have fallen into the ranks as a journeyman, he became totally incapacitated by having been twice bitten by mad dogs; in one instance he himself cut out a large portion of flesh much larger than was necessary—the dog *died*, our Brother recovered. Some few years after he was bitten by a large Newfoundland dog that had bitten several, two of whom died afterwards; our intrepid brother was again his own surgeon, and boldly cut down upon his wrist to the bone, inflammation ensued, and Messrs. Astley Cooper and Brodie (it was before these eminent surgeons were raised to the dignity of the bloody hand) visited him and performed a difficult operation, to which he not merely submitted with patience, but held his own wrist and explained the manner in which he had previously operated. The two gentlemen were much pleased with him, and left him other marks of their visit than came from the knife. Poor Dyson told us these facts with simplicity and gratitude. In his earlier years he was a member of the Queen's Loyal Volunteer Association at Chelsea, and was a steady, regular soldier, as corporal from 1798 to the year 1814, when the general peace rendered the services of the corps no longer needed. The late Countess of Harrington, as the representative of Queen Charlotte, presented the colours in 1804.

Bro. Dyson preserved the several documents of the corps, with the copies of sermons preached before it, and felt in their remembrance much pride and comfort. As a Mason he was sincere in his vocation; as a man humble, it is true, but honourable in his principles, and therefore he conferred honour upon the Asylum, the benefits of which he was entitled to enjoy.

In 1838 he was candidate for the office of sexton to St. Luke's parish, Chelsea. His placard was a curiosity, "Happiness to those who wish it to others. Freedom of election and no oppression. John Dyson, thirty-five years an inhabitant and rate-payer of the parish, twenty-five years a subscriber of one guinea annually to the Parochial Schools, fourteen years ditto to the Licensed Victuallers' School, twenty-one years a Freemason, &c. &c." But poor Dyson did not succeed to the office of sexton.

March 31.—Lord SAYE AND SELE, æt. 49, after a few days' illness. His lordship was unmarried. He was Prov. Grand Master for Kent, but entrusted his worthy deputy with full powers to act. It is due to the deceased nobleman to state, that since he came to the title and estates, he performed very many acts of charity. The present lord, on hearing the appointment of his successor to the office of Prov. Grand Master, presented that Brother, L. C. Humfry, Esq., with the Masonic paraphernalia of the deceased nobleman.

April 16.—Suddenly, of apoplexy, at Bombay, the wife of Bro. W. A. Purnell, Esq., P. P. G. D. (President of the Medical Board).

April 23.—At his residence, Oakhill's House, near Taunton, Brother HENRY SULLY, *M.D.*, *M.R.C.S.*, surgeon extraordinary to his majesty the King of Hanover. The deceased Brother had been ever a most zealous and devoted worker of the Craft, and was distinguished by having conferred on him the important trust of Deputy Prov. Grand Master of Somerset. He was the father of the province, being (since the lamented death of the venerable and venerated Bro. F. A. Stradling) the oldest Mason in the county, having worn *the distinguishing badge* for more than half a century. His professional skill was of the first order, and many hundreds can now gratefully testify to the eminent benefit of his services; the poor were amply supplied both with medicines and food as well as advice, and time was very often given to *their* claims with loss and inconvenience to himself. As a friend and "boon companion," he was much esteemed, and the hospitalities of his house were awarded with unsparing hand and heart. He lived to a "ripe old age," nearly 80, and the writer of this feeble tribute (Bro. Eales White) has a note written to him by his deceased friend, *without the aid of spectacles*, a few days only previous to his death.

St. Lucia, May 8.—"At his residence in Castries, after an illness of a few days, Brother CHARLES MACNAMARA, harbour-master and colonial landing-waiter of this port. He was in the 61st year of his age, and a native of Grenada, had seen some service in the naval wars of the country; and the gallant act is recorded of him in history, of having saved the life of an officer (Capt. Clement) at Trafalgar, in a manner highly creditable to his heart. He lived here sixteen years, and enjoyed the confidence and esteem of all classes. Not only is his death the cause of much sorrow in this island, but abroad many an English heart will be affected by the sad news of good 'Old Mac's' departure."

May 31.—Suddenly, at Edinburgh, Bro. the Rev. Dr. **CHALMERS**, æt. 74. This celebrated divine was initiated at Dundee. (We shall be thankful for any Masonic particulars).

Bro. Major Sir **WALTER SCOTT**, who died on his passage from India, was initiated in the Canongate Kilwinning, Edinburgh.

Lately, Bro. Major **DEUCHAR**, late of the 1st Royals, (a brother of the late Alexander Deuchar). He was a zealous Mason. As a soldier he had seen much service.

Bro. **WM. DOWNE GILLON**, Prov. G. M. for Linlithgowshire.

Bro. **PATRICK MAXWELL STEWART**, *M.P.*, Prov. G. M. for Renfrewshire, the fourth member of his family in succession who had filled that dignified office.

PROVINCIAL.

KENT.—Lebbins C. Humfry, Esq., the New Provincial Grand Master of Kent, has re-appointed Joseph Ashley as his Deputy Grand Master, an auspicious commencement of his Masonic government. The inauguration of the new Provincial Grand Master is postponed until the 9th August, it not being convenient to him to attend earlier, on the account of circuit business.

GRAVESEND, *June* 14.—The Lodge of Sympathy, No. 709, held its anniversary, on which occasion Bro. E. A. Hilder was installed as Worshipful Master by Dr. Crucefix, in the presence of Bro. J. Ashley, Esq., the Deputy Provincial Grand Master, the mayor, and many visitors. There were two initiations and two passings, which, with the various charges and addresses, were conducted in a very effective manner. It was expected that the Provincial Grand Master, Bro. Lebbins C. Humfry, Esq., and Bro. James Harmer, Esq., would have been present, but the former was prevented by important business, and the latter, we regret to say, by indisposition. The banquet was liberal, nay, elegant in every respect, and the several after-dinner addresses by the Brethren were marked by even more than customary effect.

CHELMSFORD, *May* 27.—At a meeting of this Lodge, held at the Lodge-room, White Hart Hotel, the Rev. Thomas Harvey, *M. A.*, of Thaxted, was duly initiated into the Order. The usual quarterly banquet afterwards took place, at which a goodly number of the Brethren assembled. Upon the health of the reverend gentleman being proposed by the Worshipful Master, in the course of his reply Bro. Harvey spoke at very considerable length, and in the most fervid language. We regret that the report reached us too late to insert the address; we will endeavour to do so in our next. We have much pleasure in announcing that several influential Brethren of the Lodge of Good Fellowship, held in this town, have liberally subscribed towards forming a library of Masonic works; they have already collected all Dr. Oliver's writings, the *Freemasons' Quarterly Review,* and other interesting works on Freemasonry.

ROCHFORD, ESSEX.—*June* 9.—The Right Worshipful Rowland Alston, Esq., P. G. M., held his annual meeting in this town, which was well attended, upwards of eighty Brethren being present. There was a procession to church, where a sermon was preached for the benefit of the Hewlett Fund. The congregation testified their feelings on the occasion by a liberal contribution in aid of the orphan children of their deceased and reverend friend; nor were the Masonic Brethren behind hand. The Brethren on their return transacted the routine annual business, and afterwards dined together. The addresses, more especially that of Bro. Alston, Jun., P. G. W., were admirably delivered; and the musical arrangements were conducted by Bro. Blewitt, with his customary success. Many London Brethren were prevented from attending in consequence of the festival in aid of the Benevolent Annuity Fund being suddenly fixed for the same day.

EWELL, SURREY.—*Grove Lodge,* No. 593, *June* 26.—The foundation stone of the intended new church at Ewell was laid, with Masonic honours, by Brother Sir John Rae Reid, Bart., *M. P.* The Grove Lodge met on the occasion at three o'clock precisely, at the Spring Hotel, Ewell, when the Right Worshipful Bro. Dobie, Provincial Grand Master, presided, and with the Lodge and Brethren present proceeded, according to Masonic order, to assist in the above interesting ceremony. The Brethren after the ceremony banquetted at the Spring Hotel.

WATFORD.—At a meeting of the Brethren of the Watford Lodge, held at the Essex Arms, on the 9th of April. Bro. W. S. Tootell, of Edgeware, was installed Worshipful Master for the ensuing year, who afterwards appointed and invested his officers. About forty of the Brethren, among whom were H. H. Burchell, Esq., High Sheriff for the county, Captain Foskett, *J.P.*, T. Warp, Esq., &c., sat down to a banquet.

OXFORD.—One of the most brilliant Masonic meetings which has ever taken place in this city occurred on the 4th of May, when the Past Junior Grand Warden of England, Bro. R. G. Alston, formerly of Christ Church, accompanied by his brother (Bro. F. Alston), Bro. Pryer, Master of the Oak Lodge, London, and Bro. J. Blewitt, the distinguished musical composer, came from London expressly to visit the Masonic Brethren of this province.

A considerable number of the members of the Alfred City and Apollo University Lodges assembled to do honour to these Brothers, and it being the regular monthly Lodge night of the former, the attendance was unusually large. At the conclusion of their Masonic labours the Brethren adjourned to the banquet-room for refreshment, when the W. M. of the Alfred Lodge, Bro. R. J. Spiers, presided. The usual Masonic toasts were very happily introduced, and responded to with the utmost enthusiasm.

The Prov. Grand Master, Bro. Rev. J. C. Ridley, took the opportunity, in returning thanks on his own behalf, to propose the health of the W. M. Bro. R. J. Spiers, which was cordially responded to.

Bro. **Spiers** rose and said—"Right Worshipful Sir and Brothers, indeed you have done me but justice in saying how much I desire the prosperity of the two Lodges, which, it has been truly said, in feeling are but one. Although I desire so much that Masonry may flourish, not only in my own Lodge, but also in the sister Lodge, I cannot take credit for doing all that you have assigned to me. I have endeavoured to follow the example set me by my predecessors by imitating their zeal, but being called on to take the chair of this Lodge when it was in a state of unexampled prosperity, it was no slight task to keep it in that proud position; it has, however, been my earnest endeavour to merit your approbation, and nothing is more gratifying to me than to see so large a number of the Brethren present on this occasion. I take it as a personal compliment, which is heightened by the presence of several distinguished Brethren, whom the members of the Alfred Lodge, in common with myself, are delighted to come forward to honour. Although we commenced the year most auspiciously, I hope that the future will show that we have still more prosperous days in store; and with such support and countenance as I receive, and with such favourable circumstances around me, it will be my own fault if Freemasonry does not prosper in my Lodge as it deserves. I thank you again for the complimentary manner in which you have received my name, however little I deserve it, and beg to assure you that I will do all that I can to repay the great kindness which I have ever received at your hands." (Loud cheers).

The W.M. again rose and said—"We have the great pleasure of welcoming within our walls one who returns after many years of absence—one who was initiated in our sister Lodge, and served several important offices in it in a manner highly satisfactory to the Brethren, and with great credit to himself. As a further proof of the esteem which was entertained for Bro. Alston (loud cheers), I may be permitted to mention that he was selected to preside over the Apollo Lodge at the time when he was but an Undergraduate, which you are aware is not an ordinary occurrence. On leaving this university, he proceeded in his Masonic course, and was promoted to other offices, which he discharged with equal zeal and fidelity, and, after a useful career, was selected by the Grand Master for the distinguished office of Junior Grand Warden of England. I have had the honour of seeing him act in that capacity, and also the great gratification of witnessing his exertions in his own province, where he spoke in terms of affectionate regard of the Apollo and Alfred Lodges. This was in the presence of above a hundred Brethren, and it was with extreme delight I heard him speak of days spent in Oxford, of his initiation in the Apollo Lodge, and of the lessons he had learnt in the Alfred Lodge. It is with great pleasure I remember those words, because they were spoken with such sincerity; and I call on you to show how grateful you feel for this recognition, and how happy we are to have him once more amongst us, and proud that so distinguished a Mason has emanated from this province.

The W. M. then gave the health of Bro. Alston, which was received most enthusiastically.

Bro. **Alston**—"I do assure you I am using no idle form of words when I tell you how incompetent I am to express my feelings at this moment. It is a very easy matter to say, 'I thank you, and to express how grateful I am for the kindness you have shown me;' but it is not so easy to tell you what I feel, when, after an absence of eleven years, I find myself a guest at that Lodge where I first received the hospitality of Masonry, and where my earliest Masonic lessons were learnt. (Cheers). This alone would have been a sufficiently gratifying circumstance, but it is rendered doubly so by the extreme kindness and favour which you have all evinced towards me. I do assure you, that after a long period spent in Masonry, I never felt so much gratification as in coming back to the place where some of the happiest moments of my life were spent, and where, through the instrumentality of our Order, I never found myself without friends—(cheers). I am delighted to find Masonry in this place, not as I left it, but in a tenfold more flourishing state than when I took an humble part in it. I was prepared by the knowledge that your two Lodges were under the guidance of such efficient officers, and the spirit which characterised the Brethren, to find that Masonry had flourished, but did not expect to see it in its present palmy prosperity. In days gone by, we looked upon a Lodge numbering twenty members as flourishing, but now it would be considered nothing less than struggling; and this change in the aspect of Masonry is delightful to me, because I am every year more strongly impressed with its excellence and usefulness—(cheers). I love Masonry, because I believe it is practical and founded on the purest principles which can adorn and elevate human nature, and render mankind more useful to each other—(cheers). I must briefly revert to the observations which fell from the Provincial Grand Master, relative to my father's conduct in the government of his province; those expressions are very dear to me, because my father is as sincerely attached to Masonry as I am. His office is comparatively an easy one, for the Brethren do not assemble in such large numbers as in this province, nor can it be expected where the Lodges are spread over a large agricultural district; still he derives every countenance and support from the Brethren, who feel, as Masons should do on all occasions, that it is not only their duty to make themselves acquainted with the real principles of Masonry, but to carry them into effect—(cheers). I should not, however, do justice to your kindness, if I did not express to you how deeply gratified the Rochford Lodge in Essex feels, for the complimentary vote passed at one of your recent meetings. It is equally gratifying to them, and will be to you, to know that that great cause of charity has prospered to a degree that was scarcely thought possible; but the exertions commenced by the Rochford Lodge have been followed up in so noble and liberal a manner (not only by the Lodges in this province, but by the Grand Lodge and others in different parts of the kingdom), that the result will be to rescue the nine orphan children of Brother Hewlett from destitution, to give them an excellent education, and restore to them in some measure the comforts and happiness of which they were bereft by their bitter bereavement—(cheers). I believe that the movement which has taken place throughout the length and breadth of the land in behalf of the Hewlett Fund, will have the effect of showing where assistance may be relied on in the trying hour of need, and it will also display to the popular world, the beauty, uniformity, and sincerity, which characterise and adorn our ancient Order—(cheers). Once more I thank you, from the bottom of my heart, for all your kindness, and I shall never cease to be a well-wisher for your prosperity till I shall cease to live—(loud cheers).

The W. M. then proposed the health of the W. M. of the Apollo Lodge and its Officers, which was briefly responded to by the W. M. Bro. Burstall.

The W. M. gave the health of the Past Masters; acknowledged by Bro. Thompson.

In proposing the healths of the Visiting Brethren, the W. M. mentioned that they were not only honoured with the presence of Bro. F. Alston, brother to the J. G. W. of England, but with that of Bro. Pryer, Master of the Oak Lodge of London, and the contributor of frequent papers in the *Masonic Quarterly Review*, distinguished for their researches into the origin and early history of Masonry.

Bro. F. ALSTON returned thanks, and said, that although he did not visit Oxford with the same feelings as his brother, not having the same associations, he should ever revert with intense pleasure to all he had seen and heard, and the pleasing reception which the Brethren had given him.

Bro. PRYER acknowledged the compliment paid him, and said that this was the first visit he had ever paid to this seat of learning, and he should not easily forget it. He was delighted in witnessing the working in the Lodge, which was admirable; and if there was one circumstance more than another upon which the Brethren of this province might pride themselves, it was that they assembled not in a tavern, as was too frequently the case, but in a splendid Lodge of their own, and on consecrated ground—(cheers). He rejoiced to hear that Masonry had progressed ten-fold in this province within the last few years, and he hoped that its fame as the seat of learning would be only equalled by its fame as the seat also of Masonic knowledge, whence missionaries might go not only to all parts of the kingdom, but of the world, taking as their watchword universal charity, and inscribing on their banners peace on earth, good-will towards men—(cheers). No place was so calculated to further the Masonic cause as this, and the present assemblage was the best evidence of the zeal, spirit, and ability which characterised the Brethren of this province. In conclusion, he gave them a pressing invitation to the Oak Lodge, over which he presided, and assured them that he would endeavour to repay the kindness he had that night received at their hands.

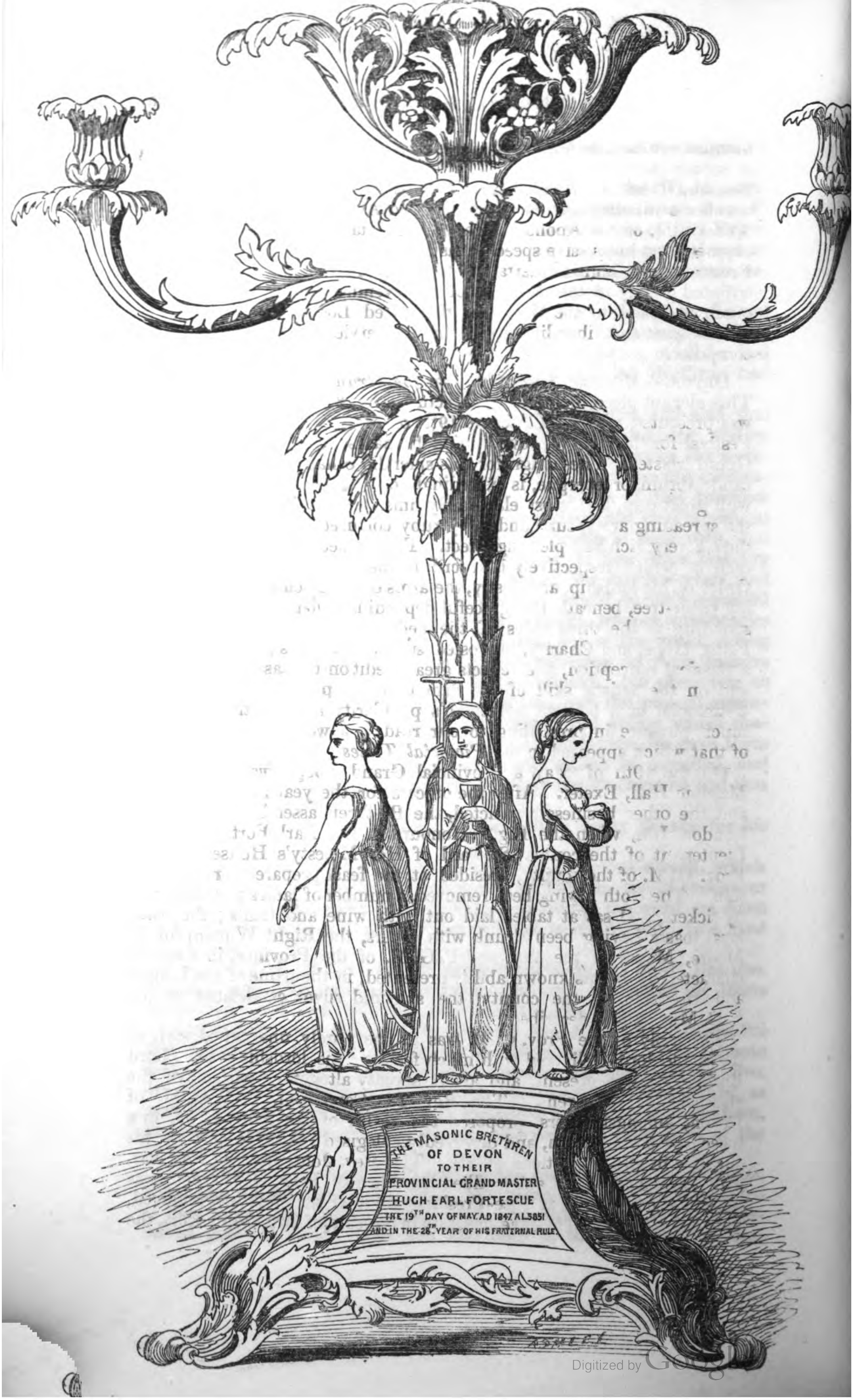
The health of Bro. Blewitt was given, with many thanks for his musical services.

Bro. BLEWITT returned thanks in a highly humorous speech, which he concluded by saying, that any deficiency of words he would endeavour to make up by the piano; and, suiting the action to the word, sat down to that instrument, and gave, "Let us drink to old friends," in a most effective style.

The "Health of the Officers" (responded to by the S. W. Bro. Jas. Wyatt), and "Success to the Masonic Charities," concluded the toasts of the night, and terminated the labours of the Chairman.

The meeting was admitted by all to be one of the most successful and delightful that has ever occurred within the walls of a Masonic Lodge. The musical arrangements (under the direction of Bro. Blewitt) were admirable, and his songs, humourous and sentimental, as well as the glees and duets, so well sustained by the musical brethren, gave great *éclat* to the proceedings, and afforded a musical treat of the highest order.

The following evening the Apollo Lodge met for Masonic business, when four initiations and one raising took place. Bro. J. Blewitt presided at the organ, and the anthems, which were introduced and well sustained, gave additional effect and solemnity to these impressive cere-


THE MASONIC BRETHREN
OF DEVON
TO THEIR
PROVINCIAL GRAND MASTER
HUGH EARL FORTESCUE
THE 19TH DAY OF MAY. A.D 1847. A.L.5851
AND IN THE 28TH YEAR OF HIS FRATERNAL RULE
ASHBEE

monies. A banquet on a magnificent scale was given on the occasion, at which the Prov. G. M. (Rev. Bro. J. Ridley), the P. J. G. W. of England (Bro. R. Alston), Bro. F. Alston, Bro. Pryer, with a large number of the Brethren of the Apollo and Alfred Lodges were present. The W. M. of the Apollo Lodge, Bro. Burstall, presided, and by some eloquent and impressive speeches, as well as songs, duets, and glees, the Brethren were highly entertained for a few hours. Bro. Blewitt contributed greatly to the pleasures of the evening, and the Brethren are much indebted to the W. M. of the Alfred Lodge, Bro. R. J. Spiers, for his spirit and liberality in securing the services of this distinguished composer.

DEVON.—*Masonic Testimonial to the Grand Master of Devon,*—This elegant piece of plate, manufactured by Ellis and Son, of Exeter, was presented to Earl Fortescue 19th of May, at the annual Masonic Festival for the province over which he has so long presided as noble Grand Master. The design for this splendid ornament for the table, as candelabrum or epergne, is exceedingly chaste, and has been executed with great care, and most elaborately finished. In its latter character, the spreading arms, surrounded by ruby-coloured cut glass dishes, produce a very rich and pleasing effect. From a pedestal of three sides, on each of which respectively is inscribed the presentation, the Masonic Order of his lordship, and, lastly, the arms of Fortescue, arises a spreading palm-tree, beneath the graceful depending foliage of which, corresponding to the three sides of the pedestal, are placed three figures, Faith, Hope, and Charity, in frosted silver. The design, altogether, is a classical conception, and reflects great credit on the taste that selected, and on the artistic skill of the firm that has produced, this pleasing testimonial of a beloved nobleman's popularity and worth. We have much pleasure in presenting to our readers a wood-cut, being a copy of that which appeared in the *Pictorial Times*.

On the 19th of May a Provincial Grand Lodge was held at the Masonic Hall, Exeter. After the officers for the year had been chosen and the other business transacted, the Brethren assembled at the New London Inn, when the Right Honourable the Earl Fortescue, Lord Lieutenant of the county, Steward of Her Majesty's Household, and Prov. G. M. of the county, presided at the feast prepared for the occasion. The cloth having been removed, a number of ladies were admitted by tickets, and sat at tables laid out with wine and fruits; the usual loyal toasts having been drunk with cheers, the Right Worshipful D. Moore, Mayor of the city, and P. G. M. of the Province, in a speech characterised by his known ability presented, in the name of the Lodges and Brethren of the county, the splendid silver candelabra to the P. G. M. as above described.

The reply of the Prov. G. M. was in the purely unadorned style of the noble lord, delivered with much feeling; his lordship's son (Lord Ebrington) was present, and about seventy altogether partook of the pleasures of the event. The Rev. Dr. Carwithan, D. P. G. M. of Devon, amongst others, proposed the health of the Prov. G. M. in a speech of some length, and deservedly eulogised the noble earl for his qualities in all the relations of life. The Rev. John Huyshe who has, with so much zeal and ability filled the office of Prov. G. Warden, was again chosen, and sat as Vice-President till after the cloth was removed, when he was pleased to leave the duty in the care of Bro. John Ellis, the

D. P. G. M. of Cornwall, we believe the only visitor from any other province on the occasion.

The business passed off to the satisfaction of the assembled Brethren as well as the ladies; the latter retired after being gratified with the ceremony of presentation and having their healths drunk; and the party broke up at an early hour full of cheerfulness and good order.

Bristol.—We have been much surprised to hear of the silly crusade against the *Freemasons' Quarterly* on the 2nd of this month, but hope with confidence, that it will not alter its useful course. The only intelligence that presents itself is the appointment of Bro. Powell as D. Prov. G. M. vice Bro. W. D. Bushell resigned, in consequence of having left the province.

Sherborne, *May* 11.—The poor of the town received, through the Lodge of Benevolence, a timely gift, when upwards of one hundred heads of poor families received a loaf each, proportioned to their families; the bread was purchased by the third part of the produce of Dr. Wolff's gratuitous lectures. The W. M. Bro. E. T. Percy attended at the Town Hall, assisted by five of the Brethren of the Lodge, distributed it with regularity and order by tickets in about an hour; we need not say how gratefully during the high price of bread it was received. We understand the portion for Ireland is placed at the disposal of his Grace the Duke of Leinster, the Grand Master of Ireland. And the portion for Scotland at the disposal of his Grace the Duke of Athol, the Grand Master for Scotland.

Monmouth, *April* 13.—The Brethren of the Loyal Monmouth Lodge dined together at the Freemasons' Hall, in this town, to celebrate the installation of the Worshipful Master, Thomas Swift. Esq., Mayor of the borough. The chair was taken by T. Swift, Esq., W. M.; Benjamin Swift, Esq., officiating as vice-chairman. Upon the removal of the cloth, the usual loyal and Masonic toasts were given, and cordially responded to. Bro. Wakeman, in an appropriate speech, proposed the W. M., which was drunk with enthusiasm. Bro. T. Swift, in returning thanks, expressed a hope that he should, at the termination of his office, have merited the confidence which had been placed in him by the Brethren. "The Duke of Beaufort" was the next toast, and in succession were those of "The Past Masters," "The Wardens," and "The Chaplain." The Rev. R. Chatto returned thanks. Several other appropriate toasts were then given, some excellent songs were sung, and having spent a delightful evening, the Brethren retired at eleven o'clock, highly pleased with their pleasurable entertainment.

Carmarthen.—Bro. Ribbans' son, one of the Masters in the Northern Church of England College, has lately been presented with a handsome gold pencil-case by the pupils of Sir Thomas Powell's Endowed Grammar School. A numerous meeting of those instructed in the school took place on the 12th of April, H. Lawrence in the chair. Many ladies were present. The proceedings were highly interesting, and high compliments were paid to Bro. F. B. Ribbans, the Head Master, for his great practical services, and for the advantages effected by his system. Resolutions, embodying the thanks of the meeting to Bro. Ribbans, were passed unanimously. Thus, both father and son have received the merited reward of industry and perseverance.

Penzance, *April* 13.—A meeting was held at the Masonic Hall, to celebrate the annual festival of the Provincial Grand Lodge of Cornwall. A very large number of people assembled to witness the proceedings. Soon after eleven o'clock the procession proceeded to St. Mary's Church, where service was performed in the cathedral style by the clergy, &c. of the place, and a sermon was preached by the P. G. Chaplain, the Rev. H. Grylls, vicar of St. Neot, from the Ephesians, chap. ii. v. 19-22. After divine service, the Brethren returned to the Masonic Hall, where the P. G. Officers for the ensuing year were installed, and invested with the various insignia of their offices by Sir C. Lemon, Bart., P. G. M., and addressed by the Deputy P. G. Master, Bro. John Ellis, viz.,—Past Deputy P. G. Master, Bro. Richard Pearce; P. G. Senior Warden, Bro. Francis J. Hext; P. G. Junior Warden, Bro. Edmund Carlyon; P. G. Chaplain, Bro. the Rev. Henry Grylls, *A. M.*; P. G. Treasurer, Bro. B. B. Falck; P. G. Registrar, Bro. Christopher Childs; P. G. Superintendent of Works, Bro. William Kitt; P. G. Director of Ceremonies, Bro. Reginald Rogers; P. G. Senior Deacon, Bro. T. P. Tyacke; P. G. Junior Deacon, Bro. Robert Allen; P. G. Sword Bearer, Bro. Capt. Reid; P. G. Pursuivant, Bro. T. P. Dixon; P. G. Stewards, Bros. J. Richards and F. Boase; Past P. G. Stewards, Bros. W. B. Forfar, and J. D. Henwood.

The banquet was provided by Bro. Ball, in the Assembly Room of the Union Hotel, which was tastefully decorated, and hung with the flags of different nations, kindly lent by Bro. Pearce, the Past P. G. M., Alderman of the borough and Consul for the various foreign nations, &c., and forming (as was truly stated by him in the course of the day,) symbols of the universality of Freemasonry. Upwards of sixty of the Brethren partook of the feast, Sir C. Lemon, Bart., P. G. M., occupying the President's chair, and Bro. F. J. Hext, P. G. Senior Warden, and Carlyon, P. G. Junior Warden, acting as Vice.

Grace having been said by the P. G. Chaplain, and the cloth removed, the P. G. M. proposed "the health of the Queen," expressing a hope that one of her sons might become as efficient a Grand Master of England as her father and uncles had been—(loud cheering, the music playing "God save the Queen.") The P. G. Stewards, Bros. Richards and Boase, and the P. G. D. of Ceremonies and Pursuivant, now introduced into the room a large number of ladies, amongst whom were many of the most beautiful of Cornubia's daughters. The next toast proposed from the chair was "the Duke of Cornwall," to whom we all owe allegiance, not only as Masons, but in every other way. "The Queen Dowager and the rest of the Royal Family," was the next toast given, and this was followed by "the Earl of Zetland, M. W. Grand Master of England," which was drunk with the full honours. The P. G. M. then announced that the Brethren would pledge a bumper to the ladies; and he introduced the toast in terms of glowing eulogy, and in the happiest style we ever recollect to have heard him. Bro. Boase, as Junior Steward, returned thanks on behalf of the ladies, in a most felicitous manner.

The health of the P. G. M. Sir Charles Lemon, Bart., was next proposed by Bro. Ellis, Deputy P. G. M., to the following effect:—He thanked the P. G. M., not only in the name of the Officers, but also in the name of Freemasonry, for the interest he takes in the Institution, and for the inconvenience to which he has subjected himself by being detained in the province from parliamentary and other duties of considerable moment. The Honourable Baronet's career had been of considerable duration, and his public character was now so well known that he (Bro. Ellis) need not enlarge upon it. His private worth was also as conspicuous as his public virtues, and he therefore felt great pleasure, as he was sure all the Brethren would, in doing honour to them.

The P. G. M. returned thanks, and took a hasty glance at the Institutions of the Craft. In the course of his observations he noticed the flattering prospects of Freemasonry in the province, since his accession to the office which he then held. For himself he could say that the more he saw of the Order the more he liked it. He then referred to some deviations from the regularities of the Order that had taken place in one or two Lodges in the province, and hoped that the slight notice now taken of them would prevent their recurrence. He also humourously alluded to the fact of ladies not being eligible to become members of Lodges; and he assured them that there was nothing in Freemasonry that should induce them to think unfavourably of it.

The next toast drunk was "prosperity to Masonry all over the world," after which, the ladies left the room, and the Lodge was closely tyled.

"The health of the P. G. Chaplain" was then drunk with Masonic honours, and duly acknowledged.

Bro. Richard Pearce, Past D. P. G. M., then proposed that the Brethren should again drink, for the purpose of doing so with Masonic honours, the health of the P. G. M., which was accordingly done.

"The health of the Deputy P. G. M. Ellis" was next drunk, and was acknowledged by him to the following effect:—He assured them that he felt most sensibly the more than kind and fraternal greetings with which the toast had been received. Ever since he had been called to hold office in the P. G. Lodge—now about thirty years—he had felt the strongest interest in it, nor was it unnatural that he should do so, for besides the general interest which a member of the Brotherhood might be assumed to take, the fraternity in the province, whom he was not unfrequently called on in his official character to represent, considered they had a right to appeal to him on almost all topics connected with its order and well being. How far this might be right, or whether it might not be laying a burden not easily to be borne, he left them to consider, but he felt nevertheless a duty devolving on him, to approach as nearly as his humble attainments would admit, to those bright examples of ancient and modern times whose works appeared resplendent in wisdom, strength, and beauty. With these feelings they might judge with how keen a relish, with what lively emotion he partook in all the prosperity of the Craft. And here he could not help adverting to the circumstance, that from the far-west—the justly admired spot where they were now met—their Order had lately directed its course almost to the eastern extent of our ruler's dominion; and within the last year a "Phœnix" had risen from its ashes, and, he was happy to say, bids fair to equal any of its predecessors, (in allusion to the revival of a dormant Lodge of that name in Truro.) He then said that he trusted the eloquent sermon of their P. G. C. that day would leave an impression upon them far more lasting than the pageant of the procession, and that it would bear the rich fruit of their three grand principles, Brotherly Love, Relief, and Truth. He could not now refer to a speech that he made when they last assembled in Provincial Conclave at that place; but he knew that it was strongly recommended to confine their ranks to the most worthy, and to cultivate the great principles included in their Order, rather than to risk the contrary by indiscriminate admissions. He was happy to know not only that their numbers had considerably increased, but that this recommendation had been strictly attended to. Could he see before him the whole band of Brethren of every nation and clime, he would recommend the same fraternal caution—(long continued applause). In conclusion, he might be permitted to say that his remarks were not intended to induce popular applause; but, as the senior officer, and perhaps the most acquainted with this ancient fraternity, and the feelings of the public in respect to it in this province, he would say that it was impossible but that nearly eight hundred Lodges under the Grand Lodge of England, with others in every nation and clime, including upwards of one million of members, should have a powerful influence on the general community; and that Freemasonry, increasing as it was in numbers and respectability generally, and in this province in particular, called for all the energy, care, superintendence, and knowledge of the mystic art that could possibly be rendered. The Deputy P. G. M. then called the attention of the masters and officers of Lodges to some matters of a practical nature.

The health of the Past D. P. G. M., Richard Pearce, was next drunk, and was suitably acknowledged by him. Bro. Pearce then proposed "the Clergy of Penzance, with thanks to the clergyman of St. Mary's, for the loan of his church, and for his officiating on the occasion of their annual assembling." The next toast given was "the Mayor and Corporation of Penzance," which was acknowledged by Bro. Pearce, as being an alderman of the borough. "The Provincial Grand Officers" was then drunk, and was acknowledged by Bros. Ellis, Hext, Carlyon, Tyacke, Childs, Allen, Rogers, and Reid. The P. G. M. here stated his regret that he was obliged to leave the Lodge so early, in order to attend to his parliamentary duties, which rendered it necessary for him to proceed many miles on his journey that night. The P. G. M. then withdrew, and the chair was occupied by the V. W. Bro. Ellis. "The Masonic Charities" was then given, viz.—Boys' and Girls' Schools, the Benevolence, the Asylum, Benevolent Annuities, &c. The next toast was "the health of Bro. Wing," which was proposed by Bro. Pearce, who spoke in flattering terms of him as a soldier, and alluded to his services in the campaign at Affghanistan, and to the fact of his being the only surviving member of the Lodge of his regiment. Bro. Wing acknowledged the compliment paid him in a short but characteristic speech. After two or three other toasts had been drunk, the Lodge was closed, and the Brethren retired about eight o'clock.

MANCHESTER, *Dec.* 26.—The Brethren of the Lodge of Integrity, No. 189, met at the Bush Inn, Manchester, to celebrate the festival of St. John, and were honoured with the presence of Stephen Blair, Esq., D. P. G. M. The W. M., Joseph Smith, after the usual routine of business, proceeded to instal Bro. Wm. Stagg to the Office of W. M. for the ensuing year, and to invest the officers with their badges and jewels. The Lodge was adjourned from labour to refreshment, when thirty of the Brethren partook of an excellent banquet. Bro. Wm. Stagg, W. M., ably presided at the festive board; the evening was spent in Brotherly love and harmony.

Jan. 28.—A Grand Masonic ball, in aid of the funds of the Infant Female Orphan Asylum, intended to be established in East Lancashire, was held in the Assembly Rooms, Morley-street, Manchester, under the distinguished patronage of Right Hon. the Earl of Ellesmere, P. G. M.;

(many of whom had come very long distances to attend the Prov. Grand Lodge) returned to their homes, highly delighted with the proceedings of the day.

Were we inclined to find fault, the only possible excuse we should have would be the excess of kindness of the Prov. G. M., in being almost too desirous of consulting the wishes of the Brethren; still we have reason to know, when occasion requires and the ancient blood of the Gordons prompts, he can be and is both decided and firm.

We are glad to say, that five guineas were unanimously voted towards the Hewlett fund.

We were altogether so well pleased with the reception we experienced from our Northampton and Huntingdon Brethren, that all we can say is, we hope when they hold their next Provincial Grand Lodge, "that we may be there to see."

LEICESTER, *June* 24.—*St. Augustine's Chapter*, No. 766.—Comp. William Kelly, M. E. Z. A Chapter of Constitution for the formation of this Chapter having been granted, a Convocation was holden at the Three Crowns Hotel, when the Chapter was consecrated, the Principals installed, and several Brethren exalted.

June 24.—*John of Gaunt Lodge*, No. 766.—Bro. William Kelly, W.M. The Brethren of this Lodge celebrated the Festival of St. John the Baptist at the Three Crowns' Hotel, when the installation of the Worshipful Master elect took place, and the banquet was well attended.

LANCASTER, *May* 26.—The Provincial Grand Lodge of Free and Accepted Masons, for the western division of this county, was held in the Assembly Room for the first time in Lancaster. The Brethren, after the Lodge had been opened with the usual ceremonies, proceeded to the parish church, where Divine service was celebrated. After the sermon a collection was made for the benefit of the Dispensary, amounting to 10*l*. The banquet was provided and served at the Old Sir Simon's, Market-street, and was replete with every delicacy in season. Eighty-five of the Brethren partook of it.

YORK.—*Extract from a Past Master's letter.*—"We are free to confess that in this district we might work better; perhaps a hint from the Editor of the *Freemasons' Quarterly* might excite a little emulation."

DONCASTER, *Whit Monday.*—*Ceremony of Laying the Foundation Stone of the New Markets.*—The foundation-stone was laid in the presence of an immense number of spectators, including many from the surrounding neighbourhood. The day was delightfully fine; and all the shops having been closed, Whit Monday was kept as a holiday. The bells of the parish-church rang merry peals during the day; and the whole of the proceedings went off with much *éclat*, and to the perfect satisfaction of, we believe, all parties.

The time fixed upon for breakfast was half-past ten, but it was nearly eleven before all the company arrived. The gentlemen were ushered into the ball-room, where they were joined by the members of the St. George's and some other Lodges of Free and Accepted Masons, headed by the Rev. G. Fardell, Rector of Sprotborough, in his canonical robes, and decorated with several Masonic honours. Sir William Bryan Cooke, as Master of the Doncaster Lodge, was prevented from indisposition from attending; but it was stated, in answer to numerous inquiries, that the worthy baronet would be in attendance at the time appointed for laying the stone. At a little before eleven o'clock, it was announced that the

The next toast given from the chair was "the health of the Prov. G. Chaplain."

The Rev. Bro. Downes responded in a most eloquent speech, to which we regret our limits do not permit us to do justice. Having adverted to the principles of Freemasonry, he stated that the more he studied them, the more he was impressed with their beauty, and how utterly impossible it was for any Brother, acting up to them, to be other than a good citizen, a good husband and father, and an honest man. The Rev. Brother concluded his speech by expressing a hope, that at the end of the year he should return into the hands of the G. M., the Jewel of the office, as unsullied as he had received it; and thanking the Brethren for the warm manner in which they had welcomed the toast, most strongly impressed on them ever to bear in mind and act up to the principles of Brotherly Love, Relief, and Truth.

The healths of the D. P. G. M. and P. G. S. were received in a manner which evinced how highly they are valued, and their merits appreciated by the Brethren. These toasts were responded to by both these Brothers, on having completed the circuit of the province, in a most feeling and Masonic strain, and both wished to resign their offices, in order to make room for other Brethren, but consented to retain them in deference to the command of the Grand Master.

The healths of the Grand Officers and the Masters and Brethren of the various Lodges in the province followed, and were suitably acknowledged. But perhaps the toast which caused the greatest enthusiasm of the evening was, "The Countess of Aboyne, and the infant son and heir of the noble house of Gordon." Indeed, nothing could have borne stronger testimony to the respect entertained to the Prov. G. M. than the interest evinced by his Brethren and neighbours in his domestic happiness.

The noble Earl, in returning thanks on behalf of his lady, alluded to the great anxiety entertained by her for the prosperity of the Craft, and the gratification she would feel at being thought of by those, whom he must term her Brethren, as the wife of a Mason and the mother of the young Lewis, whom he hoped some day to introduce to the Craft.

In the course of the evening a very handsome silver snuff-box, with an appropriate inscription, was presented to Bro. Wm. Strickland, the P. G. S., by the Prov. G. M., in a most complimentary speech. This box was unanimously voted to Bro. Strickland in testimony of the great exertions made, and eminent services rendered by him in furtherance of the establishing and carrying out a fund recently started in this province, and well worthy of imitation by every other, viz. an annuity fund for the widows of deceased Brethren, and never was such a compliment more justly merited. Our worthy Brother having, by his zeal and attention to the interests of the Craft, united the suffrages of all the Brethren in his favour. We shall not advert to this matter further than by wishing it every success, and mentioning amongst many other donations and subscriptions, one of 25*l.* from the R. W. P. G. M. and 5*l.* from the D. P. G. M. towards its support.

After a most delightful day, the pleasure of which was enhanced, not only by some excellent Masonic and sentimental songs, well given by some of the Brethren, but also by the beauty of the weather and vivid green of this, perhaps the most picturesque part of the county, the Lodge was closed in due form with solemn prayer, and the Brethren laying that stone on which it is your intention to erect a new market. The attentions to the improvements of the town manifested by the present mayor and corporation, and your predecessors in office, have for years past excited the admiration of your fellow-townsmen; and your exertions have merited and obtained general approbation. The business of this day will long be remembered in the annals of the town; and in the name of the Craft of Free and Accepted Masons, and in my own, I sincerely implore the Supreme Architect of the Universe to prosper all your undertakings. Gentlemen, the Mayor has been so kind as to allude to the association which has so long existed between the family of Wheatley and the corporation and inhabitants of Doncaster. Born and bred amongst you, I have every incitement to take an interest in all your proceedings. All my ideas—all my dearest recollections of my youth are associated with this town; and if ever I can make myself useful, it is a great satisfaction to me to do so, and to promote your comfort and happiness." (Loud applause, followed by three cheers for Sir William Cooke.)

Sir **Wm. Cooke** then said—" Permit me to request the Mayor to act as my deputy in going through the ceremony of laying this first stone, as I feel myself unable to get out of the carriage."

Immediately on the stone being raised to a considerable height, and then lowered to the place for its reception, Sir W. B. Cooke offered up a prayer.

The Rev. J. G. **Fardell** then offered up the following prayer:—" O Almighty God and Supreme Architect of the Universe, we most humbly beseech Thee to pour Thine abundant blessing upon all those who may assemble in the building about to be erected over the stone we are now laying, and grant that they may conduct all their dealings with honesty of purpose and uprightness of mind; and grant also that we who are assembled on this happy occasion, whether the Worshipful Master or Brethren of the Craft of Freemasons, whether the worthy Vicar or clergy around him, whether the corporation or magistrates of the town or neighbourhood, or whether tradespeople or inhabitants of the town, may all receive Thy heavenly benediction, and finally come to that building which Thou hast prepared for all who love Thee—a building not made with hands, eternal in the heavens. Grant this through Jesus Christ."

Several cheers were then given for Sir William and Lady Cooke, and the proceedings terminated a little before one o'clock.

The Brethren of the Britannia Lodge of Freemasons, of Sheffield, dined together with some of the Brethren of St. George's Lodge. Bro. Wheeler, the W. M. of the Britannia Lodge, ably occupied the presidential chair, and was well supported by Bro. Eadon, S. W., as his vice. The routine of loyal toasts was given, together with the healths of the Grand and Deputy Grand Masters of England, the Right Hon. the Earls of Zetland and Yarborough, and the usual Masonic sentiments. Several excellent songs were sung by Brothers Ibbotson and Young; and the evening was passed in that excellent feeling and harmony which ever attend the meetings of the Craft.

It is intended that the compliment paid by the Britannia Lodge on the present occasion, will be reciprocated by the Brethren of St. George's Lodge, on the laying of the foundation-stone of the viaduct or bridge over the Wicker, Sheffield, by the Manchester, Sheffield, and Lincolnshire Railway Company.

Nottingham, *April* 12.—The Commercial Lodge of Freemasons met for the last time this season at the Lodge-room, Flying Horse Hotel, under the presidency of the W. M. Bro. R. Allen, when Bro. Colonel Chatterton, of the Fourth Dragoon Guards, honoured the Lodge with his presence; there was also a large muster of the Brethren. The business of the Lodge having been dispatched, the W. M. took occasion to introduce the subject of the charitable appeal, recently made by the Grand Lodge of Essex, on behalf of a deceased Brother, the Rev. J. Hewlett, Prov. Grand Chaplain of that province, who, after ineffectually striving to provide for his numerous family, had been overtaken by sickness, and was eventually called from his earthly labours, leaving *nine orphan children totally unprovided for.* On the particulars of this distressing case being made known, the Brethren, emulous of that beautiful trait in Freemasonry, "charity," immediately entered into a private subscription, which amounted to upwards of seven pounds. We feel much pleasure in making mention of this honourable act on the part of the Commercial Lodge, and sincerely hope that the example will be followed by every member of that body in this province, to the best of his ability; and not only by them, but by the charitably disposed in general. Subscriptions will, we understand, be received by Bro. T. Danks, Timber-hill, Senior Grand Warden, and Bro. R. Allen, Long-row. The amount subscribed to the present time by the Masonic body is, we understand, upwards of 700*l.*—*Nottingham Mercury.*

Wakefield, *May* 3.—Provincial Grand Lodge, West Yorkshire, Present, the Right Hon. Bros. the Earl of Mexborough, P. G. M.; C. Lee, D. P. G. M.; and many present and Past Prov. Grand Officers, and the Masters and other Brethren from nineteen Lodges in the provinces, and several Visiting Brethren. The Rev. Bro. A. Cassels, vicar of Batley, was appointed Prov. Grand Chaplain, *vice* the Rev. P. Y. Savile, who had resigned, conceiving that as there were so many other clerical Brethren, it was but just to leave open to them the attainment of Masonic honours. A Past Master's Lodge was appointed, to promote uniformity of work in the provinces. Fifty pounds was voted to the Royal Masonic Benevolent Annuity Fund, to constitute the Earl of Mexborough, P. G. M., a Vice President; and also ten pounds to constitute the Deputy P. G. M. Bro. C. Lee a life governor of that institution. The balance in hand was 481*l.* 13*s.* 2*d.* The next Provincial Grand Lodge will be held on the 5th of July at Dewsbury, when the by-laws will be discussed. At the banquet Bro. C. Lee, D. P. G. M. presided (in the absence of Lord Mexborough), to the moral and physical gratification of the company.

Norwich.—We are gradually emerging from comparative darkness to light, and could we but have an active and intelligent Deputy Prov. Grand Master to aid Lord Suffield, the result would soon be evident, and Norwich might resume its former Masonic splendour. It is worthy of remark that Bro. Jeremiah Howes, the W. M. of the Lodge of Perseverance, No. 258, in this city, continues his unwearied exertions in furthering the interests of Masonry; and we are happy in stating that his name was announced as a subscriber to the Aged and Decayed Freemasons' Asylum, at their festival on the 16th instant. A Masonic library is forming in this city under his auspices, and Bro. Wm. Marks, and other influential members; such zeal is worthy of emulation by the other members of the province.

Newcastle-on-Tyne, *April* 23.—St. George's Day the Brethren of the Northern Counties Lodge of Freemasons, No. 586, held their anniversary meeting at their Lodge-room, Bell's-court, Newgate-street, when the selected Brethren were duly installed officers for the ensuing year, viz.:—R. Thos. Branding, W. M.; Wm. Berkely, S. W.; Geo. John Fenwick, J. W.; John Wilkinson, P. M.; Rev. T. C. Smith, Chaplain, &c. After the ceremonies of the day, the Brethren dined at the Assembly Rooms. Bro. R. T. Brandling, Esq., presided, supported on his right and left by Sir Cuthbert Sharp, Sir John Fife, Rev. A. F. Woodford, and other Brethren of the neighbourhood.

Bridge over the Tyne.—The ceremony of laying the foundation-stone of the high-level bridge over the Tyne is to be performed shortly by the Earl of Zetland, Grand Master of the Fraternity of Freemasons.

Walsall.—The Lodge of St. Matthew, No. 786, has lately received a magnificent present from a lady, Mrs. John James, of Rushall Hall: It is a copy of Barker's fine old black-letter folio edition of the Bible, printed in 1617, most elegantly bound in blue Turkey morocco, with gilt Masonic emblems on the sides and back. The cost of binding was five guineas, the artistical arrangement of which does infinite credit to the skill and taste of Bro. Richard Spencer. This kind consideration of a lady in favour of Freemasonry is a proof that our system is based on the high principles of piety and virtue.

Cowes, *April* 8.—That very neat specimen of architecture, the Masonic Hall, the first stone of which was laid by the present Earl of Yarborough, was opened in due form. After the business of the day was completed, the members of the Lodge and visitors adjourned to the Grapes' Tavern, where the excellence of the banquet gave universal satisfaction.

SCOTLAND.

GRAND LODGE OF SCOTLAND.

ELECTION OF GRAND OFFICERS, NOV. 30, 1846.

The Most Noble George Augustus Frederick John, Duke of Athol, Most Worshipful Grand Master Mason of Scotland.

J. Whyte Melville, of Bennochy and Strathkinness, Deputy Grand Master.

Hon. Augustus G. F. Jocelyn, Substitute Grand Master.

Hon. the Master of Strathallan, Senior Grand Warden; Col. Kinloch, of Kilrie, Junior Grand Warden; Samuel Hay (Union Bank), Grand Treasurer: William Alex. Laurie, *W.S.*, Grand Secretary; James Linning Woodman, *C.S.*, Grand Clerk; Sir P. M. Thriepland, Bart., Senior Grand Deacon; Sir William Miller, Bart., of Glenlee, Junior Grand Deacon; Rev. Alex. Stewart, of Douglas, and Rev. John Boyle, *B.C.L.*, Grand Chaplains; Wm. Burn and D. Bryce, Architects; Charles Mackay, Grand Jeweller; Morris Leon, Grand Bible Bearer; Robert Gilfillan, Grand Bard; James Robertson, Grand Director of Ceremonies; William Reid, Grand Sword Bearer; William R. Montignani, Grand Director of Music; A. Menzies and J. Tinsley, Grand Marshals;

Donald Ross and Jas. Mackie, Grand Tylers; Bro. W. Donaldson (Albion Cloth Company), Clothier and Paraphernalia Maker to Grand Lodge.

Provincial Grand Masters.—Aberdeen city, Alex. Hadden, of Persley; Argyllshire and Isles, Walter Frederick Campbell, of Islay; Ayrshire, R. W. M. of the Mother Lodge, Kilwinning; Berwickshire, John Campbell Renton, of Mordington; Dumbartonshire, A. Smollett, of Bonhill, *M.P.*; Dumfriesshire, John Babington, of Summerville; East Lothian, Earl of Dalhousie; Elgin and Moray, Right Hon. Fox Maule, *M. P.*; Fifeshire, J. Whyte Melville, of Bennochy, &c.; Forfarshire, Lord Panmure; Glasgow, Henry Monteith of Carstairs; Inverness-shire, William Brodie of Brodie; Lanarkshire, Middle Ward, Marquis of Douglas; Upper Ward, Sir Norman Macdonald Lockhart, of Lee and Carnwath, Bart.; Linlithgowshire, Honourable the Master of Torpichen; Peebles and Selkirk shires, W. F. Mackenzie, *M. P.*; Perthshire, East, Lord Kinnaird and Rossie; Perthshire, West, Marquis of Breadalbane; Renfrewshire, East, Sir John Maxwell, of Pollock, Bart.; Ross and Cromarty, Sir Evan Mackenzie, of Kilcoy, Bart.; Stirlingshire, Lord Abercromby.

Madras, Marquiss of Tweeddale, *K. T.*; Western Provinces of India, James Burnes, *K. H.*, *LL. D.*, *F. R. S.*, Bombay; West India Islands, Hon. W. Stephenson, Grenada; Jamaica, Rev. W. G. P. Burton; Canada, Sir Allan Napier Macnab; Nova Scotia, New Brunswick, Prince Edward Island, The Hon. J. L. Starr, Halifax; Bahama Islands, J. Cooke, Nassau, N. P.; Bermudas, Dr. Jos. S. Hunter, Mayor of St. George's; Rep. of Colombia, Senor Jose G. Nunez, Angostura; Australia Felix, J. Hunter Ross, Melbourne; South Australia, Allan Macfarlan of Glensloy, Adelaide.

Charters Granted to St John's Operative Lodge, Rutherglen; the Elgin Lodge of Montreal; and the Lodge St. Clair, Edinburgh.

The Faifley and Duntochor Union Lodge has been transferred from the Province of Dumbarton to the Province of Glasgow.

Principal Masonic Occurrences.—*Aug.* 3, 1846.—The Fund of Scottish Masonic Benevolence was this day established, and regulations for the management and distribution of the Fund were enacted by the Grand Lodge. These rules have been extensively circulated among the members of the fraternity.

Nov. 30, 1846.—The election of Grand Officers took place to-day. The names of those elected will be found above.—The Festival of St. Andrew the Apostle, Patron Saint of Scotland, was celebrated by the Grand Lodge in the evening. His Grace the Duke of Athole, M. W. Grand Master Mason of Scotland, presided on the occasion.

Feb. 1, 1847.—The Grand Lodge agreed to an interchange of representatives with the Grand Lodge of England, and authorised a commission in favour of Bro. J. Maitland, (late Grand Clerk,) with the rank of a Junior Grand Warden, to be expede, so soon as the Grand Lodge of England should be prepared on its part to appoint a Representative to the Grand Lodge of Scotland.

April 9.—The foundation-stone of the Caledonian Railway Station, at the Edinburgh terminus, was laid this day by his Grace the Duke of Athole, Most Worshipful Grand Master Mason of Scotland, with

Masonic honours. The various Lodges walked in procession on the occasion; and the Brethren assembled at one o'clock in the Music Hall, George-street, to the number of five hundred and upwards.

May 3.—A Communication from Bro. Em. D. Faure, of the Lodge United Brothers, Trinidad, in relation to the installation of R. W. Masters, having been read and considered, the Grand Lodge pronounced the following deliverance, which was ordered to be communicated:—

"The Grand Lodge of Scotland, since its establishment, has never acknowledged, as connected with Masonry, any degree, or secrets of any degree, but those imparted to every Master Mason, Fellow-Craft, and Entered Apprentice, and reiterates her injunctions to all Provincial Grand Masters not to permit any other to be practised in the Lodges under them in their respective provinces. The Grand Lodge farther considers every Master Mason qualified to be elected to, and fill the chair as R. W. M. without receiving any additional degree or secrets whatever, and that it is inconsistent with the Grand Lodge laws to require such. The Grand Lodge farther declares, that the installation of the whole office-bearers, including the Master, ought to take place in a just and perfect Lodge, opened in the Apprentice degree, where at least three Masters, two Fellowcrafts, and two Apprentices must be present, or, failing Craftsmen and Apprentices, the same number of Masters, who for the time being are held to be only of these degrees."

The Grand Clerk, seconded by the Grand Secretary, having moved at the Quarterly Communication in January last, that the fees on charters should be reduced from 21*l.* to 10*l.* 10*s.*, the motion was, on 3rd May, 1847, unanimously carried, and the dues were reduced accordingly.

The thanks of the Grand Lodge were at the same time voted to the Grand Clerk and Grand Secretary for the very handsome and disinterested manner in which they had brought forward the above motion.

The Grand Lodge cordially responded to a suggestion emanating from His Grace the Duke of Athole, M. W. G. M. M. of Scotland, that the Grand Lodge should take an early opportunity of visiting the city of Glasgow, and remitted to the Grand Committee to make all necessary arrangements consequent on such visit, which it was anticipated would take place towards the end of the present month.

The Grand Secretary read a communication he had received from the W. Master of the Lodge "Kilwinning in the East," at Calcutta, transmitting the sum of 34*l.* 5*s.* towards the mitigation of distress and destitution in the Highlands and Islands of Scotland. The unanimous thanks of Grand Lodge were voted to the W. Master, Office-bearers, and Members of the said Lodge, for their kind and fraternal feelings evinced towards the distressed in the hour of need.*

ANCIENT MEDALLION.—At the Masonic procession on the 9th of April, Mr. Robertson of the New Club, Grand Director of Ceremonies, wore a jewel of great value and beauty. Its history is curious. The grandfather of its present possessor, a Newhaven fisherman, was dredging for oysters in the Firth of Forth, something more than a hundred years ago, and upon hauling the dredge found a pocket-book containing, among other articles, a Masonic medal composed of gold inlaid with enamel, and representing the various hieroglyphic symbols of the Craft. It remains an heirloom in the family of the descendants of the finder to the present day.

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* Query, how much have the Grand Lodges of England, Scotland, and Ireland subscribed? —*Printer's Devil.*

ROYAL ARCH CHAPTER AT EDINBURGH.—At the election of the office-bearers of the Supreme Grand Royal Arch Chapter of Scotland, the following noblemen and gentlemen were elected for the ensuing year:—His Grace the Duke of Athole, Principal Z.; the Earl of Dalhousie, Past Principal Z.; J. Whyte Melville, Esq., of Mount Melville, Principal H.; Colonel John Kinloch, of Kilrie, Principal J.; Colonel Swinburne, Depute-Principal; Dr. Walker Arnot, Past-Depute-Principal; Morris Leon, Grand Scribe E.; John Gardner, Grand Scribe N.; Hector Gavin, Esq. of Croft-an-righ, Grand Treasurer; Thomas Boog, Grand Recorder; C. F. Shand, Esq., advocate, Grand Chamberlain; Sir William Miller, of Glenlee, First Sojourner; A. D. Campbell, Esq., Second Sojourner; William Hillhouse, Esq., Third Sojourner: Andrew Murray, Esq., Grand Sword Bearer; Daniel Robertson, Esq., and J. Gellatly, Esq., Standard Bearers; David Bryce, Esq., Architect; John Law, Esq., Grand Jeweller; William Donaldson, Esq., Grand Clothier; J. M'Lean and William Bryce, Janitors. After the election the Companions sat down to banquet. The chair was ably filled by John Whyte Melville, Esq., of Mount Melville, supported on his right and left by the Hon. Augustus Jocelyn, and Dr. Arnot. After dinner the usual appropriate toasts were given, and the company separated after spending a very happy evening.

GLASGOW, *June* 1.—A Grand Masonic dinner was given in the Trades' Hall, Glasgow, on the occasion of the almost unprecedented circumstance of the Most Worshipful Grand Master Mason of Scotland (His Grace the Duke of Athole), and the office-bearers and members of the Grand Lodge of Scotland, paying a Masonic visit to Glasgow. The dinner, by Mr. M'Lerie, was of the very best and most *recherché* description, and all his arrangements for the immense concourse of Brethren, which met in Lodge afterwards, were most complete and business-like. At the dinner, the Duke of Athole occupied the chair, supported right and left by Colonel Kinloch, Mr. Sheriff Alison, Colonel Fordyce, of the 74th, Colonel Warren, of the Hon. the East India Company's service, W. A. Lawrie, Grand Secretary of the Grand Lodge, J. L. Woodman, Grand Clerk, J. Robertson, Grand Director of Ceremonies, W. Donaldson, Grand Clothier and Croupier,—R. W. M. Main of No. 4 Kilwinning, Croupier, and various other Masonic dignitaries from all parts of Scotland.

After the repast, the noble Chairman gave the following toasts:—"The Queen;" "The Prince Steward of Scotland;" "The Prince Albert;" "The Queen Dowager, and the rest of the Royal Family;" "The Army," to which Colonel Fordyce of the 74th, at present in this garrison, returned thanks, in a most happy and judicious manner, amidst very great applause. Then followed "The Navy;" "The Lord Provost of Glasgow," in very complimentary terms, by his Grace. Sheriff Alison returned thanks for the Provost, and took occasion to mention that no person felt more anxious for the honour and prosperity of the Craft than his lordship. He begged, at the same time, to express his gratification at seeing the Grand Lodge of Scotland in Glasgow on such a visit, the first time during the last one hundred and ten years, and also to his Grace for honouring them with his presence. He hoped it would not be long again till they had another visit of the same kind, and that his Grace and the Grand Lodge would be present at laying the foundation-stone of the new college in the course of the ensuing autumn. After a few delicate compliments, Mr. Alison gave "His Grace the Duke of Athole,"—(great cheering). The Duke returned thanks for the manner in which the toast had been received. It had afforded him very great satisfaction to come to Glasgow on this occasion, and whenever the foundation-stone of the new college was to be laid, he would be most happy to perform that service—(great cheering). Some years ago he had passed through Glasgow at the head of his Highlanders, on his way to the tournament, and he should never forget the kindness which he then received. His Grace then proposed the "Health of Sheriff Alison,"—(which was received with thunders of applause)—and mentioned that he had been commissioned to appoint that gentleman Provincial Grand Master of the Glasgow District of Freemasons—(immense cheering).

Sheriff **Alison** returned thanks, and gave "Her Grace the Duchess of Athole,"—(cheers).

The **Duke** returned thanks, and intimated that his wife would certainly be present at the laying of the foundation-stone of the new college, and probably be attended by some hundreds of her Highland followers—(great cheering).

Colonel **Kinloch** gave "The Marquis of Tullibardine,"—(cheers).

The Brethren afterwards adjourned to the Great Hall, which was splendidly set off for the festival, and crowded in every part by Brethren from all the provinces of the nation, and by deputations from other Lodges, in order to do honour to the Most Worshipful Grand Master Mason of Scotland (his Grace the Duke of Athole), and the other Office-bearers of the Grand Lodge of Scotland, for the great and distinguished favour they had conferred on the Masons of the West, in being present at the installation of his Lordship Sheriff Alison as Provincial Grand Master for the province of Glasgow. The following list of the Lodges are placed according to their seniority:—1. Glasgow Kilwinning, No. 4; 2. Hamilton Kilwinning, No. 7; Glasgow St. Mungo, No. 27; Glasgow Thistle and Rose, No. 73; Glasgow Thistle, No. 87; Glasgow St. Mark's, No. 102; Glasgow Union and Crown, No. 103; Edinburgh Defensive Band, No. 151; Edinburgh Roman Eagle, No. 160; Greenock St. John, No. 175; Glasgow Star, No. 219; Edinburgh and Leith Celtic, No. 291.

The Most Worshipful Grand Master then took the chair in Grand Masonic form, and having opened the Lodge in Masonic rule, and being supported by Brothers Colonel Kinloch and John Main, R. W. M. of the Glasgow Kilwinning Lodge, No. 4, as Grand Senior and Junior Wardens, Sheriff Alison was installed into his office with the usual insignia, amid the deafening shouts and approbation of all the Brethren present. The newly-elected Provincial Grand Master then rose and made a suitable and able address, truly characteristic of the historian of Europe; at the same time he also intimated that the following Brethren had accepted of office, to support him in his high and honourable chair:—The Lord Provost of Glasgow, Dep. Prov. Grand Master; Sir J. Campbell, Senior Warden; Professor Ramsay, Junior Warden; the Rev. Dr. M'Leod, as Prov. Grand Chaplain; and Hugh Railton, Esq., writer, Grand Prov. Secretary;—all which appointments were received by the Brethren with long and continued cheering.

During the course of the proceedings the splendid band of the 74th played many beautiful airs, and the piper of the corps, a splendid young Highlandman, walked the dining-hall, sending forth his mountain strains in sublime style.

After all the usual loyal and Masonic toasts, the Brethren broke up about twelve o'clock, when his Grace and the Grand Lodge quitted the hall, cheered by an assemblage who seemed and knew how to appreciate and to feel the honour done them on this ever-to-be-remembered occasion.

Glasgow Thistle and Rose Lodge, May 11.—The anniversary was celebrated in the saloon of the Boot Tavern, Saltmarket-street, when the election of the Office-bearers took place:—John Crauford, the late R. W. M., re-elected; John Gardner, S. W.; John Phillips, J. W.; and Robert A. Murdoch, Secretary. The Lodge was visited by the Masters and Office-bearers of a number of the Glasgow Lodges, who spent a very agreeable and harmonious evening.

Glasgow Kilwinning, No. 4, *June* 12.—This ancient and distinguished Lodge, under the able and enlightened auspices of its present R. W. M. Brother John Main, has latterly acquired a degree of honour and distinction not surpassed by any sister Lodge in the west of Scotland. Scarcely a week has passed without one or more individuals having come forward desirous of initiation, gentlemen distinguished as much for their talents and attainments as well as for the high and respectable status they hold in society. How much can be effected when the interests of a Lodge are at the hearts of its members and office-bearers! It is worthy of mention, too, that in the early part of the past winter the R. W. M. intimated his intention of giving a series of essays on the origin, progress, and present position of Freemasonry, together with a full explanation of the landmarks of the Order. The series was delivered ably and eloquently, and so successfully, that in the ensuing winter the essays are to be repeated. Great efforts are making to get up a new Lodge-room for better accommodation, on the plan of a joint-stock association. It is expected that the construction and beauty of the building will be alike worthy of the Order and the pencil of the artist.

Before closing our remarks, we may observe that the Kilwinning No. 4, is the mother Lodge of Brother Sheriff Alison, the historian of Europe, and who was lately elected Provincial Grand Master for the District of Glasgow, in the room of our respected Bro. Henry Monteith, of Carstairs, who resigned in consequence of his advanced age. Much is anticipated from the known interest and regard held by Brother Alison for the welfare and prosperity of Masonry.

IRELAND.

TO CORRESPONDENTS.

A. O.—Under the impression that when things come to the worst they are likely to mend, we defer any editorial remarks on the schism between certain R. A. Masons and "the Fowler," who, like the old man that would not quit Sinbad, still exercises a baneful influence. Fearing, however, that premature haste may make matters worse, we advise "caution." If the parties who are so properly desirous of working *en regle*, and not ridiculously, will give us a dispassionate statement, we will endeavour to point out some course, or at any rate, we can then the better comply with their request, by publishing the state of affairs.

Hibernicus.—A Mason of thirty years' standing wishes to be informed if the plan of a Masonic Orphan Asylum, suggested by the Grand Lodge of Ireland in 1812, was ever carried out, and if not—why not. We refer our correspondent to Bro. Fowler.

Dublin.—There is a lull in matters Masonic; the depression caused by the famine and disease has much dispirited us; but the prospect improves, and we look forward hopefully. Considerable interest is felt by Masons of the higher degrees of dignity on the establishment of a Supreme Council of the Thirty-Third Degree in London; and as we understand that the Grand Secretary General of the Sovereign Grand Inspectors General in Dublin, Bro. John Norman, has addressed, by order of that body, a letter to the Supreme Council in London—a most amicable and explanatory letter—we anticipate that the advantages will be general and permanent.

Major-General Cooke is we hear about to visit Dublin; let the Masons of Dublin be up and stirring, and welcome their American Brother to the Emerald Isle.

Provincial.—Our Masonic intelligence is unusually bare, even from Limerick we have no other advices than that the indefatigable Grand Master, Bro. Michael Furnell, who was compelled to visit Dublin to recover from serious illness, caused by his unceasing devotion to his duties as a magistrate, and attending hourly duties in alleviating the public distress, is so far recovered as to have been able to pay a visit of some days to his Grace the Duke of Leinster, at Carton. His return to the Masonic district over which he presides is most anxiously looked for. We have been favoured with a printed copy of his excellent address, delivered by him on the 3rd of May last, to the Provincial Grand Lodge of North Munster. It is a composition worthy of perusal, and would even enlighten the Masonic Chieftain of Sumatra.

FOREIGN.

Bros. R. and C. Chalmers, No. 8, Great St. James's-street, Montreal, are Agents for the "Freemasons' Quarterly Review," and will execute all communications. We confidently refer our subscribers, therefore, to our Brothers.

Paris.—The receipts of the Benevolence Fund (*Maison de Secours*) for the year 1845 were 6190 frs., disbursements were 5296 frs.; out of three hundred and twenty-nine applicants two hundred and ninety-seven were relieved. Towards the following year (1846) the Grand Orient voted 1500 frs., and intends sending a circular to all the Lodges, calling for aid on behalf of the institution.

Berlin, *May* 21.—Our affair here stands well. In a short time you will have notice that the doors are opened to us. All Lodges have already received notice not to inquire into the applicant's religion. We shall soon have it black on white.—(*Extract from a private Letter.*)

The Lodges in Prussia have been directed in future not to inquire of the candidate what his religious opinions may be. But does this forbearance equally apply to visitors? If not, the Jewish Brethren will gain nothing; inasmuch as the ballot will quietly settle the question for the candidate. We trust the Prince of Prussia will at least be candid; a direct refusal to admit Jewish Brethren is to be understood, but sophistry is inconsistent with Freemasonry.

Application from the Grand Lodge of Brazil has been made to the three Grand Lodges at Berlin, to enter into a mutual correspondence, which has been agreed to, "until the Grand Lodge of Brazil shall appear to have become a political society."

It is currently reported that the most favourable results may be shortly anticipated in Prussia from the Earl of Zetland's letter on the non-admission of some English Masons.

Breslau.—The principal Lodge of the Freemasons of Breslau has struck out of its laws the clauses which prescribed that no person could be received a Mason without belonging to the Christian religion, and which particularly interdicted the admission of Jews. His Royal Highness the Prince of Prussia, Grand Master of all the Masonic Lodges of the kingdom, has consented to this modification of the laws.

Birkenfeld.—The Lodge here, "True to Duty," holding its warrant from the Grand Lodge of Hambro', initiated a Jew, a few meetings back, upon the proposition of a Christian clergyman.

Altona, *March* 22, 1846.—The new Freemasons' Hall was opened this day in due form, and the jubilee of the Lodge, "Charles of the Rock," celebrated; Bro. Peters presided, and initiated his son.

St. Lucia, *May* 10.—On Sunday morning the mortal remains of Bro. C. Macnamara were conveyed to the place of interment, attended by a numerous concourse of respectable inhabitants; being a member of the Craft, his funeral was attended with Masonic honours, the two Lodges of the place uniting in paying this last tribute of respect to their departed Brother. The members of the Sagessee Lodge (223), on registry of the Grand Lodge of Ireland, and the members of the Albion (762), on registry of the Grand Lodge of England, assembled at the Sagessee Lodge, where several visiting unattached Brethren also attended. The Lodge was opened by Worshipful Bro. M'Hugh, Master of the Sagessee. The procession being formed, the Brethren proceeded to the residence of their late Brother, where the usual ceremony was gone through; after which the procession was formed as before, two-and-two.

At some distance from the church the corpse was met by the Rev. E. J. Hawkins, who took his place immediately before the coffin, and commenced the beautiful service of the established church, all being uncovered. At the same time the procession was joined by His Excellency Colonel Hay and Colonel Deane. On the conclusion of the service in the church, the Brethren, formed as before, proceeded to the grave, forming a circle around it; when the Rev. Mr. Hawkins continued the solemn service of the church, which being ended, the Worshipful Master of the Sagessee, Bro. M'Hugh, proceeded to deliver an occasional oration, teeming with pathos and those high sentiments of morality and religion by which the Craft has for time immemorial been ever characterized. This was followed by a prayer and the usual invocations, offered up in an impressive tone by Bro. Seon; the responses being made by all the Brethren. Bro. Seon then delivered the usual address; and, upon a given signal from the Worshipful Master of the Sagessee, the Secretaries threw in their scrolls, and all the Brethren their right-hand gloves and a sprig of evergreen. The Masonic service was concluded by the Worshipful Master of the Sagessee in the following words:—"Friend of our hearts, there rest in peace. Raised by the Grand Master's Word, mayest thou share the blessing of immortal life and unfading glory. So mote it be!" The Brethren then retired to the Sagessee Lodge-room, where the Lodge was closed in due form.

It is due to all parties that we should remark here, that the greatest decorum and order pervaded the whole proceeding—the ceremonies being performed with all regularity and solemn bearing, whilst the utmost respectfulness marked the deportment of the populace, attracted by the novelty of a Masonic funeral.

New Brunswick.—The Hibernian Lodge of Freemasons of St. John's contributed 30*l.* for the relief of their Brethren in Ireland.

INDIA.

The Agents in Calcutta for this *Review* are—Messrs Lattey, Brothers & Co., Government-place; and Messrs. Thacker & Co., St Andrew's Library.

Our correspondence from the sunny East is almost *nil.* We have not even any official report of the return of the Provincial Grand Master, the R. W. Bro. John Grant.

The Brethren of Bengal will, however, be pleased to hear that their agent, Bro. Alexander Grant was at his post in London on the 29th of April, when he attended the especial Grand Lodge on the occasion of the installation of the Grand Master. We have the pleasure of stating that he paid to the Treasurer of the Asylum for Aged Masons a donation from the Lodge of Kindred Hope, 721, at Nusserabad.

MADRAS.—*Lodge of Universal Charity.—Anniversary of St. John the Evangelist.*—This Lodge, which was revived in the early part of this year, under the auspices of the late Deputy Prov. Grand Master, J. C. Morris, has assumed a very flourishing aspect. It has had several accessions lately, and under the fostering care of its truly excellent Worshipful Master, Bro. Wight, it has become a good working Lodge. The meetings are regular, the attendance of the Brethren punctual, and good order and harmony characterize all its proceedings.

Bro. M'Dowell, the late Senior Warden, was unanimously elected Worshipful Master for the ensuing year. St. John's Day having fallen on Sunday, the Lodge was opened at daylight on the following morning, for the purpose of installing the Worshipful Master Elect, and investing the new Office-bearers. In the evening the Brethren reassembled at seven o'clock, to celebrate the anniversary of their patron saint. An excellent dinner was provided by the Steward, Bro. Sterling, and the evening was spent with that cordiality and good fellowship which ever distinguish the convivials of the Craft.

After the removal of the cloth a variety of toasts were proposed and drunk with enthusiasm, many of them being prefaced by neat and appropriate speeches. Several original songs, composed for the occasion, and other Masonic songs were sung. The chair was admirably filled by Bro. M'Dowell, the new Worshipful Master, supported by Bros. Wight and Maskell, and the Brethren separated at "high twelve" in *Universal Charity.* Among the toasts the "R. W. Bro. Morris, late D. P. G. M." was not forgotten.

A periodical has been started here entitled the *Madras Freemasons' Monthly Herald,* under the auspices of the Lodge of Social Friendship.

HONG KONG.—The Brethren of Lodge 735, the Royal Sussex, have subscribed 22*l.* 7*s.* 6*d.* sterling in aid of the Asylum for Aged Freemasons.

LITERARY NOTICES.

The Insignia of the Royal Arch as it was used at the first establishment of the Degree, illustrated and explained in a Second Letter to Robert Thos. Crucefix, L.L.D., Grand Commander of S. G. I. G. for England and Wales, &c. &c. By the Rev. Geo. Oliver, D.D, Lieut. G. C. S. G. I. G., Past Deputy Grand Master G. L. Massachusetts, &c.

The former letter on the origin of the Royal Arch, written by our learned historian, demanded and received from us the most considerate attention; it was reviewed at considerable length—perhaps no previous work of Dr. Oliver's was more required. The present letter on "the Insignia of the Royal Arch" has equal claims on the considerate attention of the fraternity, indeed it may be looked on as the sequel to the former, connecting and cementing the great subject on which the learned Mason has written. It had been our intention to have given an elaborate review of this second letter, but the subject grew upon us to such extent, that we have found it more convenient, and certainly more to the benefit of those for whom the work is especially written, to confine ourselves to the declaration that it is essential as a key to the comprehension of a subject more talked of than understood. To speak of its merits as a literary composition, would be merely to reiterate what has been acknowledged to be due to all the numerous writings of Dr. Oliver.

Freemasons' Monthly Magazine. Boston, U.S.

We are in due receipt of the April and May numbers, but not of that for March. They reach us too late for copious extracts, which we more regret, as our private correspondence is not of public interest.

Our contemporary states, with some confidence, on the authority of the Frankfort Gazette, that the Prince of Prussia, as Grand Master of Freemasons in that kingdom, has addressed a circular, declaring that he adopts, without reservation, "the principle laid down by the Masonry of England," that there is nothing in Freemasonry opposed to the admission of Jews. That such a result may hereafter be declared we have much hope, but at present "the wish is father to the thought." The prospect of a General Grand Lodge gains ground, and this desirable end finds an able advocate in our esteemed contemporary. We observe that a special session of the Supreme Grand Council 33° for the northern jurisdiction of the United States, was held on the 15th and 16th of last May.

Golden Remains of the Early Masonic Writers. Edited by the Rev. George Oliver, D.D. Spencer.

The second volume of this work is now complete; it embraces the various papers by Wellins Calcott, and Captain Smith, with the original dedication by the former, and an introductory essay on the social position of Freemasonry in the eighteenth century, by the learned editor, who, to the devotion of a life of personal activity to the interests of Freemasonry, has, as the historian of the Order, conferred on it benefits that will be imperishable.

On the Unlawfulness of attempting to introduce the Christian Religion into Freemasons' Lodges. By George Kloss, W.M., of the Lodge of Concord, at Frankfort-on-the-Maine.

The above address, delivered before the Lodge of Concord on the 6th of March, 1844, so highly delighted the members that they caused it to be printed and published. It must be evident to the most superficial reader that the author is well acquainted with the subject he has selected, and thoroughly competent to enter into all historical as well as doubtful Masonic matters, arguing as he does from admitted facts, laws, customs, and charges. We should have been disposed to have made a few extracts had not a work of much greater pretensions by the same author recently made its appearance, into which we purpose also to examine. We shall merely quote one leading point from the brochure, which is to the effect, that if the mere majorities are to govern in all societies they of course should in that of Freemasonry; nothing can, therefore, be hoped for by the one hundred and nineteen Lodges of Prussia, Sweden, and Denmark, to introduce an exclusive system against the vastly superior number of two thousand five hundred Lodges dispersed over the rest of the globe, determined to maintain the ancient landmarks of the Order.

The Fairest Day must have its Night. A Ballad. By Bro. Osmund G. Phipps. D'Almaine and Co. R. Spencer.

This pleasing ballad is dedicated to the Worshipful Master and Brethren of the Lodge of True Friendship, No. 186, Rochford, Essex, and we feel bound to quote from the circular the peculiar circumstances that originated the poetry.

"The last hours of our late lamented Brother, the Rev. J. T. Hewlett, Provincial Grand Chaplain for Essex, whose graceful and witty works, are so widely admired in the literary world, were imbittered by the sad reflection that he was leaving *nine motherless children, helpless*, and standing close upon the border of *absolute want*. He had laboured incessantly with his pen to support them, till at length the body gave way under continual mental toil: still he refused to loosen the grasp of his pen, and thus went on writing with his very *heart's blood*. Happily the deceased belonged to a society distinguished for its brotherly and benevolent tendencies; and in the hour of his family's sorrow and affliction, when the orphans stood around their departed parent, bewildered by death and want, the Brethren of the Lodge of "True Friendship," No. 186, Rochford, not only rendered all that temporary aid which the melancholy circumstances required, but promptly raised a considerable sum towards a permanent provision for the bereaved family, and thus commenced a fund for this purpose."

In expressing a hope that the ballad may find its way to every man's heart, and thereby aid the holy cause of charity, we shall conclude by observing that the accompaniment is good, the air pleasing, and the words poetical.

Ode to Charity. By J. M. Davis.

This truly beautiful Ode was written by Mrs. Davis for the last anniversary Festival of the Royal Freemasons Charity for Female Children. Mrs. Davis deserves the grateful thanks of the patrons of the Institution for her praiseworthy kindness. That it was not performed was entirely owing to the arrangements having been previously settled. The ode is divided into invocation, chorus, semichorus, recitative, and anthem, and is altogether grand and melodious.

The Madras Freemasons' Monthly Herald. J. B. Pharoah, Madras.

The prospectus announces that the profits of this new candidate for literary reputation are to be devoted to the formation of an *Independent Masonic Benefit Fund for Southern India*, for the relief of Indigent Brethren and the support of the Masons' Widow and Orphan. The object is noble, and we most cordially wish success to our new contemporary. The periodical is published under the auspices of Lodge Social Friendship, No. 326; the Editor, Bro. J. G. Laurence, is Secretary to the said Lodge. As a first effort there is much to praise and nothing to condemn; should we be favoured by future numbers, we shall feel pleasure in extracting from its intelligence, and testing its original articles by honourable criticism.

A Sermon. By the Rev. John Francis Robinson, M.A. R. Spencer.

Wednesday, the 24th of March, 1847, was the day appointed by the proclamation of her majesty for the observance of a solemn fast, "that both we and our people may humble ourselves before Almighty God, in order to obtain pardon of our sins, and may in the most devout and solemn manner send up our prayers and supplications to the Divine Majesty for the removal of those heavy judgments which our manifold sins and provocations have most justly deserved, and under which we at this present time labour."

The famine of 1847 had visited the sister kingdoms of Scotland and Ireland—the latter most fearfully; disease and death followed in its train; and by her majesty in council it was considered right, humbly to approach the footstool of the Eternal, to propitiate His mercy. Throughout England and Ireland the knee bent in humiliation, and the heart pourcd forth its prayer for grace. Churches were thronged—sermons on the subject were delivered, and among them the one now before us, which has been printed and circulated.

The reverend preacher took his text from 2 Chron. xx. 3, 4.—"And Jehosophat feared and set himself to seek the Lord, and proclaimed a fast throughout all Judah. And Judah gathered themselves together, to ask help of the Lord; even out of all the cities of Judah, they came to seek the Lord."

The text was apposite enough, and admitted appropriately the investigation of the dreadful state of famine and its horrors, and if the reverend preacher considered that he was bound by the queen's proclamation to the offering up prayers and supplications for the removal of heavy judgments, he has certainly not faltered in his course, for in obedience to the said proclamation from the privy council, he declares from the pulpit that the present, as well as the previous visitations of famine in 1348, 1438, and of the plague in 1391, 1407, and 1665, as well as the great fire of London, the cholera of 1832, were all judgments of the Creator upon the creatures he had made! Speaking of his congregation he observes, "what is it but a jury empanelled to make inquisition into their own sins, and the sins of their country?" and hear him again anathematizing the scene of this dreadful visitation, "He who was alike a liar and a murderer from the beginning, has been permitted, in the inscrutable judgment of the Lord, to make that land the refuge of lies in its superstitions, and a field of blood in the almost daily deeds of the assassin." And is this the language of prayer, supplication, and humiliation? No—it is the intolerance of bigotry, and becomes almost an apology for the backslider. Does the preacher examine into natural causes?—does he instance the fable of the waggoner and Hercules?—does he illustrate the universal charity that has been called forth by all classes, especially by the American nation, who, springing from the same stock, and speaking the same language, cast aside the prejudice of opinion, and press forward to the prize of the high calling, and prove that the visitation, although permitted by the Almighty, is a lesson not merely of humiliation to Him, but of self-devotion to the claims of human nature upon the sympathy of man? Our reverend author has altogether mistaken his vocation and subject. The great exemplar has taught us that religion is not ascetic, much less intolerant, and that those who really comprehend His mission, believe that her ways are those of pleasantness, and that all her paths are peace.

Freemasonry, its Objects, Tendencies, and History Shown. By George Kloss, *M.D.*, &c. Leipsic: Klemm.

This work has great and just pretensions to high consideration; it will become one of the most important Masonic authorities. If praise be any gratification, he must have experienced its true value in reading the criticisms on his work in the *Algemeine Zeitung*, *Literaturblatt*, &c.

The title of the work, when verbally translated, would be, "Freemasonry in its real meaning, shown by ancient and genuine records of the Stone Masons, Masons, and Freemasons. By G. K." It contains a frontispiece, being the arms of the Society of Masons in London in 1477, the Fraternity of Tilers and Bricklayers in London in 1568, and the Seal of Grand Lodge of Freemasons of England in 1743 and 1767. It is stated in the introduction that,—" During the past hundred years so many theories have been started, and such strange conjectures hazarded in print, upon the history and object of Freemasonry, that if any person possessed a stock of them, and attempted to gain any information therefrom, he would find himself so mystified and bewildered that it would be hopeless to endeavour to disentangle himself from the labyrinth into which he had been dragged. However well intentioned the object of writers may have been, they could but hope to draw new deductions. Thus, a traditional history has been obtained, which those believed who took for granted what one writer had copied or altered from another. Subsequent examination of original authorities has often shown the later authors to be in error. The principal intention of the present compiler, therefore, has been to give the original sources of Masonic history, comparing, at the same time the contemporary writers, many of them not before quoted, or referred to so loosely as to have been thrown aside by others as unworthy or useless material. The work is divided into six parts. The first, an account of the German and English Stonecutters, Masons, Stone-masons, and Freemasons since the first mention of them in histories, as also to quote the passages and point out the places where allusions to them may be found; the second part details all the known laws and regulations pertaining to the ancient hewers and stone-masons, and which are chronologically arranged and compared : thus showing, without any comments, the gradual changes into Freemasonry. The discerning mind will be enabled to form its own conclusions, and all the prejudiced remarks of an author avoided. In many instances paragraphs are given without any apparent object beyond the fact of their being in existence, but of most important consequence to any historian, which our author does not pretend to be, merely offering to the future compiler stores of knowledge to enrich and authenticate his work. The third period treats of the formation of the fraternity of Stonemasons in Germany until the time of its disappearance as one insulated body. If it has been found impossible to demonstrate the connexion so clearly as could have been wished between the anti-Christian mysteries and the present Freemasonry, it will be evident this was not the place to record fables or fictitious hypothesis. The fourth part introduces us to authorities now for the first time revealed to the general reader, " The collection of statutes of the realm," published in London in 1817—19, being the acts of Parliament of Great Britain. Like an impartial judge, Dr. Kloss having given his proofs without interruption, sums up the case to the consideration of the jury in the fifth part, and shows the intentions and objects, the commencement and history, of Freemasonry, leaving every one of his readers to give a verdict according to the evidence ; but that no doubt may remain as to the opinions of the learned Brother himself, he records briefly his opinions, and the reasons for them in the sixth part, which concludes with the thirty-third section thus :—

" The present Freemasonry is therefore (as has been clearly shown) the transition from the Stonemasonry of former days, without any change of importance. It may be called Templar, Chivalric, Christian, high grades, or whatever any one may please, it yet remains the same, and contains the old laws, usages, charges, and customs of that corporation, with but few, if any, modern alterations. The distinction which is endeavoured to be set up of operative and speculative Masons cannot be authenticated by proof, and has no foundation in the former laws; it appears to be the attempt of pride, the Freemasons being anxious to throw off their parentage from the corporation of working mechanics. But while ashamed of their origin, they are not above continuing to act by their laws, and to recognise them as their own. If the object be to distinguish operative from speculative as the actual Craftsman because we do not now actually erect buildings, it should be so explained, and not left doubtful whether in former times speculative Masonry existed independent of the operative; such an assertion would be untrue, as abundance of proofs are given in this book that the one existed at all times with the other, and that the speculative is only a part of the whole intimately connected and undividable, at all times well understood by the arrangers of the present Freemasonry, who introduced nothing new but urged only the continuance of Brotherly love, relief, and truth.

" We have thus taken a hasty glance at the origin, objects, and transition of Masonry to the present fraternity. We have produced undoubted proofs and unquestionable authorities, which are now submitted to the Brethren. Our own deductions may be cavilled at by some, and perhaps be attacked by well-informed Brethren, but our witnesses remain firm and unshaken, and should an opponent appear, we shall require him first to produce his vouchers; such, indeed, as will stand the test of an equal examination with our own—nothing on hearsay, no doubtful copies, but authentic, original records, such as belong to our actual existing society—not imaginary papers, that are to be sought for somewhere undefined, in an unheard-of place in some uninhabited part of the globe, copies of which can only be discovered. If such proofs as we bring are produced, and they appear to agree with our ancient charges, they will be worthy of further investigation. If they do not thus far agree with our first principles, they must be considered as fictious, and be treated with the contempt every instructed Mason will accord to fable and attempts to mislead."

A popular Atlas of the World. J. Wyld.

In every walk of literature there are enterprising spirits of the age; we are about to remark almost in advance of it—the Editor of the "Popular Atlas of the World," however, at least keeps pace with the revolution of time, for no sooner is a portion of the world we inhabit brought before our notice by stirring events, than with lightning speed is presented to our view, a topographical record of the eventful scene. India, China, indeed every part of the world has been placed before us. At length Mr. Wyld has commenced the first number of a series of twenty-four monthly numbers of detached maps, to include the whole world, each number to be illustrated with letter-press. To say we wish Mr. Wyld success is but to express a desire that "the world" he thus exhibits to the view, were known to all within its orbit. There are secrets in all matters, especially in Freemasonry; but here Mr., or rather Brother Wyld, has arranged such a magnificent illustration for one shilling and sixpence, that must puzzle the most intelligent financier of the day.

A Treatise on Diet and Regimen. By W. H. Robertson, M. D. Churchill.

We have perused two numbers of this medical serial, and are free to acknowledge that we have done so with satisfaction. The author's practice appears to be engaged among a class of dyspeptic and hypochondriacal patients, whose ailments, of all others, baffle the skill of the Esculapian art, and whose diseases are too often considered, both by the faculty and by those in stalwart health, as bordering on the doubtful. Short-sighted is this view, if not unfeeling; regimen and diet form the intestinal discipline, without which man can hardly hope to enjoy moral and physical power; for as even mind will yield to pain, so it becomes a grand point of investigation to determine the best method of directing the natural agencies. As other numbers are to follow, we await their publication, nothing doubting but they will be equally deserving public attention.

A Treatise on Corns, Bunions, &c. By Lewis Durlacher, Surgeon-Chiropodist. Simpkin, Marshall and Co.

The author appears to possess considerable experience in this department of the healing art, and does not confine himself to corns, but to the diseases of nails and the general management of the feet. The plates illustrate the nature of the principal ailments, and the treatment of them appears to be attended with general success. There is much candour in the remarks, and the cases especially are recorded with clearness and simplicity. We recommend the work, not simply as a well-arranged treatise, but as a proof of the author's success in a class of ailments not generally understood, nor sufficiently attended to.

The Herald of Peace. Thos. Ward and Co.

The proceedings of the thirty-first anniversary of the Peace Society are worthy of perusal, as is the address of Charles Hindley, Esq , *M.P.*, on the 18th May, with the remarks of other gentlemen present. In the number for April, in a short article on " the American Peace Society," there appears to be a division on the part of *our* transatlantic friends as to the advocacy of " Defensive War." The editor of the " Herald of Peace" observes that, in the absence of information, the London Committee defer any opinion—this is curious. As a principle, " Defensive War," we consider, may be debated fairly without specific information. Truth is truth—honesty is honesty—and neither admit of delay or compromise.

The Patent Journal and Inventors Magazine.

This number (54), among many new patents, describes one of extraordinary magnitude and importance by Brother Major Bartholomew Beniowski, of Bow-street, Covent Garden, for certain improvements in the apparatus for and process of printing, and should the apparatus be found successful, it will effect possibly the greatest revolution in this intellectual art—an art whereby the moral actions of the universe are directed. It is singular that, at this very time the memory of the immortal William Caxton is about to receive a tribute of monumental respect. His remains for centuries have remained in the tomb—but his spirit probably may observe with complacency, the vast change which Time has effected on his own glorious invention. The sceptic may smile at the present attempt, but such would have spurned with ridicule the power of steam, which acts with almost greater speed than his own thoughts.

TO CORRESPONDENTS.

Pat—Should have paused ere he addressed such a party, who cannot be straight forward; in Lincolnshire they would be termed "Shucky."

Bell the Cat.—We doubt the moral courage of our correspondent. Some that are obliged to wear the bell, muffle the clapper, and thus bring reformers into trouble, and Freemasonry into disgrace.

A Provincial Warden is too hard on the condescension of his chief, who, if he errs on a point that martinets consider *infra dig*, still he shows so much kindheartedness that would excuse even serious errors.

OKIPOKI.—The late * * * has returned, but has not publicly stated under what banner he intends to rank. He did not remain long enough at H. K. for his tail to grow, which accounts for his not bringing over some of the Chinese Triads.

H.—We regret his being inveigled into the dishonest scheme, which no time can purify. We could wish, for the sake of the duped, that the dupers should meet early exposure. The piratical grades are privateers, buccaneers, pirates

Reader.—No apology is needed; name and address would have entitled the worthy Brother to a letter of explanation. The article was extracted from the "Jewish Chronicle."

City of London Masonic Hall.—Letters and opinions from anonymous correspondents are rejected as unworthy of notice. The project is alike worthy the gratitude and support of an enlightened age. Dr. Oliver, in his "Golden Remains," highly approves of Masonic Halls. *Vide* p. 168, vol. ii.

Chronos.—We give no opinion on Mackay's Lexicon, having not as yet received a copy.

A Subscriber.—We are duly obliged by the three numbers of the Jewish Chronicle; we generally receive that periodical, but were *minus* those sent by a subscriber.

Mrs. D.—Many thanks for much kindness.

Eliza.—The poetry was not rejected, but returned for obvious necessary corrections as to the peculiar fact.

A Past Grand Officer.—Send a request for the return of your MSS., decently worded, and you shall receive it without word or comment. But let your threat be put in execution, and we will publish not a garbled, malignant, and false statement, but an elaborate, dispassionate, and truthful exposé.

P. G. O. is truly contemptible; the hide of the rhinoceros may be impenetrable to the goose-quill when discharged arrow fashion, but only dip the quill in ink, and give it a thoughtful direction, and what would become of poor Philip.

Lucifer Match.—All in good time—caustic severity and admonition do not harmonize; explosion attends such collision.

The Masonic Nosegay has point and frolic, but the satire is not clear; the words should be, "which ever and anon he gave his nose"

The Fox and the Jackdaw.—Inadmissible, as coarse and pointless.

Chronicles of the Lodge under ground.—We will consider.

Masonic Star Chamber and its Jeffries.—Deferred.

L. A— double U.—with some fun and more wit can afford to wait.

A Hampshire Brother.—Not having received Mr. Anti-Humbug's lucubration, we do not think proper to give the reply thereto.

P. M. (Manchester) will perceive that we have complied with the request.

A Subscriber to the Schools and the two Institutions for the Aged.—We know no reason why the Asylum was not on the toast-list on the 9th. The Benevolent Fund was given and received with a hearty cheer at the Asylum festival.

A Country Mason.—We have heard of the informality as to name, and agree in the propriety of taking the next highest on the list. The ten nominated acted wisely in not opposing the fourteen elected, in the Vice-presidentship. The full attendance of the "purple" was, however, significant of their intention to carry the point had they been in the majority—in fact, they had fixed on Bro. Jennings.

An Admirer.—We understand that General Cooke has been requested to sit for his bust, to be placed in the new temple.

DISCIPLINE AND PRACTICE.

G. R.—No election for joining or re-joining can be valid until due notice shall have been given by circular, and the ballot subsequently taken in open Lodge. The confirmation of *irregular* minutes cannot make them *regular*, but may lead to the suspension of the Lodge during investigation.

B. S.—The ritual practised by the late Bro. Gilkes is, on the whole, the best to be observed, more especially by all new Lodges. Any charlatannerie of the late "Finch" should be disregarded, and the publications of the "apostate" burnt. Let the tyros of every Lodge be cautioned against them as dishonourable and dishonest.

Cravat may appear in black or white at the P. G. L. Fashion and etiquette at present favour the white cravat. The martinet only will question what he cannot exclude. Breeches and buckles are now matters of history.

A Prov. G. M. is most sincerely thanked for his communication; it is the brightest jewel that has glittered in the diadem of Masonic independence since the days of the Earl of Durham. We reserve its publication for a more fitting opportunity, just now its truthful severity would be misunderstood, when fawning sycophancy threatens to lead the Grand Master into danger. At the fitting hour the letter may save the Grand Master and the Grand Lodge from possible divarication.

TEMPLARS.

Alpha—The best reply to an ill-natured inquiry is, that the party is appointed by patent.

A Grand Officer.—General Cooke will, we hope, be appointed as Representative in the Grand Encampment of New York.

SUPREME GRAND COUNCIL 33d DEGREE.

Misraim.—We doubt the claim to the title, and decline to give publicity to anonymous abuse, even of the Scoto-Gallus.

Jacques de Molay is out of keeping with either the 33d or even with the miserable attempt to foist "Misraim" on the credulity of Masons.

THE

FREEMASONS'

QUARTERLY REVIEW.

SECOND SERIES—SEPTEMBER 30, 1847.

PRIVILEGE.

> "Periculosæ plenum opus aleæ."—HORACE.
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> * * * *
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> "Periculosum est credere et non credere,
> Ergo exploranda est veritas multum prius,
> Quam stulta pravè judicet sententia."—PHÆDRUS.

THAT the abettors of the crusade against the "Reporter" of the *Freemasons' Quarterly Review* have shot wide of their mark is too clearly evident to require comment.

Some few years since it was observed by the editor of a Paris Journal that "In wishing to convert the Chamber of Peers into a Court-martial for trying the press, the sincerity as well as the strength of our constitution has been compromised." And about the same period the *Times* remarked thus:—"To the power of a Star Chamber must be annexed the commission of a Grand Inquisitor. The attempt to control the license of the pen by other means than the pen itself, leads only to the employment of other means of resistance, and the loose opinions of the press are consolidated and invigorated, until they assume the menacing attitude of revolution!"

No slight authorities these for questioning either the policy or the propriety of the modern "Crusaders," who study the constitutions only to coerce the governed; and who, in their capacity of "legists," prove how lamentably deficient they are in the power to remedy a supposed evil. We will now place before our readers a copy of the *authorized* report of the various speeches on the 2nd of June last. The report did not reach us until after our publication. Whether this was intentional or not is indifferent to ourselves, as we gave the substance of what took place; but if the Grand Editor would but condescend to publish the report of the Grand Reporter in time, it would be a boon to the Masonic world to have the earliest intelligence from the highest possible authority. Even as we write, the report of the 2nd of September has not appeared, and we fear that we shall not be able to present it in a postscript. But to business.

BREACH OF PRIVILEGE.

On the Grand Secretary proceeding to read the Minutes,

The R. W. Brother the Right Honourable FOX MAULE rose and said,—My Lord, before the minutes of the last Quarterly Communication are read for the purpose of being confirmed, I am sorry to say I feel it my duty to intrude for a few moments on the time of the Brethren, and to draw the attention of the Grand Lodge to a matter respecting its privileges. I know nothing to which the Grand Lodge should apply more earnest vigilance in general than the preservation of its privileges—privileges established by legislation, and in conformity with the laws of the constitution (hear, hear). I believe that on the maintenance of these privileges the well-being of the Grand Lodge and the best interests of Masonry mainly depend, and I am quite sure that by the general upholding of these privileges, Masonry in England has of late years proceeded so harmoniously and so well; and I should be sorry to think that by any want of vigilance on our part, the contrary should take place. The breach of privilege of which I now complain is the publication of what proceeds within these walls, unsanctioned by the Grand Master. I need scarcely move that that portion of the Grand Lodge Constitutions having reference to the subject should be read, because it must be within the knowledge of every Brother that the constitutions strictly prohibit any such publication without the consent of the Grand Master, and that it is unmasonic for any Brother, without such consent, to publish that which takes place within the walls of the Lodge (hear, hear). But I do think that it is of great importance to the Craft in general that they should know in an authorised and authentic form not only of the propositions and motions that are introduced to the notice of the Grand Lodge. And as in all my attendances here I have never seen any debate conducted in a way more orderly and becoming, and in a way more instructive, I think the Craft should benefit by having a detail not only of the motions made but of the manner in which they are made, and of the opinions expressed by the different Brethren thereon (hear, hear). My opinion then would be communicated in an authorized form (hear, hear). Now what I complain of, as a Member of the Craft, and that to which I wish to draw the attention of the Grand Lodge, is that there is a publication which, under the name of "The Freemasons' Quarterly Review," pretends to give to Masons and the Craft generally, authentic information of what passes here. From what sources this information comes it is not for me to tell, for I believe there is not a Brother who would so far forget his obligation as to publish such document without the authority of the Grand Master being first obtained (hear, hear). I allude more particularly to that number which inserts the proceedings of the last Grand Lodge (the 2d of December), at which I was myself present, and do not so much complain of its inaccuracy as I do in this respect—that while it gives amplified and further statements to some of the speakers, it entirely withholds the answers of others (hear, hear). As much damage may be done by withholding as by misrepresenting (hear, hear); and when I find upon some of its sheets most free and unscrupulous comments upon Grand Officers of this Lodge, I must say it is not for the benefit of the Craft at large, either at home or abroad, that such a publication should be allowed to pass unnoticed (hear, hear). It is not for me, and it is not my intention, to propose that censure should be passed on any one; for I think when Masons can cure an evil by meeting it with a direct cure, it is far more becoming their character to devise means of prevention than to wish to add further censure to that already given by this Lodge. I find that in the year 1841 strong resolutions on the subject were come to by the Grand Lodge; I find these resolutions were adopted; and yet I find the evil exists now. Now what I propose as antidote for this evil, my Lord, is that on the occasion of Grand Lodge meetings your Lordship authorize some Brothers accustomed to taking notes, to take down briefly and correctly that which passes here; that as speedily as possible these notes should be brought under your eye for approval, and when so approved should be circulated both at home and abroad as the only authorized version of proceedings here; and that the Craft be warned, in language most emphatic, that all other publications purporting to be reports of the proceeding in Grand Lodge are spurious and unmasonic, and uncountenanced by the United Grand Lodge of England. Such is the proposition I venture to submit to the Grand Lodge, and I do it actuated by the best of motives. I have no wish to meddle in any one way with the course that may be thought right to be adopted, my only object being the suppression of an evil. If we permit Brethren in the country or elsewhere to look on any publication as the true channel through which the proceedings of Grand Lodge are conveyed to the public, we may rest assured of this, that all the opinions contained in that book or publication reflecting on

Grand Lodge and on individuals in their public or Masonic capacity, will go forth with an air of authority and be the means of breeding a distrust in those Masons who constitute the Grand Lodge of England, and thus a distrust in the whole proceedings of Masons throughout the world as attached to the Craft (hear, hear). With these observations I rest assured that the proposition I have made will meet with the favourable consideration of the Grand Lodge (cheers.)

The **M. W. The Grand Master** then said: Brethren, the attention of Grand Lodge having been very ably called by Brother Fox Maule to a breach of the privileges of Grand Lodge, I think it right in the first instance, before any other Brother addresses the Lodge, to state my opinion on a subject to which its attention is now called for the first time (hear). The publication which has been alluded to, I have certainly occasionally, but very rarely, seen, and I have always considered it unauthorized and contrary to the Rules and Constitution of Grand Lodge, and expressly forbidden by our laws (hear, hear). Knowing how difficult a matter it would be to discover the author, I thought it more convenient to take no notice whatever of it, but my attention has been necessarily called to it by communications which I have received from several Provincial Lodges, as well as from the Colonies. Recently I have had communications from some of the Provinces, stating great apprehensions that the privileges of Masons were endangered, and calling upon me to protect the privileges of the Provincial Masons of England. I was not informed nor did I hear from what sources their opinions had been formed, but I answered fully the statements which had been made and the objections urged, and the replies I received were, that they were perfectly satisfied with the explanation which I had given, that they had been grossly misinformed concerning the proceedings of Grand Lodge. From what I afterwards heard, and after looking at the "Freemasons' Quarterly Review," I have no hesitation in saying that these Brethren had derived their information from that source. I have likewise heard from a respected Brother, who is a Mason from the Colonies, that the publication in question is looked upon as authentic there, and as worthy of attention from every good Mason. I learnt this some few weeks ago, and therefore considered as to what was best to be done in order to counteract the great evil attached to an unauthorized publication. Thinking it subversive of all Masonic good feeling, and that it must have a bad tendency, I determined to adopt nearly, if not entirely, the suggestion which has been thrown out by Brother Fox Maule, long before I had any communication with him on the subject. This evening there is a Brother Mason present, accustomed to reporting, who has undertaken to furnish a report to me by the day after to-morrow, in order that I may revise the same, and see that it contains a correct account, as short as it can be made, in order to form a correct idea of the proceedings. I will then sanction that report, and a copy of it shall be sent to all the Lodges in England and the Colonies. I trust this has the approbation of Grand Lodge (cheers). Such a report being a novelty will be read by all Lodges, at least in the first instance with avidity, and I hope it will be of such interest as to continue to attract the attention of all Lodges for time to come. Our proceedings to-night will show that there has been a publication unauthorized and widely circulated, and that such publication has given not correct, but garbled accounts of what takes place here, (hear, hear), making comments most unfairly—comments which, I must say, are dictated by party feeling and one-sided views. The proposed measure will at all events show that the publication in question is unauthorized, and a true account will be given of all that may be cared to be known. Without taking any steps to find out the author of the work, whom, if discovered, I think there is no doubt it would entail upon us the painful necessity of expelling from the Craft (hear, hear)—without attempting to make the discovery, and without having to enforce so painful a penalty, I trust our proceedings to-night will have the effect of rendering our own authorized account acceptable to the Craft, and of showing the evil of an unconstitutional publication calculated to mislead (hear, hear, and cheers).

W. Brother **Philips** thought no individual in Grand Lodge could be the author, but at the same time he considered the proposition of the Grand Master was a good omen, and he hailed it as one of those marks in Freemasonry as taking a grand step towards placing it in a proper position with the world at large. Nothing could do the Craft more good than the course the Grand Master had taken; and he was sure they would feel grateful for an authorized publication of all that ought to be published of what takes place in Grand Lodge.

W. Brother **Scarborough** presumed it was intended that the copies to be sent round were to be simply the reports of what took place in Grand Lodge, and nothing else, and without anything in the shape of an article attached (hear, hear). On that ground he would support the proposition; for he had to complain also, not so much of not being reported, but of being misreported for the purpose,—speeches having been given to members that they never uttered. The Brother who brought forward the subject had said he would suggest the announcing of the work as spurious, but he (Brother Scarborough) thought it would be below the dignity of Grand Lodge to acknowledge that the work was of any note whatever. It had been observed that the motives of Grand Officers had been misrepresented, but he would say that the Grand Lodge generally had been misrepresented, and as much misrepresented below the "dais" as on it.

W. Brother Fox **Maule**.—I wish to correct one statement made by the Brother who last spoke. As to the publication itself I agree with him, but what I wished was, that the Grand Master should intimate to the Craft generally, that any publication without his sanction was spurious and unmasonic.

W. Brother **Crucefix** congratulated the mover of the motion for the mode in which he had brought it forward, but at the same time the worthy Brother had deprecated the practice he had also conferred a compliment on the publication (hear and laughter). He had done so because in admitting the necessity of giving some account of the proceedings of Grand Lodge he had alluded to the publication in question. He (Brother Crucefix) would avoid entering upon any new ground of discussion, but he could not conceal from himself that the Grand Lodge of England had at last awakened from its torpor, and was about to act like all other Grand Lodges. This was not the first time the account of the proceedings of Grand Lodge contained in the Freemasons' Quarterly had been called garbled; and as that which is issued from the Grand Lodge gave nothing, literally nothing, was it to be wondered at that some portions of the Craft should endeavour to give some account of what takes place in Grand Lodge? Such being the case, therefore, he considered that those who had previously supplied the want of the Craft should not be found fault with. He was thankful, however, for the present arrangement, and viewed it as a great instalment of the future.

The R. W. Brother **Humfrey**, *Q.C.*, could not imagine how any one could think that what passed from Brother Fox Maule was a compliment (hear, and laughter); he could only say from such compliments as those might his ears be ever shut. If the publishers of the publication thought that it had been received by the Craft generally, he could only say that with the exception of two numbers he had never heard of it. But if any one could imagine that that could give satisfaction, let them take it to their hearts, and when they went to bed rejoice on it (laughter, and hear, hear). He certainly was astonished to hear so excellent a Mason (Brother Crucefix) imagine that because Grand Lodge did not publish any report any publication was useful, however false, garbled, and distorted its reports might be. Could it be thought that in a society whose maxim was brotherly love, relief, and truth, and whose creed it was that every one should do to a Brother what he should wish that Brother to do to him, could it be thought that in such a society there would be found any one member that would wilfully misrepresent? Could it be imagined that because the Grand Lodge failed, if failed it had, to give to the world an account of its proceedings, that the publication which the excellent Brother had not even defended should be encouraged? He begged to dissent from Brother Fox Maule in one thing, viz., that the publication emanates from a Mason, for if it did, then there lived not in the world a man less to be envied than that Mason, so supposed to be the giver to the world of that which was directly contrary to his solemn obligation, contrary to the pledge given to his own Lodge in particular, and, when admitted to Grand Lodge, contrary to the obedience due to the Grand Master, and contrary to his fidelity to the Craft. He hoped earnestly that not one who went away that evening but would go away convinced that the man who had given to the world such information cannot be a Mason, but that he must be some one who has craftily and subtly stolen into the bosom of the Lodge, and in some unauthorized way obtained information which no Mason could have ventured to give. He should truly rejoice if this publication should be as beautiful as it was supposed to be, but he should rejoice still more, if it were the work of a Mason, to hear some one who gives its authentic reports get up and say "I am the person who am responsible" (hear, hear). Let them not as Masons regard with fear that which was published without a name, for they were there an united brotherhood, having one and only one common interest, unless any one had an interest in opposition and in making the Order appear ridiculous, or so endeavouring to make it as to make it a matter of profit to himself. He, for one, thanked the Grand Master for the intimation that the proceedings should be given, not as a commentary, but by stating fairly, truly, and honestly what takes place, whether the speeches be favourable or adverse to the views of any particular individual, or to the party giving them. Any person who reads the reports of those proceedings which tend to the common interests of mankind, such as the reports in "The Times," reads them with a certainty that whatever the advocate of any measure has said will be fairly, truly, and honestly reported; and no man finds, because opposed to any particular views, he has been mislead (hear, hear). He would claim for those who by not having to address assemblies were not subjected to be much reported, that they should not be misrepresented, and thus deterred from addressing Grand Lodge. He did not desire to have the publication in question denounced as spurious, only let what had taken place to-night be fairly represented. Let the author get up and state that he is the author. Then they would want not a statement of its authenticity. Then it would go forth to the world, with such authenticity—let it be stamped. But if no one stood forth he would believe, as he said before, that Brother Fox Maule must be mistaken, and that the publisher cannot be a Mason. In conclusion he begged most respectfully to express his approbation of what had been done, and hoped it would be carried out by the unanimous acclamation of Grand Lodge (hear, hear).

W. Brother Nash did not stand forth as the man so little to be envied nor as the publisher of the "Freemasons' Quarterly Review," but still he felt it his duty to say a few words as to the feelings of the Provincial Masons. He had the pleasure of belonging to two Lodges in the country, and was acquainted with a great many Masons in the country. He agreed that there should be a report of the proceedings in Grand Lodge, but he could not agree with what had fallen from Brother Humfrey as to the "Freemasons' Quarterly Review." Brother Humfrey had confessed that he had not read more than two numbers, but he (Brother Nash) had seen almost all of them, and he believed that the Masons of the Provinces were much indebted to that publication, and that, if the opinion of the Provinces were taken, it would be that the Quarterly was a most useful publication. All would agree in the propriety of not allowing the publication of an unauthorized account, but unless it could be proved that this publication was what had been said of it, it was unfair and unjust to make such statements. It was not to be denied that propositions took place in Grand Lodge which should be made known to the Masons of the Provinces; but were such always made known to them? How was the subject of the proposed alteration of "fees" made known to the Provinces? It was by means of the "Freemasons' Quarterly Review,"—that stirred up the Masons of England, and caused them to come up here in a body for the purpose of voting on the occasion, and they did so principally from the way in which the subject was treated in that Review. He had nothing to say in dissent from the proposition of having an authentic report, though he could not help thinking it extremely unfair, without any communication, that any man should be denounced because he had been concerned in any way on a work which was believed by many to be a valuable work. It was as much a breach of privilege to make such an assertion as had been made without proof, as to denounce a Mason without proof. The "Freemasons' Quarterly" had been now for upwards of fifteen years in existence, during which period it had been in the practice of reporting all the proceedings of Grand Lodge; yet how few complaints had been made of its want of accuracy! Was not this in itself a proof of the general correctness of the periodical? For otherwise the complaints of its reports being garbled and unfair would have been more frequent. It was for these reasons he presumed to offer an opinion on the subject, and he hoped the Grand Lodge would have further proof, and lay the same before Grand Lodge, previous to denouncing the "Freemasons' Quarterly" as having given for sixteen years past spurious reports of the proceedings of Grand Lodge.

W. Brother **WHITMORE** thought every Mason bound to express an opinion on such a subject. He held the proud position of Secretary to an institution, (The Asylum for Aged and Decayed Freemasons,) which had often been named in Grand Lodge, and in that capacity he had been in the habit of receiving from Australia, India, China, and other parts, letters and donations on behalf of this Charity, and could state that these donations had been principally produced by the perusal of the "Freemasons' Quarterly Review." He thought that the Brother who commanded the authors to stand forth, might have spared his satire, and not have denounced a publication which he (Brother Whitmore) believed was of vast importance to the whole Masonic world. He had had ample opportunities of knowing that the Masons of the Provinces were highly indebted to the publication. He had had also opportunity of knowing that the statements made in that publication were fair statements.

W. Brother **HAVERS** said, it had never been denied that the publication in question contained some useful matter, for it must indeed be an infamous one that did not. But even allowing the "Freemasons' Quarterly" had given some good information, and had done some good, it could not be denied that its reports were not true. He believed he had read every matter that had been published in that Review for several years past; he had never bought it, but had borrowed, and as far as his own judgment went, he could take upon himself to assert that there never were greater falsehoods published (hear, hear). He for one concurred most heartily in the boon which the Grand Master had conferred on the Craft that evening.

W. Brother **BIGG** thought the spirit of the debate had ceased, but when he heard the Brother opposite (Brother Havers) say what he had, he could not join with him in coming to that conclusion. He would allow that many statements had been made in the "Freemasons' Quarterly" not in consonance with the facts, (hear, and laughter). The author had been desired to stand forth, but for obvious reasons he could not do so, and he had hoped that the learned Brother (Humfrey) in his speech would have thrown aside the character of an advocate, and not have stigmatized that Brother in the way in which he had.

Brother **HUMFREY**.—Who? who? stigmatized whom?

Brother **BIGG**.—Would the learned Brother, as a lawyer, ask any Brother to stand forward and criminate himself? (Laughter).

Brother **HUMFREY**.—Good, good, very good (continued laughter).

Brother **BIGG** had been in Masonry thirty years, during which time he had read and studied the Book of Constitutions, which condemns any Brother, who publishes Masonic proceedings, without authority to expulsion, and therefore considered it too much for any one to ask a Brother to stand forward and criminate himself (hear, and laughter). He would allow that there were some false reports in the publication, yet it had been the cause of producing one great good, viz., an authentic report of what took place in Grand Lodge.

The M. W. the **GRAND MASTER**.—I wish to call the attention of the Brethren to the purport of the debate, and not allow them to waste time in discussing the merits of the "Freemasons' Quarterly Review" and its articles. What the publication is denounced for is, that it gives a report of the proceedings here, which is not authorized by the Grand Master, and which, for that reason, is unconstitutional. Moreover, an attempt to give a report of the proceedings without authority is contrary to the OB. of every Mason before he enters this Lodge; and therefore I hope in whatever speeches may be made, the speakers will adhere strictly as to whether it is right that an unauthorized publication should go forth.

W. Brother Dr. **Lane** begged to call the attention of Grand Lodge to one thing of which he could speak from experience, viz., the difficulty of one person being able to give a lengthened and at the same time a perfectly accurate report. They should take into consideration the difficulty a reporter undergoes in taking down a report; and should an inaccuracy occur, it should not be thought to have been wilfully made.

W. Brother **Faudel** was only anxious to bring the debate back to its original channel, and if, on everything that was to proceed from Grand Lodge, the Grand Master must have the power of a veto, there would seem to be some objection as to the proposed report. If there was to be a reporter present to take notes, he hoped he (the reporter) would be left to himself, and his report not subject to the power of a veto, more particularly as he thought the Grand Master would like to be free from any suspicion of giving a colour to the reports.

The M. W. the **Grand Master**.—I think it necessary to say a few words in reply to the Brother who has just spoken, and must beg to assure him that the point he has referred to has not escaped me. I stated to the Grand Lodge that what I wished for was an authorized publication, which should be as short and concise as possible to give a correct idea of what takes place. I have considered how this is to be done. The law says no publication shall be considered legal unless authorised by the Grand Master, and it follows therefore that the Grand Master is the only person who can give that authority. I am fully aware of the responsibility which attaches to me and the possibility of being accused of being partial, and am also fully aware that an authorized publication may not give satisfaction to all parties; but difficult as the duty may be, it is necessary for the benefit of the Craft, and I am therefore willing to bear the responsibility (hear, hear). and I do so with a firm belief that it will tend to the benefit of the Craft, and also because, if I do not do my duty, the Grand Lodge have it in their own hands, and can elect another Grand Master. I have seen the necessity of the step I have taken, and am prepared to stand the responsibility (hear, hear, and cheers).

Brother Fox **Maule**,—Had any Brother been anxious to address Grand Lodge I would have given way, and if there exists the impression in any Brother's mind that I am actuated by any other motive than good to the Craft, that Brother is very much mistaken. I find it written in the Book of Constitutions that "no Brother shall presume to print or publish, or cause to be printed or published, the proceedings of any Lodge or any part thereof, or the names of the persons present at such Lodge, without the direction of the Grand Master or Provincial Grand Master, under pain of being expelled from the Order." This is the law laid down in our Book of Constitutions; and turning to the December number of the "Freemasons' Quarterly Review," at p. 446 I find under the head of Masonic Intelligence, "Quarterly Communication, December 2nd, 1846, present," &c. &c. and the whole of the details of Grand Lodge shortly and somewhat correctly given; but in so doing it adds portions to one and omits portions of another Brother's speech. This is not confirmed by the Grand Master, and yet the thing is so done as to give it the appearance of some authority, and thus clothes with a semblance of authority other matter in that publication. Now, whether in this or any other publication, none are authorized to publish the proceedings of Grand Lodge without the sanction of the Grand Master. When the proposed reports are presented to the public, then there will be nothing to deter them from putting such reports in any other publication, and commenting on them as they please. Thus, then, have I done what I consider sufficient to show that there has been a breach of privilege. In doing so it might have been necessary for me to have asked for a committee of inquiry to ascertain the facts and find out the Brother who had committed the breach; but this I did not want to do: I only wish to correct the evil, and not to deal harshly with any individual. I think what the Grand Master has mentioned will have a good effect; and when the proposed report appears, let the "Freemasons' Quarterly" deal with it as they please; but so long as I have done my duty I am satisfied (cheers).

The Minutes of last Quarterly Communication and of the Grand Festival were severally read and confirmed.

Those members of the Grand Lodge who were not present may hope the preceding report to be impartial and ungarbled. We have no objection to state that, as far as the four first speakers are concerned, it is a favourable version of the substance of what was said, and good humouredly interspersed with the complimentary intimations of "hear, hear," "cheers," &c. But come we to the fifth. Except with a derisive allusion, he is dismissed as the shade of a shadow; and yet his address called up the sixth speaker, who although pretty favourably handled, is made to say that "he could not imagine how any one could think that what passed from Bro. Fox Maule was a compliment." So that Bro. Fox Maule might have exclaimed, *Pol! me occiditis, amici!* but he did not, thinking, possibly, that he might make bad worse.

The Grand Reporter assigns to the seventh speaker a wretched meagre skeleton of a most lucid address on the question of privilege.

The eighth speaker has less reason to complain, for his address was pointed and epigrammatic; but the ninth may rejoice that the Grand Reporter could not fearlessly report the amount of malevolence contained in the least possible space.

The tenth speaker may probably consider that the substance of his excellent remarks have been given, but we confess that we do not consider important omissions to be an impartial mode of reporting. But what shall we say to the audacious emasculation of the address of the eleventh speaker?—why that it was as unjust as it was disgraceful. The twelfth speaker may possibly take a different view of the report of his address from ourselves—but as it is clear that neither the Grand Reporter nor the Grand Editor comprehended his clear and straightforward observations, so the reply thereto was of course altogether a failure.

We have remarked already that those absent on the memorable occasion may consider this first effort of the Grand Editor to be correct—and indeed there have been allusions made to the subject at provincial meetings—at one in particular, held at Dorchester. The Prov. Grand Master rejoiced that now the reports of Grand Lodge are to be published faithfully, and by authority. What will he think, when on reading our report of the Grand Lodge on the first instant, that one of the speakers has given notice of a breach of privilege on the subject of his address in June. He was driven to this necessity because the Grand Master considered that if aggrieved, the Brother should have given the Grand Master due notice. If this ruling be masonically correct, we ask by what authority was the Honourable Fox Maule permitted to moot the question of privilege?

Having disposed of the "breach of privilege" portion of this first grand report, we shall not wade through the remainder, which is indeed comparatively unimportant.

The question of "breach of privilege" has interested every class of our readers—Masonic and non-Masonic. Even ladies have pondered on the subject, and favoured us by remarks. Some of them we should have given, had we space. The following letter from the editor of a provincial paper, however, is so much to the point, that without adopting the fulness of the opinion of the estimable writer, one of the popular or profane world—we give it verbatim—and hope that the honourable member for Perth, and all those who supported him, may profit by the admirable lesson it contains.

"Every institution has, or has had, its uses, and on that ground, so far at least as the past is concerned, is entitled to respect; no matter how it may conflict with the requirements of our present social state, it has been worth preserving; but all things have their day, that which was useful and beneficial in one set of circumstances, becomes useless and hurtful in another; and all this may be said of that for which various quidnuncs are now contending, namely, 'secresy.' These reflections particularly apply to the flutter and alarm which the *Freemasons' Quarterly* has excited in some ancient-minded gentlemen, who seem to be possessed by an idea (if indeed the sensation which they experience deserves to be dignified by that name) that if even light is suffered to flow into the doings of their once secret society, then once and for ever will be an end of the Craft.

"Miserable hallucination! These delusionists show that the voice of history is a secret to them—that progress brings no knowledge to their minds—no liberalism to their hearts. They tell their Brethren at once that they are unable to recognize the presence of that spirit of change, which is ever and anon flitting around and among us—that they cannot tell when an instrument has become worthless because the nature of the work to be done has been transformed—that they mistake medicine for nutriment. Time was when monarchs ruled with sway as potent almost as the behests of Omnipotence—when iron-handed and steel-cased and leaden-brained barons spurred over all opposition—when the voice of the people was not heard—when the fourth estate was an unformed existence in the womb of time—when there was no public opinion—when intellect was powerless, unless to direct physical force—when the world was in its pupilage and governed by blows;—then it was necessary to be secret—then such a law as now blots the statutes of Masonry was prompted by the instinct of self-preservation — then, those who loved mankind were the weakest, those who sought to bind the human family in one wide bond of brotherhood and knowledge, were at the mercy and under the feet of the strong-handed many, and privacy was one of the conditions of existence. The Masonic was then necessarily a secret society. The right of strength was against them, and they shielded themselves behind mystic signs and pass-words, and, under the cloak of darkness, and there formed the nucleus—laid the foundations of a combination, which, if properly directed, may lead to the most important results which union is capable of producing. *Tempus edax rerum,*—and, among other things, the necessity of concealment. The power of the crown is defined—the once armed barons are circumscribed within constitutional limits—the voice of the people is loud and sonorous, and the printing press re-echoes its accents with more force and power than if thundered forth from all the cannons that ever played (what a mockery of the word) on fields of blood and slaughter. The European world has emerged from the leading-strings of childhood, and the dark ages have given way before the torrent of intellectual light which beams from many quarters. Secrecy is no longer necessary—it is not even possible. No union of men can now so hermetically seal themselves up, that the voice of the great world, moving and throbbing around them, shall not reach them, or that their voices shall not reach the world. As in all cases the agent perishes when its work has been done, so secrecy has ceased to be necessary just when it has ceased to be possible, and when the desire for it is no longer the badge of good intentions.

"To be secret once was impliedly to be good, for might was against right, power was opposed to the advancement of men; to be secret now, is impliedly to be bad, for those who plot and scheme to hold the people in ignorance and enmity, do so in dark corners and out-of-the-way holes, because they know that an overwhelming power is against them. Human nature is as it was and ever shall be; circumstances have changed, but the characteristics of the mind of man are as immutable as the solid globe on which we stand; the desire to act unseen marks, the same feeling as it ever did—the feeling of being weak. Then, pride and lust and ambition and false glory, stalked forth at noon-day, for power made them indifferent of notice, defiant of remark—now, they crouch unseen. Then, charity and brotherhood, liberty and knowledge, sneaked aside to avoid the gaze of suspicion and the blow of power—now, they exult in the light and their strength, set wrong at nought, and laugh tyranny to scorn. Let those who are among Masons averse to publicity, apply to themselves the lesson which history presents to them—let them know that to shrink from publicity is to confess themselves weak, and yield a tacit acquiescence to the presumption that they are wrong—that to set themselves fairly forth in the eyes of all men, is to avow their strength, and show their consciousness that they are right—let them say not only 'union is strength,' but candour is the result of the consciousness of both strength and right. But though perfect secrecy is impossible, partial secrecy is not only attainable, but unavoidable. If they seek to hide both their good and their evil, the chances, as has been often shown, are, that the seeker will discover the latter, and miss some portion of the former. If the mystery-seekers are deaf to the voice of reason and experience, and turn aside from the promptings of principle, perhaps they will listen more readily to the accents of that vulgar semi-virtue 'expediency.' They complain of 'false and garbled reports;' the inference is, that if the reports were true and ungarbled, they would hold their peace. Their remedy is obvious; false and garbled reports arise from their own system, they are the offspring of partial mystery and fear of privilege, they are dangerous because they contain some portion of truth. Need we point out the antidote? True and ample reports would set all right—they would be the avowed productions of responsible and authorized men—they would put the press at one with the Order, the Order at one with the world—they would spread the words of peace and good-will, and extend and strengthen the bonds of union—they would support the right and defeat the wrong; but they would kill that incubus to the strong, that protection to the weak—'privilege.' Let the 'privilege seekers' make up what minds they have and come to a decision."

THE PERFECT FREEDOM OF MASONRY.—We have not space to dwell on the resolution of Grand Lodge to act in conformity of the laws of the realm, by abolition of certain words in the initiation of persons of colour, and must refer them to *our own* report.

THE NEW PURCHASE of additional premises having received confirmation, we shall defer any remarks, for the present.

ON THE STUDY OF MASONIC ANTIQUITIES.

BY BRO. THOMAS PRYER, W. M. OF THE OAK LODGE, S. G. I. G. 33°.

CHAPTER V.

THE ANCIENT MYSTERIES — ISIS AND OSIRIS — THEIR SYMBOLS, AND REFERENCES—ORIGIN AND PROGRESS OF IDOLATRY—SUN AND STAR WORSHIP—ORIGIN OF EGYPTIAN MYSTERIES—THEIR ESOTERIC DOCTRINES, DEGREES, AND REFERENCES.

In proceeding with the speculative portion of our subject, the ancient mysteries now claim particular attention. The term "mystery" is Phœnician, signifying "veil," or "envelopment;" indicating a hidden property in things not obviously perceptible, and which the mind is incapable of comprehending without due preparation.

The connection of the mysteries with the genuine system of Freemasonry has been explained in the second chapter, and, in pursuing our future investigations, it is essential that the explanation there given should be steadily borne in mind. Many have sought to trace the ancient history of our Order through the mysteries. This is incorrect. These institutions, though of common origin, were varied in almost every nation. In some they partook more of the nature of religious, in others, of political institutions; and they are not to be regarded as forming an essential part of the system of Freemasonry, any more than any established religion does at the present day.

The history of our Order, regarded chronologically, can alone be correctly traced through the operative part of our subject. It is true that many of our ceremonies assimilate to certain of the rites practised in various of the mysteries, and the correct explanation of much of our system of symbolism will be found to present similar analogies; but then it must be recollected that the mysteries originated from a genuine source—many of their rites remained unpolluted even after their perversion, and the primitive source of both will account for the similarity where it exists. Independently of which, circumstances occurred which brought the new systems into frequent contact, and at many periods in the history of the ancient world they were interwoven together in the same manner as *the operative Freemasonry of the middle ages became connected with the Christian church.* Many of our symbols and emblems, as well as our symbolical and allegorical mode of instruction, can alone be, thoroughly explained by a reference to the mysteries; this, therefore affords an additional reason for regarding them with peculiar attention ,whilst pursuing our investigations in the present branch of the subject.

With regard to the mysteries themselves, we labour underconsiderable disadvantage in not possessing any genuine records to which we can refer during their early and purest stage. In most cases they are presented to us at a period when their primitive application had been deformed by superstition; and cumbrous machinery,—in many vast—terrific—monstrous—had superseded the simple, practices which marked their early origin. Thus, in many instances, hideous images are presented to the mind, which revolts at the startling picture; and we can scarcely be disposed to believe that superstition so gross, and acts so revolting, could have sprung from the perversion of immutable truths, from the pollution of a primitive faith, and the misapplication of pure and simple rites. But such is nevertheless the case, and the further we withdraw the veil which shadows the esoteric secrets of the mysteries, the clearer we perceive the fact of their pristine innocence and beneficial tendency, as well as the stupendous truths which they envelope. Indeed a vast variety of facts might be collected, from which might be compounded *a pagan Bible*, bearing corroborative testimony to the reality of the leading occurrences recorded in the early part of Holy Writ. This is a most important question, deserving particular notice; but it is one which could be more readily discussed at the conclusion of the present investigation, when the Masonic student has made himself acquainted with the leading points resulting from the examination of the theogony, history, ritual, and recondite application of the mysteries practised in every principal nation of antiquity.

The preceding remarks are applicable to nearly the whole of the ancient mysteries, but it will of course be understood that among the different systems, the perversion from original purity was greatly varied in degree, some ultimately running into the grossest idolatry, and practising the most abominable and sanguinary rites, whilst others retained to a late period much of the spirituality and simplicity of reference which characterized their early stages.

In Egypt, a careful investigation leaves us but little reason to doubt, that at the time the earliest descriptions we have of the mysteries practised there were written, little was known of their origin and primitive meaning—at least by the parties who wrote upon them—and, at the last, when shortly before their suppression, their celebrations became more splendid and gorgeous than ever—even the priests themselves were dazzled by the magnificence of the display—ignorance and gross idolatry had enchained their minds, and the sublime references concealed beneath their holiest symbols were completely forgotten and unknown. The glimmering of a primitive faith, now only traceable by means of hieroglyphical analysis, had even then become obscured beneath the cloud of superincumbent darkness, that had settled upon the ancient sacerdotal colleges. In short, long before the downfal of the mysteries, the wisdom of the Egyptians was lost. The hierophants sought only to terrify, to dazzle, and bewilder the noviciate—to captivate his senses by scenes strange and unearthly, rather than to illuminate his mind by those lessons of truth, of practical wisdom, and personal holiness, which the mysteries were originally intended to inculcate, and which were at first taught within the closed recesses of their temples, or beneath the shadow of their sacred groves.

It is evident, therefore, that at this stage of the inquiry much labour will be required to separate the wheat from the chaff, and distinguish the genuine from the spurious Freemasonry. This, however, by perseverance can be accomplished, and in the results arrived at the patient Masonic investigator will meet with his due reward.

In tracing the origin and progress of the mysteries, it will be necessary to keep some leading points in view, which, being of general application, will be found to render great assistance in the investigation. Thus, in the explanation given in the last chapter as to the *nature of the Deity*, and the *three-fold distinctions of that nature*, as symbolized by *an equilateral triangle within a circle*, we have a certain recognized principle, which, with certain modifications, is traceable throughout every nation of antiquity. We see this as well in the Cneph, Osiris, and Ptha of Egypt, which formed the subject of illustration, as in the Brahma, Vishna, and Siva of India—in the Orosmandes, Mithras, and Arimanius of Persia—in the Apollo, Vulcan, and Mercury of Greece—in the Jupiter, Juno, and Minerva of Rome—and in the Hu, Ceridwen, and Creirwy of the Celts.

In like manner it will be found that another principle *of a duplex character* is of equally extensive signification, and was as universally understood. This principle was in Egypt symbolized by the junction of Osiris and Isis. In this sense, Osiris figuratively represented the *active* masculine energy and mysterious power emanating from the Divine Architect, by which all created things are generated and nourished. Isis represented the *passive* feminine principle, or generative nurse and mother of the world—the grand receptacle of the benign influences of Osiris, producing by her plastic power, both fruits, and flowers, and animated things. She is thus " the goddess of a thousand names, the infinite *Myrionyma*, endued with the property of receiving all kind of impressions, and of being converted into all manner of forms which the *supreme reason* shall impress upon her." *Isis was therefore a personification of nature, and Osiris of the creative energy by which nature is rendered prolific.* The effects of this Divine union were perceptible in the variegated face of creation;—in the smiling harvest—in the purple vineyards—in the luscious fruits and blooming flowers—in the verdant meads and shady woodlands—and in all which ministered to the comfort and enjoyment of man. But the mysterious process by which nature nurtured and matured the embyro seed entrusted to her bosom, the potent energy which caused the sapling to spring into a goodly tree, and the simple grain to throw forth stems and burst into a thousand blossoms, though referred to in the celebration of the mysteries, were secrets which the human mind, from its finite nature, could not then, nor in its present imperfect state, can ever hope to penetrate. The inscrutable secrets of nature are, by the unerring wisdom of the Almighty, veiled from mortal comprehension. Around them he has thrown ramparts as impassable as those which of old shadowed the Holiness of his Presence at Sinai. Into the profound arcana of nature no living eye can be permitted to gaze. Thus we may apprehend what was intended by the solemn and comprehensive description of Isis engraved on the front of her majestic temple at Sais—" *I am every thing that hath been, that is, or shall be; and no mortal hath ever yet removed the veil that shadows my divinity from human eyes.*"

In the Egyptian triad, before explained (see ante, p. 146), it has been observed that all the emblems are ultimately resolvable into one Eternal Deity, the distinctions being in the nature of essences, indicative rather of peculiar attributes than of distinct beings. The same explanation is here applicable to Isis and Osiris. Both being in fact the same, though at first regarded *seperately* as individual emanations, and subsequently *united* to personify or allegorize certain results perceptible in the operations of nature, but incapable of complete comprehension by the human intellect. Thus each, representing in fact the same divine power, would, as a member of the sacred triad, be symbolized by the *triangle,* and the peculiar junction of the divine essences here alluded to, would be indicated by the *intersection of a second triangle;* and this, I apprehend, was in the east the earliest signification of the following well-known emblem ✡, though the attributes and essences it was there intended to symbolize were distinguished by different names, and known under different personifications.

In Egypt, this mystical union with its effect was more frequently symbolized in a somewhat different manner. Thus, the SQUARE was the emblem of matter (ISIS); and the TRIANGLE, of the creative power or generating fire (OSIRIS). From their conjunction all things were said to proceed. THE QUADRANGULAR PYRAMID, *formed from the union of these symbols, thus became an emblem of those profound mysteries involved in the conjoint operations of the creative and productive powers of nature.* It has been imagined by some that the great pyramids were constructed by the Hebrews during their sojourn in Egypt. This is however mere conjecture, unsupported by evidence. These wondrous efforts of masonic skill, in all probability the oldest remaining on the face of the earth, were hoary with age when the children of Israel settled in the land of Goshen; and were emblems of sublime truths known to a civilized nation when Abraham and his family were wanderers in the wilderness; and the early patriarchs tended their herds and fed their flocks amid the mountains and plains of Syria.

In the abuse of these sacred emblems we trace the prevalence of gross superstitions, which at one time spread over the greater portion of the ancient world; we see the origin of the phallic worship, and, under varied symbols and rites, trace the perversion of the knowledge of these profound and mysterious energies in almost every country—a perversion which, in all its grossness, still lingers in the east.

OSIRIS and ISIS were further symbolized by the SUN and the MOON. These luminaries, as material objects, were the first to receive a degree of adoration. The existence of the supreme presiding principle was at first fully recognized and taught to the initiated; yet, regarded as the most glorious object in the visible universe, as the fountain of light and source of heat to the material world, the sun beaming with resplendence in oriental climes, and under whose genial influence the buds burst forth into blossoms, and the teeming earth produced her fruit, was supposed to offer an imperfect resemblance to the attributes of Osiris, and, as a faint copy of the brightness of the Divine original, worthy to be honoured with external worship. The throne of Osiris was considered to be seated in the sun, and that resplendent region was imagined to contain the paradise of the blessed.

The moon, sailing with silvery beams across the clear expanse of eastern skies, diffusing a mild irradiance over the starry vault of heaven in those delicious regions, where the mildness of the clime permits the inhabitants to repose in the open air, could not fail to arrest the watchful eye of the contemplative, and she was accordingly deemed to be a fit representation of the consort of Osiris. The sun and moon thus became equally objects of adoration—at first simply as material emblems of the attributes they represented, but afterwards in a more idolatrous sense.

The universality of these emblems is likewise remarkable; they pervaded Egypt and India, Greece and Rome, and were equally regarded among the Scandinavian and Celtic races. They appear as symbols, with other mythological emblems, on ancient British coins. They are impressed in like manner on the Great Seal of England, in the reign of Richard Cœur de Lion; and also appear within a triangle on the reverse of the Hibernian coins of King John—and, as expressive symbols of the beneficence of the great Architect of the Universe, as well as for their astronomical references, are still retained as conspicuous emblems in our Lodges.

The various phases which the sun-worship presents are no less remarkable; but the most important will be found in Persia, from whence this system of adoration travelled into western climes, and, no doubt, at a very early period into the British Isles.

We thus have the commencement of an idolatrous system of worship in the undue reverence paid to the material emblems of the secret and mysterious processes of nature. Superstition had afterwards a wider field in the perversion of the language of astronomy. This was a science in which the ancient inhabitants of Syria, as well as the Egyptians, had attained great perfection. Carefully noticing the various celestial phenomena in their mild and delicious clime, where the stars glitter with a brightness unknown to our northern skies—marking their ascension and declension—they learned to divide the year into seasons, and to regulate the time proper for the tillage of their soil and the sowing of their grain. By degrees they arranged the stars into separate series, and classified them under different constellations. Each constellation was represented by some hieroglyphical device, and hence arose mythological fables, which at first referring solely to astronomical phenomena, were afterwards regarded as actual occurrences. Another ingredient of idolatry originated (through the proneness of the human mind to superstition) in a belief in the influences of the heavenly bodies. Observing the consequences resulting from their particular situations and conjunctions at various times in the heavens, it was imagined that these glittering orbs must in their revolutions exercise like influence upon the earth, upon the seasons, and on human actions.* The ancient writers contain numerous references to this belief; and in that most ancient and sublime drama which human intellect ever produced—the book of Job—the prevailing superstition is thus alluded to:—" Canst thou restrain the sweet influences of the Pleiades, or loose the bands of Orion." And in protesting his innocence of any participation in the reigning idolatry, the pious Job is made to observe—" If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand, this also were an iniquity to be punished by the judge, for I should then have denied the God that is above."

The stars being thus regarded as imaginary deities, and superstitiously invested with distinct intelligences, were represenred by various personifications, which, after being solemnly consecrated, attracted the same devotion as was at first paid to the planets thus impersonated, and to this practice is traceable the origin of the Sabean superstition. These figures being placed in temples and solemn groves, were honoured by oblations and sacrifices, hymns of praise were sung before them, and the infatuated devotees, in the blindness of their zeal, invested the idols they had fashioned with the attributes of gods.

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* " It was natural for those who maintained the doctrine of their influence upon the elements of nature to extend still further their romantic conjectures, and to assert a similar predominant influence of the celestial orbs in all terrestial concerns, but especially in the important and interesting events which befal great nations; in the prosperity or desolation of kingdoms, in the elevation to empire of triumphant virtue, and in the downfal of defeated tyranny. The planetary train that constitutes our system, as performing their revolutions nearer the earth, were thought to have a more particular ascendancy over the fate of its inhabitants; and the period of their transit over the sun's disc, and that of their occasionally coming into conjunction with any other constellation, was regarded as a period pregnant with the most awful events, and productive of the most astonishing vicissitudes. Impressed, therefore, with alternate wonder and terror at beholding these imagined effects of their influence upon this globe; from diligently observing, mankind proceeded by degrees to respect and venerate them, and intense ardour of contemplation, in time, amounted to all the fervour of devotion."

Having thus noticed some of the main springs of idolatry, I now purpose alluding to the origin of the mysteries, particularly those of Egypt; as it will be seen that in the sacred recesses of the temples dedicated to their service sublime truths were gradually unfolded to the initiated, whilst the outer world, through the prevalence of gross superstitions, were walking in utter darkness.

The Egyptian mysteries, in their origin arose, from the celebration of festivals connected with the practice of *agriculture* and the science of *astronomy.* By degrees, at subsequent periods, other elements became interwoven in their composition, and scientific knowledge, theological doctrines; and, afterwards, systems of political power and government were superadded to the purposes of their primitive application, and eventually rendered the mysteries such mighty engines as to sway for centuries the destinies of the empire.

It has been observed that at the earliest periods considerable attention was paid to astronomy, and in agricultural countries, as in Egypt, the knowledge thus acquired was rendered subservient to the labours of the husbandman, so as to indicate those periods wherein he was most particularly interested. Thus certain periods annually recurring, being denoted astronomically, would be more especially noticed and celebrated by festive meetings. But at the time of harvest, when the abundance of nature was gathered in; when the wheat yielded to the sickle, the vineyard gave up its luscious produce, and the fruit-trees bent beneath their ripened load, the gladdened inhabitants assembled to celebrate their rustic festivals, observed simple but expressive ceremonies, in token of thankfulness for the beneficence of a bounteous Providence. The *Corn* was formed into cakes, which being consecrated, were regarded as emblems of fertility and of the blessings which rewarded the labours of the husbandman; thus giving evidence of the triumph of civilization in producing, by culture, the staff of life. The *Wine* was expressed from the juicy grape, and solemn libations offered, in token of the bounteous gifts of nature. Thus we see *Corn* and *Wine,* as simple elements, forming the earliest emblems in the celebration of these festive rites upon which the mysteries were subsequently founded. The *corn* was typical of Isis (who among the Greeks became Ceres), and the *vine* typified Osiris, who was also called Bacchus. Other festivals were celebrated at different periods of the year, but from that which has been alluded to, the rites of Osiris, in his character of Bacchus, were originated. These rites, however, must not be confounded with the orgies of a later era—the Greeks borrowed the mysteries of Bacchus from Egypt, without comprehending their secret meaning, and perverted them into the abominable orgies known as the Bacchanalian rites of Greece and Rome. The Bacchus of the Egyptians was a totally different personage from the Bacchus of the Greeks. The Egyptian rites were pure and simple, and alluded to the abundant gifts of nature. *Their earliest ceremonies bore immediate reference to the progressive stages of agriculture, and the passage of Osiris, or the sun, from one tropic to another.* By degrees, as they rose in importance, the other principles before alluded to were introduced, and the mysteries became established as comprehensive systems, under which religion, laws, government, and arts and sciences were taught. Thus they became the receptacles of all human knowledge, which was dispensed by the priests to those who, upon probation, were found to be worthy, and that in a manner so veiled in allegory, that without due instruction and explanation, accompanied by mental application, the neophyte would ever remain ignorant of the true meaning of the symbols presented to his view, and of the fund of recondite knowledge which they concealed. Hidden thus from the external world by an allegorical veil, which was illustrated by hieroglyphical and symbolical devices, were stores of wisdom unattainable without intense study. But the noviciate whose perseverance enabled him to surmount the difficulties which obstructed the rugged paths to knowledge, and had given proofs of his moral fitness, his fortitude and assiduity, had gradually unfolded to his wondering view the sublime doctrines of the *Unity of the Deity* and of the *Immortality of the Soul.* The polytheism which haunted his mind in its ignorance was dissipated by the light of truth, and to him was revealed a knowledge of the great Architect of the Universe, in all the stupendous glory of his divine attributes—his omnipotence—his omniscience—his omnipresence. The noviciate was instructed in a profound cosmogony, and entrusted with a sacred name. In short, by slow degrees, he became initiated into all the wisdom of the Egyptians.

Wilkinson observes that the ascendancy acquired by the priesthood over the popular mind arose from the great importance attached to the mysteries, to a thorough undertanding of whichthepriests could alone arrive; and he states that so sacred were these secrets held that many members of the sacerdotal order were not admitted to participate in them, and those alone were selected for initiation who had proved themselves virtuous, and deserving of the honour. This fact is satisfactorily proved by the evidence of Clement of Alexandria, who says—"The Egyptians neither entrusted their mysteries to every one, nor degraded the secrets of divine matters by disclosing them to the profane; reserving them for the heir-apparent to the throne, and for such of the priests as excelled in virtue and wisdom."

The mysteries of Egypt were divided into the *less* and *greater*, and none could pass into the latter who had not been initiated into the former. In all probability the whole consisted of about *thirty steps or grades*, arising out of the *three* principal degrees or classes, of which the mysteries of Isis, or first degree, consitutted *the less;* and the mysteries of Serapis and Osiris, or the second and third degrees, formed *the greater*. The subdivision of these degrees seems to have been occasioned by the different orders of priests and prophets,* each grade of

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* The *first* caste in Egypt was that of the SACERDOTAL ORDER. It was composed of the *chief priests or pontiffs*, as well as minor priests of various grades, belonging to different deities; *judges*, *hierophants*, *magistrates*, *hierogrammats*, or sacred scribes; *basilicogrammats*, or royal scribes; *sphragistæ*, who examined the victims for sacrifice; *hierostoli*, who clothed the statues, and were keepers of the sacred relics; *doctors*, embalmers; *hierophori*, bearers of sacred emblems in religious processions; *pterophori*, who bore the flabellæ: *præcones* or *pastophori*, who bore the statues or shrines of the gods; the *hierolaotomi*, *or masons of the priestly order;* the sacred *sculptors* and *draughtsmen*, *beadles*, and several inferior functionaries, attached to the temples. Great distinctions existed in these grades, the various orders of priests ranking according to their peculiar office. The chief and high priests held the most honourable station. Some also attached to the service of certain divinities ranked above the rest, and in many provinces those who belonged to particular temples were held in greater repute than others; it being natural that the priests attached to the service of the presiding deity of the place should be treated with the greatest honour by the inhabitants. Thus the priests of *Amun* held the first rank at Thebes, those of Pthah at Memphis, and those of *Re* at Heliopolis.

The *prophets* constituted one of the principal grades of the priesthood. They were par-whom held particular offices, and were entrusted with peculiar secrets. The mysteries of Isis were celebrated at the *vernal equinox*—those of Serapis at the *summer solstice*—and those of Osiris at the *autumnal equinox*.

It was necessary that the character of the candidate for initiation should be pure and unsullied; the noviciate was, therefore, commanded to study those lessons which inculcated the strictest morality, and tended to purify the mind. And, as Wilkinson observes, in the "Manners and customs of the Ancient Egyptians," vol. i., p. 267—"The honour of ascending from the less to the greater mysteries was as highly esteemed as it was difficult to obtain—no ordinary qualification recommended the aspirant to this important privilege—and, independent of enjoying an acknowledged reputation for learning and morality, he was required to undergo the most severe *ordeal*, and to show the greatest *moral resignation*; but the ceremony of passing under the knife of the hierophant was merely emblematic of the *regeneration of the neophyte*."

In reference to the ordeal here mentioned, Wilkinson states that he does not allude to the method of frightening the novice, which he does not suppose to have been practised on these occasions, especially in the initiation of members of the priestly order, and he questions whether this indeed was ever done in Egypt previously to the Romans. From the attention which I have given to this subject, I am fully disposed to concur in opinion with the author I have quoted. Many of the explanations given as to the ceremonies used in Egyptian initiations are modern inventions, abounding in absurdities, and purely imaginary. The genuine accounts which we possess are referable to a later period in Egyptian history, and form no correct indication of the peculiar rites observed during the earlier periods; but as, unquestionably, they prevailed for many years, and contained abundant references to a purer system of theology, the student should make himself acquainted with the details, which are contained in Dr. Oliver's *History of Initiation*, and in other learned works which treat upon the subject.

It will, however, be necessary to advert to some of the principal purposes of the mysteries, and in doing so the intelligent Brother will not fail to notice the important analogies presented to his view; thus the rites, ceremonies, and lessons imparted in the first degree (or lesser mysteries) were intended to purify the mind, to teach practical lessons of morality, to instruct the noviciate in the knowledge of such symbols as were necessary to impress these principles most forcibly upon his mind, and by the application of trials, both actual and mental, to test the character and ability of the candidate, and to ascertain that he possessed sufficient energy, fortitude, and mental strength.

In the mysteries of Osiris, the *third* degree, or summit of Egyptian initiation, we find the ceremonies partaking of a *funereal* character. The candidate was made to personify Osiris; then, according to the legend, a wise king of Egypt, who having introduced great reforms into his own dominions, travelled abroad to diffuse similar benefits among distant nations. During his absence he left his kingdom in the care of

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ticularly versed in all matters relating to religion, the laws, the worship of the gods, and the discipline of the whole order. They presided over the temple and the sacred rites, and directed the management of the priestly revenues. In the solemn processions their part was conspicuous, bearing the holy *hydria* or vase, which was frequently carried by the king himself on similar occasions, and when any new regulations were introduced in affairs of religion they, in conjunction with the chief priests, were the first whose opinion was consulted.—See Wilkinson's "Manners and Customs of the Ancient Egyptians," vol. i.

his consort, Isis, and on his return he found it filled with distraction, in consequence of the sedition of his brother Typhon. Osiris attempted by mild remonstrances to convince his brother of the impropriety of his conduct, but did not succeed, and was murdered by Typhon in a secret apartment, who, cutting his body in pieces, inclosed them in *an ark, or chest,* and committed them to the waters of the Nile. Isis, with loud lamentations, bewailed the death of her husband, and went in search of his body, which she ultimately discovered, and entrusting it to the care of the priests, at the same time established the mysteries, in commemoration of the foul deed. This legend was of a purely astronomical nature.* Osiris was the sun, Isis the moon, and Typhon the symbol of winter, which rendering neutral for a time the fertilizing power of the sun, deprives him, as it were, of life. This was celebrated in these peculiar mysteries, and during their celebration the aspirant passed fictitiously through the sufferings and death of Osiris, whom, during this part of the ceremony, he was figuratively made to represent.

It was in this degree that the esoteric doctrines relative to the nature of the Deity—the creation and government of the world—the necessity of mediatorial atonement—the destruction of the world by the waters of the deluge—the condition of the soul and its eternal existence, together with the most profound secrets of nature and science, were propounded. The candidate was also entrusted with a trisyllabic word, or sacred name, indicating the ineffable nature of the Supreme Deity. The perfectly initiated candidate was recognized by this name, which was compounded from the words AL—OM—JAH—each word or syllable being expressive of the same Almighty Creator, under different attributes. Thus, AL, denoted "word" or "spirit," as referable to the Supreme Intelligence, and is the parent of the term Allah, the name of God among the Mahometans. The expression, or aspiration, OM, signified the great Father of All, the self-existing and eternal Being, "which is, and never knew beginning," and was equivalent to the ineffable name A U M, which in its triliteral form in the Indian mysteries, was significant of the creative, preservative, and destroying power of the Deity. It was also the sacred name or word among the Druids and Celts, with whom it had the same signification. And in the term JAH, we recognize the triune Jehovah by his ancient Syriac name, "Extol him that rideth upon the heavens by his name JAH." We have thus a sacred compound word, each syllable of awful import, which could only have emanated from a knowledge of the truth, and of the nature and attributes of the Great Architect of the Universe.

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* The mysteries of Adonis, as explained by Macrobius, offer a further illustration of the astronomical tendency of these ceremonies. The mysteries of Osiris passing into Phœnicia were dedicated to *Adonis*, this word in the Phœnician, like *Adon* in the cognate Hebrew, signifying lord or master. According to the legend, Venus having beheld Adonis when a child, became so enamoured of him that she seized him, and concealing him from sight, exhibited him to Proserpine alone; but she being equally enamoured of his beauty, sought to obtain possession of him. The dispute between the goddesses was reconciled by Jupiter, who decided that Adonis should dwell six months of the year with Venus, and the remaining six months with Proserpine. This decree was executed; but Adonis, who was a great hunter, was afterwards killed on Mount Libanus by a wild boar, who thrust his tusk into his groin. Venus, inconsolable for his death, inundated his body with her tears, until Proserpine, in pity, restored him to life. Macrobius explains the allegory thus:—"Philosophers have given the name of Venus to the superior (or northern) hemisphere, of which we occupy apart, and that of Proserpine to the inferior (or southern). Hence Venus, amongst the Assyrians and Phœnicians, is in tears when the sun, in his annual course through the twelve signs of the zodiac, passes over to our antipodes; for, of these twelve signs, six are said to be superior (northern), and six inferior (southern). When the sun is in the inferior signs, and the days are consequently short, the goddess is supposed to weep the temporary death and privation of the sun, detained by Proserpine, whom we regard as the divinity of the southern or antipodal regions. And Adonis is said to be restored to Venus when the sun, having traversed the six inferior signs, enters those of our hemisphere, bringing with it an increase of light and lengthened days. The boar, which is supposed to have killed Adonis, is an emblem of winter; for the animal, covered with rough bristles, delights in cold, wet, and miry situations, and his favourite food is the acorn, a fruit peculiar to winter. The sun is said, too, to be wounded by the winter, since, at this season, we lose his light and heat; effects which death produces upon animated beings. Venus is represented on Mount Libanus in an attitude of grief; her head, bent and covered with a veil, is sustained by her left hand, near her breast, and her countenance bathed with tears. This figure represents the earth in winter, when veiled in clouds and deprived of the sun, its powers have become torpid. The fountains, like the eyes of Venus, are overflowing; and the fields, deprived of their floral ornaments, present a joyless appearance. But when the sun, emerging from the southern regions of the earth, passes the vernal equinox, Venus is once more rejoiced, the fields are again embellished with flowers, the grass springs up in the meadows, and the trees recover their foliage."

The celebration of these rites began in Phœnicia at the period when the waters of the river Adonis are tinged with a reddish hue, derived from the colour of the soil peculiar to the mountain. The Phœnician women believed that the wound of Adonis was annually renewed, and that it was his blood which coloured the stream. This phænomenon was the signal for the commencement of the rites. Every one assumed the appearance of profound grief. At Alexandria the queen bore the statue of Adonis, accompanied by the noblest females of the city, carrying baskets of cakes, bottles of perfumes, flowers, branches of trees, and pomegranates. On the second day of the mysteries sorrow was converted into joy, and the resurrection of Adonis was commemorated.

The mysteries of Adonis were at one time introdued into Judea, where the Hebrew women were accustomed to hold an annual lamentation for him, under the name of Tammuz—"Behold there sat women weeping for Tammuz." The ceremonies observed in these mysteries were a representation of the death and resurrection of Adonis, in the person of the aspirant. See "Mackie's Lexicon of Freemasonry."

I purpose next to make some remarks upon the mysteries of India and Persia, which will form the subject of the succeeding chapter.

END OF CHAPTER V.

ON THE BEAUTIES OF MASONRY.

BY ROBERT AGUILAR.*

It must be gratifying to those who are animated by the love of all that is beautiful, either in the celestial or terrestrial world—of all that is grand and sublime in the universe around, to find themselves initiated in this ancient and honourable society: a society, in which the smallest star that emits its feeble light, pictures to the imagination scenes so resplendent, that the eye is dimmed by their radiance and enchanting beauties.

Scarcely has the feet trod the broad mosaic pavement, scarcely has the mind pondered on life's imagery, chequered as it is with good and evil, now elated with hope, now depressed by despair—scarcely has it meditated on the fluctuating tide of life's ebbing sea, to-day basking in the sunshine of prosperity, to-morrow, having to contend with the gloom of adversity—to-day exulting in the sweet communion of congenial minds and kindred spirits—to-morrow, brooding over friendships alienated, hopes shattered, and fond remembrances of happiness broken up. Scarcely have these reverses appeared, when there again bursts on his ravished sight, that great and burning luminary, which conveys light and lustre to all around.

It is not my intention to attempt an historical account of Masonry; this would be attempting to place the intellect of the infant with the mighty soarings of gigantic minds—of holding up the feeble gleam of the rushlight to the dazzling splendour of the meridian sun; it would be a vain, an egotistical attempt, to place my humble efforts with those of men who have held communion with etherialized spirits—who, wrapt in the profound reveries of the deep and the mysterious, have unfolded, with all the eloquence of inspired minds, more than is ever likely to be again revealed. The perusal of their ancient and sublime effusions would consign my pretensions to oblivion, or sink me into utter insignificance and nothingness. These men have pictured Masonry in most vivid colours—have united and blended its mysteries by the profoundest wisdom, the strongest ties, the most beautiful designs. It was from them it burst forth upon the world with irresistible conviction, and stood, as it always will stand, whilst its colossal pillars, Faith, Hope, and Charity, are the basis of its foundation.

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* Delivered in the Royal Lodge, Kingston, Jamaica, 1847.

Neither is it my intention to dilate minutely on any particular points of Masonry; these have also been, from time to time, so beautifully and energetically illustrated, that my sentiments can never approximate to the sublimity of ideas long formed and deeply engraved on Memory's tablet; but I shall, in my own unfettered style, aided by the wild flights of an imagination which naturally wings itself to all that is attractive, endeavour to descant on the utility and beauty of Masonry—its characteristic principles, and its lofty and soaring aspirations.

Masonry is calculated to elevate the mind, and to enlarge the understanding. "It consists," observes Dr. Oliver, "in critical investigations of human science, history, and religious truth, enlivened by the sweet influences of social converse and mutual communications of happiness." To the contemplative Brother, Masonry affords a rich theme for meditation. It directs to the pursuit of all that can adorn society—it places within our reach the respective duties of husband, father, brother, friend, and citizen; it inspires love the most ardent, friendship the most sincere, benevolence the most universal. Every emotion, affection, sympathy and passion of the heart—the best affections, the noblest graces of the soul—the highest virtues of life are called into exercise. It inculcates the purest morality—its firmest and adamantine foundation is a UNIVERSAL RELIGION—it inspires the most cheering hope, and it is crowned with bright-beaming love (or charity) in its most enlarged and significant sense.

To the studious man, Masonry bears his thoughts to the towering heights of fancy. Soaring with eagle's gaze and eagle's flight, he ascends from the valley to the hill, from the hill to the mountain—from the mountain to the peak—from the peak to the cliff—from the cliff to the pinnacle, and still another acclivity dares him in the distance—onwards, still onwards he ascends, till, at length, he reaches the apex of his laudable ambition, and the proudest altitude of his loftiest aspirations. Here he stands amazed, for he yet sees in perspective, towering heights; but he pauses, as across his path he is met with the striking memento—"Hither, hither, shalt thou go, and no further."

What an exalted position for that Brother who has dared to be thus exalted. There are, perhaps in this assemblage of Brethren, whom I have now the honour of addressing, and scattered throughout the wide range of Masons in every part of the globe, and there has been in every age, many of the Brethren who have devoted years of anxious thought and deep inquiry into these sublime mysteries. We have seen them in the studious philosopher, as he saw the master-wheels of nature move, and travelled far along the endless line of the certain and the probable, and made, at every step, some new discovery; we may see them in the naturalist, as he makes acquaintance with plants, and feels delight in telling all their names; we may find them in the astronomer, as he watches each twinkling star, and finds each differing from the other in beauty We may, also, trace new beauties in the wandering loveliness of the flowers, in the wild shrub of the valley, in every insect that floats in the sunbeam, in every star that glitters in the firmament of heaven.

And is not Masonry associated with all that tends to yield delight to the mind? Does not nature, in her rich attire, furnish beautiful allegorical representations? The rich dews come down unseen at eveningtide, and silently are their beauties shed to teach true Masons unostentatious charity; the forest rises high, and lesson gives of brotherly regard; and, on the high and rugged mountain's brow exposed, bearing the blast alone, the ancient oak stands, lifting high his mighty arm, and still to courage in distress exhorts us aloud; the flocks, the herds, the birds, the streams, the breeze, attunes the heart to melody and love—Mercy stands in the cloud, with eye that weeps essential love, and, from her glorious bow, bends to kiss the earth in token of peace; with her own lips, her gracious lips, which God of sweetest accent made, she whispers still—she whispers to Revenge—Forgive, forgive!—the glorious sun, rejoicing round the earth, announces daily the wisdom, power, and love of the Supreme Architect of the universe; the silvery moon awakes, and from her maiden face sheds her cloudy locks, looking meekly forth, and with her virgin stars walks the heavens, conversing of purity, of holiness, and of God! Silence has a tongue—the grave, the darkness, and the lonely waste,* have each a voice, "which draws the mind from nature up to nature's God." The thunder's awful peal—the lightning's lurid glare—the waves' impetuous roar—volcanos' cracking fires, and earthquakes rocking worlds beneath—all, all may be, in their turn, as so many awfully grand subjects for meditation. And are not these contemplations worthy a Mason's cultivation? shall we suffer the latent powers of our minds to lie dormant, like

> "Wild, uncultivated flowers,
> Wasting their sweetness in the desert air?"

or, shall we not rather endeavour to emulate the many noble examples, furnished in the sublimity of Masonry, by aspiring to the true dignity of a Mason's life?

Never does Masonry shed her lights more brilliantly than when encircled by RELIGION, KNOWLEDGE, and CHARITY. Who has not felt the sweet influences of religion on the soul? Whose breast has not burned with holy rapture as he hallowed every thought in the rich contemplations of the great and supreme Architect? I ask you, my Brethren, who feels not a thrilling delight in the peaceful calm and serenity of a religious life? What is it that soothes us in the gloom of adversity, or elevates and cheers us in the sunshine of prosperity? What calms us in despondency, and wipes, from the eye of affliction, the burning tears of anguish and regret? Religion, sweet, endearing, enrapturing sound! Brothers, take from us all else, but leave—oh, leave us that pillar to lean on! He who would attempt to undermine that fabric of our institution—he who would, with impious hand, dare wrest it from the unfortunate Brother, would be dragging the crutches from the hand of age, and robbing the bereaved of the only solace of their woes.

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* I am indebted to "*Pollok's Course of Time*" for many of these allegories.—R. A.

My Brothers—it is religion that incites us to the love of true wisdom. The wisest king that ever swayed the destinies of Israel, enforced, in all his inspired writings, the supremacy of that inestimable treasure. "Happy," says he, "is the man that findeth wisdom, and the man that getteth understanding—the merchandize of it is better than the merchandize of silver, and the gain thereof than fine gold. She is more precious than rubies, and all things thou canst desire are not to be compared to her." And I ask you, my Brethren, where can you find a wider field for the attainment of this knowledge than in that Record which unfolds every step of Masonry, in that book which rules and governs your faith; where, where else, will you meet with the attributes of that God, which can never be pondered on without gratitude—whose beneficence, power, and majesty, fills heaven and earth with wonder, love, and praise? In the unfathomable researches of nature—in the wonders of the mighty deep—in the towering oak, or the bending twig—in the dashing cataract, or the placid stream—in the mighty river, or the tranquil lake—these, and many other beauties, are enough, and more than enough, for the contemplative mind; and these are richly disclosed, as we rise in emblematical science, and trace out the hidden treasures of Masonry.

Last, though not least, beams forth, radiant as the sun, bright-beaming Charity! This virtue, possessing, as it does, such a wide field, has ever furnished new beauties to descant on. If there be one tear more hallowed than another, it is the tear that falls from the eye of the unfortunate, whose griefs you have assuaged, whose misfortunes you have relieved. If there be one smile that lights up the countenance with more lustre than another, it is the smile which plays on the lip of the woe-worn, pallid sufferer, whose pressing wants you have supplied, whose sorrows you have alleviated. If there be one prayer that ascends with a purer incense to the skies, it is the prayer of the bereaved widow—the fatherless child—the unfortunate man—in behalf of their benefactor.

A wise and philanthropic father of old observed, that "the most beautiful sight in the universe was to see a good, but a poor, man struggling with adversity;" yet, he continued, there was one still more beautiful—the good man who came to relieve him. Yes, my Brothers, the good man who comes to relieve him! And who can tell what groans he hears as he takes his walks through the abodes of wretchedness and misery—where disappointment feeds on hope—where pallid guilt, worn out, leans on the triple head of want, remorse, and despair;—where cruelty reaches forth a cup of wormwood to the lips of sorrow, that to deeper sorrow wails; where mockery, and disease, and poverty meet miserable age—where the arrowy wind of heaven pierces the naked orphan babe, and chills the mother's heart that has no home; and where, alas! at mid-time of his day, the honest man, robbed by some villain's hand, or with long sickness pale, and paler yet with want and hunger, oft drank bitter draughts of his own tears, and had no bread to eat. Oh, who can tell what sights he saw—what shapes of wretchedness! or who describe what smiles of gratitude illumined the face of woe, whilst from his hand was beneficently given the dispensation of his bounty. It is this which, in a measure, marks the genuine spirit of this noble virtue. When suffering humanity claims our aid,

> Let the hand and heart unite to yield relief—
> Assuage the widow's bitter pangs, and soothe the orphan's grief.

But, my Brethren, charity stops not here; it is a duty which ought to be dictated by an ardent love to God, and of our fellow-creatures. "The charity or love of a Mason," observes Dr. Oliver, "must be pure in principle and in practice, unwarped by prejudice or passion, unalterable in persecution, unabated amidst calumny, slander, and detraction. Filling the heart with pious fervour and with holy resolutions—from a perishable mortality to a celestial intercourse with the very source and essence of Love; ennobling the nature of man, and raising him to that sublime pitch of excellence which alone can impart true satisfaction under every species of adversity and pain."

As Masons, we stand (or ought to stand) in an exalted position; let us, therefore, endeavour to maintain it. Let us carry with us, in every pursuit of life, the true spirit of Masonry. Delightful, indeed, would be the fond endearments of home; ecstatic, beyond description, would be all the tender sympathies, emotions, and passions of our nature, were sincerity and truth united. Love would be without dissimulation—friendship without guile. Truth and Justice, unspotted and pure, would dignify, elevate, and ennoble. Innocence, shielded by Virtue, would appal the recreant who would dastardly assail the one, or basely attempt to tarnish the lustre of the other.

Let us proudly stand forth to uphold the character of the Mason. We can fearlessly and conscientiously tell those who would laugh at our Order, that the Mason's secrecy is the test of his sincerity—his Faith is the touchstone of his confidence—his Hope, the foretaste of his anticipation—his Charity, the rapture of his consummation.

If I can, by my feeble efforts, be instrumental in awakening you to that sense of our position as Masons—if I can lead you to heights from which you may, by Faith, gaze on Heaven in perspective—if I can induce you to measure the length of that anticipation in Hope which is life's guiding star—if I can urge you to grasp that width which knows no bounds in Love, or if I can urge you to survey the ample pages of Masonic history, in all the depths of its mysterious emblems—if I can kindle in your breasts that fervour and sincerity which animated the ancient Masons—when God was worshipped—when, whenever you met a Brother, you met a man, a friend, sincere and true, his kind looks foretold a heart as kind within, when his promises were his vows, and his vows were registered in Heaven—if I can do this, then, as a Mason, I shall not have lived in vain. When my last sun is set, when my last expiring moment arrives, like the sun, gilding the surrounding scenery, feebly, yet beautifully darting its last, long gaze, and tipping each cloud with its golden beams, I will close my short career in peace, harmony, and brotherly love; and, when around the "Banquet of Love," some of you think of "days long vanished," memory, memory will treasure, with all a Brother's rhapsody, the rich, the glowing, the eloquent picture of

A TRUE MASON'S LIFE.

TO THE MASONS OF ENGLAND.

A WORD FOR THE ENTHUSIASTS.

There is in the Order of Freemasons a class of men who have earned for themselves the name of "the enthusiasts." I am enabled to ascertain the objects of these *visionary* men, from the yearnings of my own heart having been identified with them. I will, therefore, place my ideas and wishes before you, convinced that they will be found a fair specimen of the opinions of the so-called "enthusiasts;" aspirations which, though they may be deemed extravagant by the lukewarm professor of our mysteries, are none other than the founders of the Order had in view when, in the wisdom of their intellect and the goodness of their heart, they modelled the beautiful science of Freemasonry. I will first assume (and this beautiful doctrine of Masonry is now becoming universally admitted) that a man is responsible to no one but the Deity for his religious opinions. With the relation existing between him and his Maker, with his mode of worship, and belief or disbelief of certain dogmas, we have no right to interfere to coerce the mind which God has created, and from which he will himself demand an account. With the man's actions alone, as affecting others, have we to do; and, in the great family of man, have a right to demand that as a member of that family he subscribe to certain laws, made for the mutual aid, support, and protection of each other. The first and greatest commandment is, that man love God with his whole heart and all the powers of his soul; and the the second is like unto it, that he love his neighbour as himself. On these two commandments is reared the altar of Free masonry. Who that is conversant with the Order will deny it? Masonry leaves the first—as most fitting—between the creature and his Creator; and for his guidance in the latter, has established a code of morality, so admirably suited to the grand object it has in view, that it is no wonder some attempt to trace it to the mouth of Jehovah, when, in the days of innocence, he walked with man. I glory in my name of "enthusiast!" I glory that it has been my object, from the first moment of my initiation to carry out its beautiful precepts! I glory that it has ever been my aim to raise it from the low level of a convivial meeting, into which it has sunk, to its glorious mission of fraternizing man! I know that by some my humble efforts are deemed Quixotic, by others unnecessary; but so long as there is an abuse (and God knows it is palpable enough), so long do I trust there will be an enthusiast found to combat it, however ineffectually. I remember being told by a Mason—and a clever one too—that Masonry was a pleasant pastime; and I am sorry to think such is the highest value nine-tenths of the Order set upon it. It is made the vehicle of passing a pleasant hour in agreeable company; and forgotten, until time brings round the meeting hour again. Masonry thus prostituted is worse than child's play; it is man wasting the precious hours of life in frivolity and nonsense; for assuredly frivolous and nonsensical are its ceremonies, unless the intention go hand-in-hand with their spirit and meaning. Masonry was instituted to make man upright in his integrity, and dignified in the control of his passions and evil inclinations. Its ceremonies are sacred, as conveying to him the lessons of his duty to himself and his fellow-man. Strip them of this intention and they are worse than folly; strip the actor in the business of the intention so to apply them, and he is folly's minister, not a Mason. A Mason ought to be a minister of the great God of Charity; pledged to carry out the benevolent intentions of the great Architect of the Universe—the diffusion of fraternal love. *He is so pledged.* And how does he fulfil it? By giving some ten per cent. of the lodge funds to charity (being so compelled by the constitutions of the Grand Lodge under which he holds his warrant) and the other to festivity. If we must have champagne dinners, *et cætera* suppers, have them—but do not prostitute Masonry to such purposes. It is this which, like a foul disease, is destroying the very vitals of the Order; it is this which is inundating the Order with mere pleasure-seekers; and no wonder. A premium is held out to the glutton and the wine-bibber. For it is notorious that a regular frequenter of the banquets costs the Lodge double the amount of his subscription. It is against this state of things that the voice of the enthusiast is raised. It may be a feeble voice; it may be an unheeded voice; but it is the indignant cry of honest men, zealous for the honour and integrity of an Order to which they are deeply attached. I would wish to see Masonry a contradiction to the assertion, that in England nothing can he done without a dinner. I would wish to see the fact of a man's being a member of a Mason's Lodge, a guarantee to the world of his integrity and virtue. Why is it not so? Because the Lodge is turned from a school of morality, into a mere mimic representation of virtue. Because its holy ground has been desecrated by the feet of the worshippers of the world. Because Virtue, Honour, Temperance, and Justice have been expelled by Lewdness, Pride, and the Appetite. In a word, because men have been admitted into the Order, to whom the spirit of the institution was foolishness; and who by little and little have perverted its glorious intentions, and discharged its rich streams of charity into the pockets of the tavernkeeper. I do not deny that good flows from the Order, even as at present managed, but the good is not seasoned with charity; the good (when compared with the immense resources of the Order, composed as it is of men well-to-do in the world, and thousands and thousands of immense wealth) is insignificant; whereas it ought to flow forth a mighty current, pouring its healing waters (wine if you will) wherever suffering needed sympathy, or misery a friend. Is it too much to expect this? What, then, is Masonry? Why do men from the world enter through its portals, and approach its altar of love? Why, if they find its mission too spiritual, do they not return! Most assuredly thousands would do so—and would to God they did!—had not the demon of mischief converted the altar of love into the table of feasting. This it is that stays their returning footsteps, and retains them, as mildewed ears, to blight the hopeful harvest of charity. Perhaps the ranks of Masonry would be thinned, were Lodges what they should be; but then the test of an Order should be its usefulness, and not its *numbers.* I even doubt whether the restoration of the Order to its legitimate uses would have the effect of permanently reducing its numbers. Hundreds, judging it by its fruits, forbear joining it; and hundreds who join it with a pure intention quit it, when they perceive that they can do better with their annual subscription than giving it as a donation for sundry feastings. Masonry exhibited in its true light, (and not through the medium of the knife-and-forkers), would swell its ranks by enlisting the one and retaining the other; and never will its pure light fulfil its high mission so long as it throws its beams through the vapours of savoury dishes, to be reflected back from hosts of decantered spirits. Surely the enthusiasts are not to blame for looking for the fruits of Masonry among its members. They have a right to expect to find them, and are justified in their condemnation of abuses, which they perceive make the Masonic havest meagre and profitless. The grand desideratum is to weed the tares from the wheat, without ruining both. Happily the Masonic tares have legs, and if the goodly dishes and their accompaniments were removed, the tares would quietly disappear. A Lodge of emergency, without a banquet, generally shows how matters stand. In a Lodge of seventy or eighty members you may perhaps muster nine or ten, which number may be considered as the real working Masons; and what can such a minority effect in the way of reform? Let the enthusiasts league together, and endeavour to open three or four lodges, with the determination to carry out the true principles of the Order—*Brotherly Love*, *Relief*, and *Truth*. Let them not be discouraged by the paucity of their numbers. A dozen such can and will do more good than many Lodges a hundred strong, as at present conducted. Let not their boast be, that they have initiated so many in the year; but that they have, to the utmost of their power, fulfilled their obligation, and shown to the world that the term " Masonry " is but another name for virtue. These are the aspirations of the enthusiasts, and I am certain all good men will cry " God speed them."

CATO.

ADDRESS OF MAJOR-GENERAL COOKE

AT THE BANQUET TENDERED HIM AT BLACKWALL, JULY 20, 1847, BY THE MEMBERS OF ST. PAUL'S LODGE, NO. 229.

Brethren,—Embarrassed, as I may be, by the position in which I am placed, how best to reciprocate the handsome compliment presented this day to my notice, and to convey a perfect sense of what I feel on the occasion, I am nevertheless encouraged by an assurance that all those who support me on the right as well as on the left, will, while giving feeble utterance to an humble expression of my thankfulness, be as indulgent as they have been at all times courteous.

I have met you this day, not however without due reflection and mature deliberation, to receive a re-assurance of your esteem and respect; not because I have not been already satisfied of your fraternal sympathies towards a stranger among strangers, but, though adverse to demonstrations like the present one, manifesting what I have long since known you have both felt and intended, because it was from your own introduction that I here first entered the field of Masonry; the kind manner of that introduction, coupled with the excellent precepts imbibed on that occasion, that first conveyed to my mind any clear practical idea of usefulness, especially in this peculiar sphere, and because I felt it was but an act of common justice as well as of common gratitude that, waiving all other secular engagements, I should not deny you that pleasure which to-day I trust you fully and satisfactorily realize.

Having, therefore, fixed upon your own time to receive me once more among you, prior to my return to my trans-atlantic home, and to express, what I am pleased to hear, that you appreciate my humble services in the administration of what I deem a common duty, you also virtually anticipate the theme of my subject in returning thanks; and, in so doing, I hardly need say that you forbid even the attempt to lead you into any other than a most familiar path. And I am glad that it is so; I am glad that Masonry stands out so pre-eminently that its character can be known and read of all men. The sun is not the less glorious to my eye because I know that he has been shining upon the world for ages, and that all the dwellers upon earth are familiar with his illuminating and quickening beams; nor is the theme of Freemasonry the less grateful to my heart because I know that eloquent tongues and eloquent pens have glowed with it, until nothing that is worthy to be said can be said, but at the expense of acknowledged repetition. I aspire, my dear friends, to no higher task on this hallowed day than that which he who exhibits a magnificent picture performs, as he calls the attention of his visitors to its more striking peculiarities, while yet they can examine it for themselves as minutely as they will. Here then is my picture, soaring as if amidst the splendour of the sun, and I shall have fulfilled my wishes if I may be permitted to hope you will not only mutually admire with me its general harmony, beauty, and incomparable effect, but pause a little upon those peculiar features out of which its irresistible attraction chiefly arises.

I am well aware, sir and brethren, of the exalted station I occupy in the Grand Lodge, as well as of the high estimation in which my humble name is held by the nobility and clergy, the faculty, and others throughout the Order; such a mark of distinction is very rare, and cannot but be appreciated by any individual, but in my case there are circumstances which are peculiar, and, if possible, enhance the honour which has been conferred on me. I may instance my having arrived in England a mere stranger and comparatively unknown, consequently unable personally to return the many courtesies and attentions I have received; but let me remind you I never overlook the source from whence all this emanates. Need I utter that all originated in the body of this assembly? And need I add, that I rejoice St. Paul's Lodge now has increased claims on the Grand Lodges of England and America, and that it has emphatically merited, and in some small measure realized, its reward for that Christian civility which is characteristic of our common brotherhood.

You, I doubt not, know that I have been extensively engaged in observing the Masonic labours of Great Britain, Ireland, and other countries; that I have largely participated in the kind bounty of all classes of society; and when I tell you that, though I have had much to see and, perhaps, more to admire, it has been admitted, and without exaggeration too, by many not conversant with my intimacy among you, that the work of St. Paul's Lodge was as near precise as could be, it must and does, I am sure, afford you unqualified gratification. As an evidence of my individual approbation, often as I may be asked by an American craftsman for an introduction to a British Mason's heart or a British Mason's fortress, St. Paul's Lodge, above all others, will have the precedence for uniformity of work and for its strict observance of those cardinal virtues—Faith, Hope, and Charity. Do not mistake me; I do not allude to the mere symbolic form of alms-giving, but to charity, in its purest, largest, most comprehensive form—*the charity which bids us put* THE BEST CONSTRUCTION upon the acts and motives of others. By your own works this day I am shown that Masonry is not to be classed with the host of lengthened panegyrics which, sabbath and sabbath, emanate in the pulpit from the lips of some who, seldom practising what they preach—like the Priest and Levite—turn a deaf ear to the cause of humanity, but that its admonition "*to be careful to entertain strangers; for ye may sometimes entertain angels unawares,*" has been on this momentous occasion emphatically verified in the hearts of this hallowed company.

When public companies like these, therefore, are united, their unanimity is wonderful! This subject is full of matter, and abounds with many facts to which I cannot now advert, and upon which I cannot now remark; one common sentiment, however, to combine the idea that we shall all of us harmonize in peace and charity while we live, and that when our earthly tabernacle be dissolved, that our connexion will be again re-united and moulded together after death, in 'that bourne from whence no traveller is permitted to return.'

To dwell on a reminiscence of those happy scenes which have transpired during our last Masonic season, to recount the honoured names of distinguished men enrolled in the catalogue of brethren, to review their individual virtues, and enumerate their personal efforts in planting and in fostering the fundamental principles upon which every newly-elected candidate into Masonry should build their structure among the craft, would furnish a theme full of interest, could I recollect the several facts and place them as a living reality before the mind. What an array of talent, and virtue, and piety would be thus grouped together! What fraternal regard for the common interest of the entire Brotherhood would be seen to have characterized their stewardship! What devotion to the sound principles of ancient Masonry! And what unabated attachment to the institution itself lived in their hearts and actuated their conduct! To this portrait of Masonic evidence it is impossible for me to do anything like justice; more than that, I am assured the spirit of brotherly love, relief, and truth are so inseparably connected with the peace and happiness of society, that I am constrained to believe Freemasonry is destined to stand extolled, by the example of our worthy Chairman, on the catalogue of those human instrumentalities brought to bear on the common well-being of man; and if I do not greatly misjudge, a history of the past, together with my own observations of the present, is to me a clear revelation of what St. Paul's Lodge, No. 229, though at this time second to none in respectability and strength, will yet be—according as it does those divine illuminations with which its members are yet to be blessed.

Methinks I hear a voice whispering from the ruins of the past—from the humiliations of the proud—from the prostrate thrones of conquerors—from the baffled schemes of statesmen—from the reprobation which, sooner or later, visits unrighteous policy—that though men, measures, and all earthly interests vanish, Masonic principles are eternal; the true Masonic character is immortal. I shall not, I hope, be suspected or censured for claiming too much by the formation of our Masonic characters, and to refuse a study of it will, you will readily allow be injustice to ourselves with so bright an evidence before us; I know you will not, and one pledge of it I read in the spirit which has instituted this day's festival. It was a noble impulse, worthy sir and brethren, that led you in the promulgation of this emergency, to look forward to this auspicious day several weeks, I am informed, before it dawned upon us, and to resolve that it should be hallowed by some such mark of recognition of an humble recipient. The observance of this day is, I assure you, a lovely peace-offering, a welcome, a glorious proof of your friendship and united esteem.

Were any one not of our own Order to ask me so strange a question, as where HE might look for some evidence recording the character of a Mason, I might properly enough answer, look at the 'Girls' School,' and read it on the face of those innocent children, so bright at noonday, so serene in the evening! Alas! to the eye of some, nothing is bright; to the heart of others nothing is serene! And, but for Freemasonry, who can tell but that we might have also been in enslaved ignorance to this hour? If this should be rejected as fanciful, look abroad among our Brethren, and read it in the deep veneration with which many of the great and good delight in universal benevolence; or if this should not be thought palpable enough, I might add, look over this happy realm, mark the simplicity, the dignity, the efficiency of its public charities.

Long since has the characteristic feature of operative Masonry been merged in a scientific application of its original principles to the symbolical structure of a *moral* temple, emblematically supported by three great pillars, called wisdom, strength, and beauty; and the entire superstructure of our Masonic temple is a developement of moral truth and relative duties, under the most impressive emblems.

Hence we have only to compare the prophetic mode, by which the reality of spiritual things is unfolded to the Christian Church, with that by which the moral principles of our Order are now presented in the Lodge-room, to perceive a striking coincidence in both cases.

We are not, however, in this matter to be understood to speak of Masonry as a Divine institution, adequate to the wants of man, but as an organization of human wisdom, embracing and carrying out such principles of revealed truth as subserve the great purposes of benevolent enterprise in aid of the common welfare of mankind.

This characteristic feature of Masonry must of course be as much more perfectly developed, and display as much higher degrees of moral excellence, in accordance with the object of the Institution, as are predicted of the increase of purity and prosperity of the Church herself. While the latter fully exemplifies the true spirit and power of the Christian religion, the former, in its own proper sphere, co-operates as an angel of mercy in those subordinate matters which are inseparably connected with the consummation of man's earthly happiness.

Thus, companions, we arrive at a state of things, in the progress of religious truth and morality, by which will be found that 'to be good Masons we must necessarily be good Christians.'

But, worthy sir and Brethren, of some of the most peculiar attributes of our Order connected with the best interests of travelling and foreign craftsmen, I have as yet said nothing. Were I permitted to make this a personal application, my own experience dictates, without fear of conscientious scruples, that no better passport is desirable than the square and compass—not, however, the mere possession of them, but the act of knowing how best to use and exercise them. They have been my passport throughout both the ancient and modern world. It was the square and compass only which ushered me into the presence of sovereignty, to be the guest of monarchs; and, after being courteously entertained by Louis Philippe, her Majesty the Queen, and the Royal family, the same passport assisted me in a further participation of all which my ambition desired and asked to enjoy, either by sea or land, regardless of the obstacles which too often retard the progress of strangers in a strange land, in every clime, in every nation, and on every coast.

Worthy sir and Brethren I will detain you no longer. I wish I could have spoken to you more impressively on this great theme, but I have endeavoured at least to speak in words of truth and soberness. I implore the Great Architect of the Universe to apportion to each and all of you a place among England's best benefactors; to exalt you to become polished stones in the temple not made with hands, eternal in the heavens. I invoke, especially, the great, "I AM" to smile upon your families, your wives, your children, and your homes.

May you all long enjoy that health you owe, under God's blessing, to the adoption of the same means which it is our common object to recommend to others; may you all enjoy more and more of that happiness which is the true reward of disinterested friendship.

Happy! thrice happy those who, brought to that point where no earthly pleasure can yield them enjoyment and where human power seems capable of rendering them no assistance, are led to seek comfort in higher hopes, hopes that maketh not ashamed.

THE FREEMASONS' LEXICON.

(Continued from page 153.)

Oberflache der Erde. Surface of the Earth.—Reminds the Freemason that his activity should be universal, that hills or mountains in his way should not be able to turn him from the straight path of duty, but that in the midst of the greatest dangers and difficulties, he should proceed steadily, though cautiously, on his way to light and truth.

Oestreich. Austria.—During the reign of the Empress Maria Theresa, no Lodges were permitted to be held in Austria, although her husband, Francis I. was a Freemason but unknown to her. The bulls of the popes against the Order, were probably the cause of this regulation from this bigoted catholic princess. Under her more tolerant son and successor, Emperor Joseph II., the Order spread itself again in those states in a most extraordinary manner. Nearly in every city of note, there were one or more Lodges to be found. Joseph II. was never initiated into the Order it is true, but he never mistrusted the Freemasons, and this he has declared himself, in a royal ordinance, or decree, published 12th December, 1785, which was to regulate all the Lodges. This royal decree is as follows, "Freemasonry has extended itself so much in my dominions, that there is scarcely a city in the provinces, in which there is not a Lodge, and it is therefore necessary that order should be introduced among them. I do not know their secrets, and was never curious to know them, but it is enough for me that I know that some good institutions have been founded by the Freemasons, that the poor have been supported, and the sciences promoted by them, to induce me to do for them in my states, what has been done for them in no other. Yet, as care for the welfare of the state, and the maintenance of good order, requires that those people should not be left entirely to themselves without any supervision, I have determined, if they continue to do good, to take them under my especial inspection and protection, under the following regulations, viz:—

"I. In future there shall only be one or two, or if there is not room for all the fraternized, at most, three Lodges in the capital. In the circle, or provincial towns, where there is no governor, no Lodge shall be allowed to be held, and in those which have governors, there shall, at most, be one, two, or three, permitted. All others which do not come under those acknowledged Lodges, shall, in case they are discovered, together with the landlord who allows them to assemble in his house, be liable to the same punishment as for frequenting, or keeping, private gaming houses.

"II. The list of the whole Lodges, and of their members, shall be given to government, together with an account of the Lodge nights, and every quarter the increase or decrease in the numbers of the members, and also their names and stations, with the exception of their titles, or rank in the Lodge.

"III. The name of the W. M. shall be annually reported to the government.

"IV. On those conditions, the government will allow to the Freemasons, everywhere, the most full acknowledgment, protection, and freedom, in their Lodges, which are left entirely to themselves, and shall never be forcibly entered, but shall be protected from any meddlesome spies or intruders. In this manner the society of Freemasons, which consists of many just men, who are known to myself, may become more and more useful to the state, and to their fellow men, and these my orders are to be made known to all governors of cities and provinces, by circular."

After this regulation, many of the Lodges of the Austrian Empire were closed, or joined others in the neighbourhood, that according to the command of the Emperor, there might not be above three Lodges in any large town. These Lodges continued to work in perfect peace until the outbreak of the French Revolution, which gave rise to suspicious and malignant reports about them, so that they voluntarily closed themselves. The Lodges Zur Gekronten Hoffnung, and Zum Heiliger Joseph in Vienna, handed the Emperor a memorial in which it was written, "At the present time, when the terrific appearances in the political horizon are calculated to arouse all the evil passions of the masses of mankind, and to make it the duty of every good citizen, and the double duty of every good Freemason, to exert all their energies to preserve the public peace, to maintain the supremacy of the law and order, and carefully to remove every thing calculated in the remotest degree to strengthen the widely spread seeds of fear, suspicion, envy, and hatred, among the uninstructed portion of the public, who have formed such unhallowed and confused opinions of a society which from the very nature of its constitution and laws cannot be generally known, and which by continuing its meetings, might be the means of bringing injury to the innocent. In these evil times, impressed with the purest feelings of gratitude to your Majesty for your truly paternal care of your people, we, although the smallest portion of your Majesty's subjects, beg leave freely and voluntarily to return to your Majesty your most gracious permission to hold our Lodges, and declare that our assemblies and labours are closed for a time," &c., &c. In the year 1801, on the 23rd of April, after the Lodges had voluntarily closed themselves, appeared an ordinance from the Emperor, by which all secret societies, of which there appear to have been several in the empire, were suppressed, and not permitted to exist again. The Freemasons, as obedient servants of the state, have never opened their Lodges since.

Orden und Ordnung. Order and Regularity.—In every order the spirit of regularity should reign, and more especially in the Order of Freemasonry. In this respect it does not even give way to the priestly orders. The Master's call to order reminds the Brethren of this in every Lodge, and each one acknowledges by the sign that he is mindful of his duty. Originally the society of Freemasons was not an Order, but a fraternity, and the name Order has been introduced into England in modern times.

Orden der Gottlichen Vorsehung. Order of the Godlike Providence.—This Order was known about the year 1785, and a Duke of Montfort was named as its Grand Master. There were several princes both catholic and protestant, members of it. It is now extinct.

Orgien. Orgies.—The festivals which were held in the mysteries of Bacchus were so called. Those festivals bore a bad character even then, and in modern times, every immoral festival or revel is called an orgie.

Orient Innerste. Innermost Orient.—This appellation was first known in 1797, and we understand thereby, an assembly or Lodge of Brethren who are in possession of the high degrees, and inasmuch as they are so, they ought to be able to be teachers to all the other brethren. Some also call, but not correctly, the directory of a Grand Lodge an innermost orient.

Orphische Geheimnisse. Orphean Mysteries.—These mysteries were derived from Orpheus, but who he really was is unknown. Some assert that he was an excellent singer and player upon the lyre. Others make out that there were seven of his name, amongst whom Orpheus the Thracian distinguished himself, whom nearly all the ancients make out to be not only the inventor of the mysteries of the Grecians and Thracians, but also the founder of a particular sect or school. In the time of Theseus it was still in existence, and it appears to have been absorbed, either in the other Grecian schools of philosophy, or most certainly in that of Pythagoras. So much as we can determine from the few traces of it which are left, the Orpheans had introduced amongst themselves a certain peculiar manner of living, whereby they were distinguished from their contemporaries, and which they were accustomed to call the Orphean life. They abstained from eating any thing which had had life, and this they carried so far, that they never offered animals unto the gods, but merely brought them oblations of fruits, cakes, and honey. All blood was considered by them as a sort of pollution, whether it was the blood of men, or had been shed on the altars of the gods.

Osiris.—A godhead of the ancient Egyptians, under which they especially honoured the sun and fructifying nature. In works upon the secret sciences we often find this name, and in the pictures he is represented with a hawk's head and the horns of an ox. Isis was called his wife.

Osten oder Orient. East or Orient.—From the morning lands wisdom has been spread over the surface of the earth, and in the east rises the sun, so necessary to all things, animate and inanimate. Either for the one reason or the other the east has been honoured and respected by all nations. In the temples the altars are built in the east, and even in the grave the bodies are laid with their faces to the east. In the Lodge the place of the W. M. is in the east, that he may always remember that he is there to inform and instruct the brethren. In general, every Lodge calls itself an orient, or it is an orient, and as such, is bound to contribute to the happiness of the brethren, and of mankind.

Pabstliche Staaten. Papal States.—Pope Clement XII., also known by his family name Ganganelli, published a bull on the 27th April, 1738, against the Freemasons, which put them under excommunication, in consequence of which they could not receive absolution. The reason assigned for this severity was, that those who did no evil did not require to shun the light. His successor Benedict XIV., renewed this excommunication on the 17th of March, 1751, but he soon after formed milder opinions, and allowed himself to be initiated, at which ceremony, Bro. Tiepulo, a Roman, delivered a remarkable address. From this time the Freemasons were not particularly persecuted, yet it has not seemed good to any pope to withdraw the bull. His successors did not allow any Lodges to be held in their states, and, up to this time, the Order of Freemasonry has no asylum there. The above two-named bulls have produced the desired effect in several catholic states.

Paracelsus ; or, *Phillipus Aureolus Theophrastus Bombast de Hohenheim.*—An alchymical adventurer, well known to alchymists and rosycrucians. He is said to have been born at Einsiedeln, in Switzerland, in 1493, and that his father gave him his first instruction in medicine and chemistry. By other teachers he was initiated into alchymy, and he then travelled as a physician and adept, through the greater part of Europe. He boasted of having an elixir, whereby he could prolong his life at will, nevertheless he died of fever at Saltsburg, in 1541. During his life he published very little, but a great mass of writings have appeared since his death, under his name. A complete edition was published at Ghent, in three folio volumes, in 1658. In 1746, there was printed, with his name, at Franckfort on the Maine, "*Secrets of all Secrets.*" We must not confound the ancient Grecian philosopher Theophrastus with the above.

Paris.—In the year 1725, three Englishmen founded a Lodge here, which soon after called itself the "Grand English Lodge of France," because, from it was formed other Lodges, not only in the capital, but also in the provinces; it took the name Grand Lodge of France in the year 1756, and with it the privileges of a Grand Lodge. This Lodge was closed by the government in 1762, because so many branches had gone out from her, which had given cause of complaint. Nevertheless, many Lodges, and the Grand Lodge itself, remained at work in secret. Besides this, there was formed in 1772, a new Grand Orient of France. This, and the old Grand Lodge of France, were closed at the commencement of the revolution. When the storm was over, the officers of the old Grand Lodge assembled together again, and founded afresh, a Grand Orient of France, on the 22nd of June, 1799; by the side of this one came the new Scottish General Grand Lodge of France, which appeared in 1804 with no fewer than thirty-three degrees. But in the same year the Grand Orient of France united with this Scottish General Grand Lodge, and took the name of Grand Orient of France; that of the Scottish General Grand Lodge disappeared. In the year 1812, there was under this Grand Orient, one thousand and eighty-nine Lodges and Chapters, among which the military Lodges are counted, and nearly every regiment has its own. In Paris itself there are more than one hundred Lodges. On the fall of the French Empire, the Grand Orient was again closed, but we nevertheless find Lodges enough in full activity.

Passwort. Password.—A word which is the same in the first degree in all the Lodges in the world, and which is given to every apprentice on his initiation. This word is demanded from all visitors on their entering the Lodge.

Pensionen Jahrliche.—Annuities are granted by many Lodges to aged and distressed Freemasons, and also to the poor widows of deceased brethren, and this description of charity is certainly the most useful which any Lodge can exercise. The silent gratitude of the recipient is a sufficient reward to the Order, but it also reaps this benefit, that the widow will encourage her sons, if she has any, and God may bless and prosper them when grown up, to assist in giving similar assistance to other suffering brethren and widows.*

Petersburgh.—Since 1804, the Lodges have been re-opened in Petersburgh which bloomed so healthfully under the reign of the Empress Catherine the Great, but which were closed under that of her successor. The old Lodge Pelican recommenced her labours in the above year, under the name of Alexander, the Crowned Pelican; to it was added, in 1809, Elizabeth, to Virtue, working in the Russian language, and Peter, to Truth, a German Lodge. All these followed the ancient Swedish system, and formed a common Directorium, under the name of the Grand Directorial Lodge Wladimir, to Regularity. In the year 1811, and 1812, it was joined by the two Lodges, working in the French language, Amis reunis, and Palestina; as also by the Lodge Isis, in Reval, and Neptune, to Hope, in Cronstadt: on St. John's day, 1815, the Directorial Lodge, Wladimir, to Regularity, with the consent of the above seven Lodges, was closed, and there were formed two independent Grand Lodges, viz:—

A. Grand Lodge St. Wladimir, to Regularity; Grand Master, Alexander von Gerebzow, Major General. To it belonged, In Petersburgh, 1. Elizabeth, to Virtue; 2. The Three Virtues; In Mittau, 3. The Three Crowned Swords; In Vinicza, 4. The Upright Friend; In Warsaw, 5. To Happiness; some of these Lodges wrought according to the system of the Grand Lodge of Hamburgh.

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* The Freemasons' Lexicon was printed in 1831, and Freemasonry was only introduced into Hamburgh, (and from thence, into the other parts of Germany,) on the 6th of December, 1737; but from this we may see the stride Freemasonry in Germany has made in advance of its mother in England, for the members of many Lodges in Germany, not only grant annuities to *aged* and *distressed Freemasons*, but also to the *widows* of Freemasons, while all the Lodges in England, assisted by a munificent donation from the Grand Lodge, can do no more than grant annuities to twenty or thirty aged and distressed Brethren: there must be some reason for this, I do not think we are poorer than our German Brethren—I do not think we are less charitable than they are, what is it then which has hitherto prevented us from taking the lead in this good work, instead of miserably following in the wake? A careful consideration of this question, by the leading and influential members of our ancient and honourable fraternity, would, perhaps, enable them to discover the reason, and to remove it: meanwhile, perhaps, a few hints from a poor member might not be taken amiss. First then, 20*l.* divided among two poor Masons, would, in my humble opinion, do more good than 20*l.* given to one, especially to poor Masons residing in the provinces, where they can live at less than half the expense they could do in London. Secondly, the expense of the annuity fund, as by the last statement, is enormously high, at least in my opinion.—

Abstract from Financial Report. Grand Lodge, 16th of May, 1845.

Amount of Payments to Annuitants,	£ 466	0	0	
Other Expenses, . . .	133	14	10	nearly 28¾ per cent,

Pythagoras taught his disciples arithmetic, and as some of them were educated for financial ministers, it is probable that he taught them book-keeping, if he did, and they knew the use of this one short line, they would have no difficulty in balancing their accounts, for "Other expenses," may mean any thing, every thing, or nothing at all. I do not mean to say, or to insinuate, that the other expenses did not amount to the sum set down, but I do mean to say, that it would have been more satisfactory to me, and to others, to have known what part of those expenses was for salaries, or collector's commission, what for printing and postages; in short, to know for what purpose, each shilling was expended, that we might have been able to protest against throwing a shilling away, whilst a poor Brother was wanting bread.—G. W.

B. Grand Lodge Astrea, consecrated 30th August, 1815; Grand Master, Basilius Graf Mussin-Pusch-Kin-Bruce, Royal Russian Privy-councillor, Lord Chamberlain, and Knight. To it belong, as daughter Lodges, in Petersburgh, 1. Peter the Truth, works in the German language, by the ancient English system; 2. La Palestina, works in the French language, by the Swedish system; 3. Alexander, at the Crowned Pelican, affiliated 14th October, 1815, works in the German language, by the system of the Grand Lodge of Hamburgh; 4. Michael the Elected, affiliated 18th September, 1816, works in the Russian language, by the ancient English system; 5. Les Amis Reunis, works by the Swedish system, in French and Russian; 6. To the Flaming Star, by the Swedish system, in the German language.

In Titomir, 7. Les Tenebres Dispersees, by the ancient English system, in the Polish and French languages.

In Reval, 8. Isis, works in the German language, by the ancient English system; 9. The Three Mallets, by the Swedish system, in the German language.

In Cronstadt, 10. Neptune to Hope, works in German, by the ancient English system.

In Theodosia, 11. Jordan, affiliated 22nd January, 1816, works by the French system, in the French and Russian languages.

In France, at Maubege, 12. A Military Lodge, George the Victorious, works by the ancient system, in the Russian language.

The Grand Lodge Astrea, on the 20th of August, 1815, formed a constitution with her daughter Lodges, and laid it openly before the government, by whom it was approved and allowed. This constitution was printed in 1815, and, with some additions and amendments in 1818, in the French and German languages, and openly published under the title of Law Book of the Grand Lodge Astrea.

Pfeiler oder Saulen. Shaft or Pillar.—Every Lodge must be supported by three ground shafts, or pillars, Wisdom, Strength, and Beauty. Wisdom conducts the building, Beauty adorns, and Strength supports it; also Wisdom is ordained to discover Beauty to ornament, and Strength to bear. He who is wise as a perfect Master, will not be easily injured by his own actions. Hath a person the strength which a Senior Warden represents, he will bear and overcome every misfortune in life. And he who is adorned like the Junior Warden with humility of spirit, he approaches nearer to the similitude of God, than another. But the three pillars must be built upon a rock, and that rock is called Truth and Justice.

Philaleten oder Wahrheitsfreunde. Philaletics or Friends of Truth.—Under this title the Wardens or Officers of the Lodge the United Friends, at Paris, published a circular in 1786, in which they called together a Masonic Convention, to be held at Paris in 1786. They wished to make out in this Convention, that which could not be made out in the Wilhelmsbader Convent, and assured those to whom the circulars were addressed, that to enable them to do so, they were provided with most important information. Some general principles were contained in these circulars, and those who wished to be present at the assembly were to adopt and acknowledge them, viz: The existence of one God. The immortality and immateriality of the soul; and a state of reward, or of punishment, in a future life. Those Philaletics have disappeared, without any thing further being known of the purposed convention.

Plato—the philosopher, was the most celebrated scholar of Socrates, and the founder of a school of his own, which must not be confounded with the modern Platonic school. He sprung from one of the first families of Athens, was born 428, and died, 347 years before the birth of Christ. That which is related of his birth and childhood, rests for the greatest part upon conjecture. This is certain, that besides Socrates he had other philosophers for teachers, and that he strove to improve himself by travelling for information, for many years. With an innate feeling for the supernatural, he united a tender moral sensibility, and an understanding as extraordinary for extent, as for fineness. The highest object of philosophy, was, with him, as with Socrates, morality, and he always practically applied the results of his speculations. Many works which he has left behind him, prove the depth of his researches, and the correctness of his views.

Politik.—Politics are entirely prohibited from a Freemason's Lodge, and no Brother dare attempt to propagate his views upon politics by the means of the Order, this being in direct opposition to the ancient statutes. The political opinions of mankind never agree, and they are thus directly opposed to brotherly union. If a peculiar set of political opinions gain the upper hand in a state, or if a revolution take place, or if a country be invaded by a foreign army, the Lodges close themselves. Charity to a suffering warrior, let him be a friend or a foe, must not be considered as a political act, for it is the general duty of mankind, and more especially it is a Masonic duty.

Pordatch, John.—An English physician, and zealous follower of Jacob Bohme, with whom he lived. There is in German, a large work of his, called "Godly and true Metaphysicks, or Knowledge of invisible and eternal things, derived from self experience;" three parts, Franckfort 1715. Pordatch was considered a commentator of Jacob Bohme, and as he had had a classical education, his works are more valued by many than those of Jacob Bohme.

Portugal.—In the year 1742 or 1743, there was formed at Lisbon, in this kingdom, a Lodge, working by the English system, by two Frenchmen, Coustos and Mouton, but in March, 1743, these two Brethren were imprisoned by the tribunal of the Inquisition, who were very glad to have discovered at its commencement, a society so diametrically opposed to its doctrines. Bro. Coustos was allowed three days for reflection, that he might voluntarily confess his so-called crime, and he then expressed himself thus, "That he did not know how he could have offended against the laws, unless it was accounted a crime to belong to a society which had enabled him to associate with the most honourable, most worthy, and most just of mankind, but which could not be dangerous to religion, or to an enlightened fear and love of God, because it never interfered with the peculiarities of any sect, but impressed upon its members the duty of living in peace and harmony with men of all religions: extended its benevolence to all who were in distress, let them belong to what Church they would; and that this society was Freemasonry." He was nine times racked, and then condemned four years to the galleys, but the English ambassador at Lisbon, procured his discharge from the galleys. Bro. Mouton, being a catholic, was found not guilty; the remainder of the Brethren dispersed themselves. Since that time, there has been no Lodge in Portugal, and Freemasonry is extinct in that kingdom.

Preussische Staaten. Prussian States.—In these states, the Freemasons' Lodges enjoy the full protection of the government; are much respected, and very numerous. Frederick the Great was the founder of this flourishing state of Freemasonry, for, at the commencement of his reign, he put himself at the head of a Lodge, held in Berlin, worked himself as W. M., and formed it into a Grand Lodge, under the name of the Three Globes. He gave it a public protectorium, as he also did the other two Grand Lodges, which were afterwards formed in Berlin, the Royal York, and the National Grand Lodges. The protectorium of the last, is dated, 16th July, 1774, and amongst other things which it contains, is the following, "We do not doubt but that you will make this token of our favour, good will, and grace, serve as a new motive to double your endeavours to labour incessantly in promoting the welfare and the happiness of the whole human race. Your praiseworthy endeavours to promote those objects, have gained our most gracious approbation; we, therefore, grant you, by this protectorium, our most gracious permission to enjoy all the rights and privileges of a National Grand Lodge of Germany, and of all the states which are under our sceptre, and to work according to laws and regulations of the ancient and honourable fraternity of Free and Accepted Masons, freely, openly, and undisturbed, as well in our capital, as in all our other states and cities, so as to promote the welfare and prosperity of the Order; and, in all just, lawful, and moderate things, we will grant our royal protection and defence, and will not permit that either this Grand National Lodge of Germany, or the Lodges which are connected with, and dependant upon her, or the members of them, generally, or especially, shall be disturbed, or prejudiced, in the exercise of their ancient rights and privileges. We command, therefore, and hereby, all our military, as well as civil officers, commanders, and colleges, but especially, our officers of the government, and of the upper and lower courts of law, and justice, in our residence at Berlin, to regulate their conduct to the before-named Grand Lodge of Germany, in Berlin, by this our royal ordinance, and, at its request, to render it prompt assistance, and on no account to allow it to be oppressed." Through the royal Prussian edict, for preventing and punishing secret societies, which might become injurious to the general safety, published 20th October, 1798, the Masonic Brotherhood, in the Prussian states, received an acknowledged legal existence, and in this law it was considered as a separate and distinct body from those so-called secret societies and fraternities. • The successor of the great Frederick, Frederick William II., was also a zealous member of the Order, which received from him, many strong proofs of his grace and protection. It was from him that every Lodge in Prussia received the right of being legally recognized as a moral being, by the tribunals of the country, and of appearing before those tribunals by deputy. Frederick William III., had in 1816, when the edict concerning secret societies and fraternities was renewed, in consequence of the literary controversies upon the virtuous-bond, an opportunity of honourably distinguishing the Freemasons from those so-called secret societies. According to the royal decree, a Freemason's Lodge may establish itself in any part of the Prussian dominions, but it must unite itself with one of the Grand Lodges established in Berlin, and as a daughter Lodge, obey all its Masonic regulations, and work according to its ritual, inasmuch as those Grand Lodges are answerable for the conduct of all the Lodges in Prussia; neither are they allowed to initiate a Prussian subject, before he has completed the twenty-fifth year of his age.

ANECDOTES.

The Order of the Knights of the Lion and the Ape.—A society, called the "Order of the Knights of the Lion and the Ape, and of Discretion," appeared in Germany about 1780, which became extinct almost as soon as it came into existence. The knights had adopted as a symbol of vigilance, a lion dormant with its eyes open, and an ape, as a symbol of those people who imitate the conduct of others without examination. Two emblems which appear to contradict each other. They pretended that they alone possessed the secrets of the ancient Templars, and for this reason they exposed themselves to the hatred of the modern Templars.

The Order of Abelites.—There existed in Germany, about the middle of the last century, a secret society, who took the name of "Order of Abelites." The public were acquainted with their existence by a book published at Leipzig in 1746, and which the author (a member of the Order) had dedicated to Prince Gustavus, of Sweden; "that the Abelites opened a Lodge at Griefswald in the commencement of the year 1745; that they borrowed their name from Abel, second son of Adam, whom Jesus himself has called "the Just;" and that their works tend constantly to preserve to their actions the character of justice and that of right. The Abelites were not Freemasons, but they had signs, ceremonies, and symbols and devices, which they kept secret. It is not known how long this Order existed. There was anciently an Order in Africa called Abelites, the members of which would not marry, because Abel had no wife.

An Absurd Notion.—There was an article in a Paris Journal, of February, 1816, as follows:—"The little bonnets of black silk which the French armies in Spain had adopted, and the use of which has been preserved by the Spanish troops, were prohibited by King Ferdinand, who was persuaded that these bonnets were an emblem of Freemasonry!!"

Masonic Anecdote.—The French Gazette of the 24th September, 1814, relates the following strange anecdote:—"The subject most spoken of at this moment is what a stonemason says has happened to him; it only remains to be discovered whether the adventure he relates be the result of his folly, or if his folly be the result of the story; we leave the reader to judge by his own recital. He pretends to have been accosted by two men, unknown to him, who placed a bandage on his eyes, forced him into a carriage, and conducted him he knew not whither. However, he thought, by the muffled noise of the wheels, that he had got under an arch or great gate. Arrived at his destination, he saw in the apartment into which he had entered, a man decorated with three Orders, and who had a gag on his mouth. Eight individuals, four of whom were masked, ordered him to drive long and pointed nails into a niche, in which they placed their victim up to the chin; after which they employed the stonemason, before mentioned, to wall up this tomb of the living. The walling up of the place lasted two days, during which time he was supplied with good food. When they had no further need of him, they placed him in a carriage, and conveyed him to the middle of the Champs Elysées. On quitting him, they forbad him, on pain of death, to withdraw (before five moments) the bandage which he had on his eyes. The history adds, that after this event, he lost his reason. As for us, we believe that he lost it before; and we are so much the more sorry for him, as, apparently, he would have been received as a Mason, at the end of this trial, by those who played this trick upon him. The poor man imagines that he has made a niche; and it is probable, on the contrary, that it was a niche which had been made for him; and that the subterranean place which has caused him so much fear, was nothing more than a Lodge of Masons, where his friends amused themselves by rendering him a fool."

Reconciliation by Freemasonry.—The anecdote which follows is related in a manuscript of 1740, entitled "The Freemason." The two last candidates were churchmen, of contrary parties, both valiant champions in the field of controversy; more than once they had written against each other without coming to an agreement. In their works the brilliancy of their wit had shone at the expense of the sentiments of the heart; in a word, their different ways of thinking and writing on religion had made them irreconcilable enemies. But, by (if we may so say) a miracle unheard of except in the temples of friendship, when the subject at issue between these two new Brothers was to pass the signs, touches, and the words, every member of the Lodge (attentive to the event) was affected and delighted when they beheld them mutually begging a thousand pardons, embracing each other, and drowning in a torrent of tears even the least causes of division, after they had sworn eternal friendship. A Brother present declared a similar circumstance had occurred in another Lodge at which he had assisted.

Trait of Masonic Generosity.—Smith states, in his book entitled "Use and Abuse of Masonry," published in 1785, "there are several Lodges at Prague under the direction of Scotland, or at least they call themselves Scotch. The first which I became acquainted with is that of 1749. A Scotch officer, in the service of Prussia, was made prisoner at the battle of Lutzen; as this officer was recognized as a Mason, he had permission to go out of the prison, and dine every day with the best society of Prague. Three months after, an exchange of prisoners was made, the Scotch officer was included in the list, and as the Brothers of Prague knew he was deprived, from want of money, of the means of travelling comfortably, they begged him to accept a purse from them which contained sixty ducats. This circumstance," adds Smith, "was communicated to me by the officer himself, in a letter dated Glasgow, the 13th May, 1760."

A Masonic Origin.—If at the table of the Lodge a Brother commits a fault, he is condemned by the Venerable to drink a glass of water mixed with weak powder, and the instrument of punishment is presented to him by the Master of the Ceremonies. This usage is traced to the farthest antiquity. "The fable informs us," says Bailly, in his Essay on Fables, "that in the celestial legion they followed the same rule. The gods who perjured themselves, after having sworn by the Styx, were condemned to drink a cup of this poisoned water; the cup was presented to them by Isis."

UPON THE ANTIQUITY OF THE ARABIANS, THEIR LANGUAGE AND LETTERS, AND THE ORIGIN OF THE CHINESE AND THEIR EMPIRE.

BY MRS. COLONEL HARTLEY.

IN TWO PARTS.—PART I.

Why the most ancient records are lost is a question often demanded by modern inquirers. Time is said to be the devourer of his children. This observation should be also extended to the arts, sciences, and even languages of antiquity. Thus it is very difficult for modern investigators to arrive at the shrine of ancient truth. The Sabians produced a book which they pretend was written by Adam. Origen reports that certain books, written by Enoch, were found in Arabia Felix, in the dominions of the Queen of Saba. Tertullian roundly affirms that he saw and read several of them. In his treatise, *de Habitui Mulierum*, he places these books among the canonical; but St. Jerome and St. Austin look upon them as apocryphal. William Postellus pretended to compile his work, *De Originibus*, from the book of Enoch. Thomas Bagnius published at Copenhagen, in 1657, a work which contains many singular relations concerning the manner of writing among the antediluvians, wherein are contained several pleasant tales concerning the book of Enoch. Moses is silent upon the subject.

After the deluge, we perceive at a very early period, that the second son of Amyn, or Ham, named Mizraim, seated himself near the entrance of Egypt, at Zoar. Taaut, his son, had then invented letters, in Phœnicia; and if this invention took place ten years before the migration of his father into Egypt, we can trace letters as far back as the year 2178 before Christ, which would be one hundred and fifty years after the deluge, according to ordinarily received chronological computation. Though the written annals of mankind hitherto transmitted to us fail to trace the origin of letters through the want of materials, there is no proof that they were not known until a century and a half after the deluge.

That the modern Arabians were not the inventors of letters hath appeared by the confession of their own authors. We know that the Arabs have inhabited the country they at present possess for upwards of three thousand seven hundred years, without having been intermixed with other nations, or being subjugated by any foreign power. Their language must be very ancient. The two principal dialects of it, were those spoken by the Hamyarites and other genuine Arabs, and that of the Koreish, in which Mahomet wrote the Koran. The first is styled, by the oriental writers, the Arabic of Hamyra; and the other, the pure or defecated. Mr. Richardson, in his Arabic grammar, observes as a proof of the richness of this language, that it consists of two thousand radical words.

The old Arabic characters are said to be of high antiquity, for Ebn Hashem relates, that an inscription in it was found in Yaman as old as the time of Joseph. Sir Isaac Newton supposes that Moses learnt the alphabet from the Midianites, who were Arabians. The Arabian alphabet consists of twenty-eight letters, which are somewhat similar to the ancient Kufic, in which characters the first copies of the Alcoran were

Tyre; and Apollonius of the same place gave an account of the writings of Zeno. Their fine linen, their purple, and their glass, were superior to those of any other people; and their extraordinary skill in architecture and other arts were such, that whatever was elegant or pleasing, whether in buildings, apparel, vessels, or toys, was distinguished by the epithet of Tyrian or Sidonian.

Sanconiatho says that the Phœnicians made ships of burden, in which they sailed, in the time of Saturn, or Cronus; and Dionysius says, this nation were the first who ventured to sea in them, for they were the greatest commercial people of all antiquity, and engrossed all the commerce of the western world. This very early and high degree of civilization justly entitles them to urge the strongest pretensions to the first use of the alphabetic characters.

The Chaldaic letters are derived from the ancient Hebrew, or Samaritan, which are the same, or nearly so, with the old Phœnician. The prophet Ezra is supposed to have exchanged the old Hebrew characters for the more beautiful and commodious Chaldee, which are still in use. After the flood, all mankind lived in Chaldea, till the days of Peleg. The Tower of Babel, and the city of Babylon, were in the province which is called Erica Arabia. Abraham did not retire from Ur, in Chaldea, to settle at Haran, in Canaan, until he was upwards of seventy years old. Berosus, the most ancient Chaldean historian, was born, as he tells us himself, during the minority of Alexander the Great. He wrote, in three books, the Chaldean and Babylonish history, and the substance of the fragments of these writings are still remaining, which comprehended also that of the Medes. He does not, however, mention that the Chaldeans were the inventors of letters, nor did he give credence to the idea. Josephus maintains, though without sufficient evidence, that the Egyptians were ignorant of the sciences of arithmetic and astronomy before they were instructed by Abraham, and it is probable that the relation of the Jewish historian may have induced many succeeding writers to attribute the invention of letters to that celebrated patriarch. However, it is certain that the Syrian language was a distinct tongue in the days of Jacob; it was also the dialect of Mesopotamia and Chaldea.

As to the arts and learning of the Syrians, they were by some anciently joined with the Phœnicians as the first inventors of letters; certain it is that they yielded to no nation in human knowledge and skill in the fine arts. Besides, from their happy situation, they may almost be said to have been in the centre of the old world, and in the zenith of their empire they enriched themselves with the spoils, tribute, and commerce of the surrounding countries, far and near; and eventually attained to a great pitch of splendour and magnificence, which are the greatest encouragers of ingenuity and industry. The altar at Damascus, which so astonished and charmed Ahaz, king of Judah, serves as a noble specimen of the skill of the artificers. Their language, which is pretended, nay, even believed, to have been the vernacular of all the oriental tongues, was divided into three dialects. First, the Aramean; used in Mesopotamia and by the inhabitants of Roha or Edessa, of Harram, and the *outer Syria*. Secondly, the dialect of Palestine; spoken by the inhabitants of Damascus, Mount Libanus, and the *inner Syria*. Thirdly, the Chaldee or Nabathean dialect; the most unpolished of the three, and spoken in the mountainous parts of Assyria and the villages of Irâc or Babylonia. Their letters are of two sorts—the *Estrangelo*, which is the most ancient; and that called the *Tshito*, the simple or common character, which is most expeditious and beautiful.

At present the Shanscrit language, as Mr. Halhed, the Editor of a work entitled "The Gentoo Laws," informs us, is the grand one, that conducts us to every source of Indian literature, and the parent of almost every dialect from the Persian Gulf to the Chinese Seas. It is, unquestionably, one of the most venerable antiquity, and although at present shut up in the libraries of Bramins, and appropriated solely to the records of the Braminical religion; it appears to have been once current over most parts of the oriental world, as traces of its original extent may be discovered in almost every district of Asia. There is a great similarity between the Shanscrit words and those of the Persian and Arabic, and even of the Latin and Greek. This resemblance may be observed in the characters upon the medals and signets of various districts of Asia. The coins of Assam, Napaul, Cashmiria, and many other kingdoms, are stamped with Shanscrit letters, and mostly contain allusions to the old Shanscrit mythology. The same conformity has been observed on the impressions of seals from Bootan and Thibet. That part of Asia between the Indus and Ganges still preserves the Shanscrit language pure and invioliate, and offers a great number of books to the perusal of the curious, many of which have been handed down from the earliest period of their civilization.

There are seven different sorts of handwritings, all composed under the general term of "Naagoree," which may be interpreted "*writing.*" The elegant Shanscrit is styled "*Daeb Nagoree,*" or the writing of the immortals; for the Bramins say that letters were of divine original. It is not improbable that this style may be a refinement from the more simple Naagoree MSS, for their own perusal. The dialect called by us the Moorish, is that species of Hindostanee which owes its existence to the Mahomedan conquests.

There are seven hundred radical words in the Shanscrit language, the fundamental part of which is divided into three classes:—1st, D Huat, or root of verbs; 2nd, Shubd, or original nouns; 3rd, Evega, or particles. It also contains fifty letters—thirty-four consonants and sixteen vowels. The Indian Bramins contend that they had letters before any other people. The present learned Rajah of Kishinagur affirms that he has in his possession Shanscrit books wherein the Egyptians are constantly described as disciples, not instructors; and as seeking that liberal education and those sciences in Hindostan which none of their countrymen had sufficient knowledge to impart. The Red Sea was called by the ancients the "Indian Sea," and they usually denominated the Ethiopians, and the rest of the nations under the torrid zone, "Indians."

The Indian book called "Bagavadem," one of the eighteen Pouranem, or sacred books of the Gentoos, translatad by Meridas Poullè, a learned man, of Indian origin, and chief interpreter to the Supreme Council of Pondicherry, was sent by him to Monsieur Bertin, his protector, in 1762. This Bagavadem, or divine history claims an antiquity exceeding *five thousand years.* Monsieur Poullè tells us, in his preface, that the book was composed by Viasser, the son of Brahma, and is of sacred authority among the worshippers of Vischnow; the language of the orignal text is Shanscrit, but the translation was made from a version of Gamuol. Pliny says the use of letters was eternal, and many have made no scruple in ascribing them to a divine revelation.

Long before the Tower of Babel was built and languages confounded there were divers tongues or dialects. The tenth chapter of Genesis expresses this circumstance, for the sons of Gomer spoke different tongues; this is explained in the fifth verse:—"By these were the isles of the Gentiles divided in their lands: every one after his tongue, after their families, in their nations." It must be remembered that the Hebrews were a haughty and stiff-necked people; that, excepting themselves, they would own no other nation, as the gentiles were not consecrated to God. If the daughters of their people married heathens, then, if the grandchildren were recognized and registered among the tribes, they were placed as offspring to the next of kin, on the mother's side, as in the case of Lot's two daughters, who wedded Pagans. The enormous length of time that elapsed from the creation of man to the deluge afforded sufficient space for many great and important changes in manners and languages, and the ingenuity and reflection of man can, without scepticism, sufficiently account for the chasm left in sacred history. It is worthy of observation, that in the East it is well known Abraham married, when very old, a second time, and to a woman named Katurah, which appears to be an Arabian name, for in the English language it is interpreted "perfumed incense-burner," and by her he had six sons.—the fourth son became the head of the Midianites. These Abraham in his life-time portioned, and sent eastward into Arabia Deserta, where they became heads of tribes, numerous and potent, far from his other sons, Isaac and Ishmael, who lived at a small distance one from another, and buried their father in the cave of Macpheleh, beside Sarah his wife. Abraham is famous in the stories of the ancient heathens, and of the Mahometans, Indians, and Jews, as a king of Damascus, and as a teacher of arithmetic and astronomy to the Egyptians. It is probable human sacrifices took their rise among the Canaanites, from his intended oblation of Isaac.

In Scripture two different places are represented as the land of Midian; the one about the north-eastern point of the Red Sea, where Abulfeda places the city of Midian or Madian, and where Jethro dwelt. These western or southern Midianites were all called Cushites, because they dwelt in the country originally pertaining to Cush. They retained the true religion when it seems to have been lost by the eastern or northern Midianites. This nation dwelt on the east of the Dead Sea, and were neighbours to the Moabites. The Midianites consisted of five principal tribes, descended from Ephah, Hanoch, Abidah, and Eldaah, each of which seems to have had their own kings. Very early the Midianites applied themselves to traffic, particularly to Egypt, in spices, balm, and the like. Some of them were concerned in the buying and selling of Joseph into Egypt; and it seems, some ages afterwards, they had a war with the Edomites, under king Hadad. The Midianites were mightily alarmed at the Hebrews' passage through the Red Sea, and the marvellous appearances on Sinai and in the Wilderness. Possibly most of the southern Midianites removed from the Red Sea on that occasion, and settled with their brethren on the borders of Moab. Sihon had conquered their country, for their five kings are called dukes of Sihon. They were one distinct race, and spoke a different language from the Hebrews. The greatest prince of the Midianites in the East was Job.

His pedigree is written immediately under that of Abraham and Ketarah. After the six sons, eight princes or governors are enumerated, and there is no doubt that Sheba, queen of Ethiopia, governed one of the districts of Arabia, for the names of the eight princes are as follow:

The first was called Sheba, second Dedan, third Ephah, fourth Epher, fifth Hanoch, sixth Abida, seventh Eldaah, eighth Beldad. These were Hebrews, and settlers. The next heirs were named Midianites, of whom there appears to have been only two distinct from the eight previous ones, named Zur, and Ruel. Then the next were Cosbi, Job, and Jethro,* their sons. The second inspired son's story, and afflictions, are thought to have happened before Moses penned the law—the date of the rare and curious fable of Abraham's immediate descendants to and from Job is placed after that of Lot; then comes Esau, and then Jacob; therefore these Arabian tribes were cotemporaries with Isaac. The eastern, or northern Midianites, were idolaters; but holy Job feared God, and eschewed evil. His book which contains the richest Arabian, and the most exquisite pathos and diction, is generally written in a kind of poesy, although the peculiar rules of the metre are not easy to be described; the style is however for the most part extremely sublime, and the figures bold and striking in an uncommon degree. The poetic part of it is, perhaps, in the very language of the Arabs in the days of Job: it is generally believed his affliction was before the Hebrews departure from Egypt, though perhaps a great part of his one hundred and forty years' life, afterwards, might be posterior to it. This is confirmed by the consideration of Eliphaz, his aged friend, who spoke first, his being a Semanite, and consequently at least a great grandchild of Esau. Such facts prove the Arabian tongue to be a most ancient one, secondary only to the Hebrew.

The Zamzummins, or Zummins, were a race of giants, probably sprung from Ham, inhabiting part of Arabia the Stony, from whence they were expelled by the Amorites, who called the country after the name of their ancestor, the second son of Lot. These David overcame; but they soon cast off the yoke of subjection, and were ever great enemies to Judah. The Medians lying south to the Ammorites, and both upon the east of Canaan, took the name from the before mentioned son of Abraham, and Katura. Thither Moses fled, and kept sheep, and against them Israel was afterwards commanded to fight. That country abounded with dromedaries. The Emims possessing a part of Arabia Petra, were subdued by the Moabites (descended from the eldest son of Lot), and the Moabites David made subject unto Judah; but in the days of Ahab they rebelled directly, and obtained the most part of Reuben's lands, or portion, for almost all his chief cities were in their possession. Although of more modern date, Cadmus, who was of Thebes in Palestine, being driven out of thence by Joshua, was forced to retire to Tyre, from whence he conducted a colony of Tyrians, or banished Canaanites, into Bœtia, where he built another Thebes, called Cadmeia. They came originally from Mount Hermon, in Palestine. and as that word in the Canaanean languages signifies a serpent, from thence arose the fable of the serpents' teeth turning into men. The temple of Jupiter Ammon, or Hammon, in Africa, was built by the Chinani, who spread themselves from Egypt into Lybia. Sometimes this house was called Charnorn, or Chum: in process of time, in this place, was afterwards erected the great city of Thebes, called by the Greeks Diospolis, or the city of Jupiter, who was their ancient patriarch Ham. There is a very remarkable fragment of Eupolemus, an ancient heathen writer, taken from the Babylonian monuments preserved by Eusebius, which signifies, in our mother tongue, that according to the Babylonians the first was Belus: the same with Kronos, or Saturn; from him came Ham, or Cham, the father of Canaan, brother to Mesraim, father of the Egyptians.

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* The writer of this Essay is possessed of the Arabian genealogy.

END OF THE FIRST PART.

THE GRAND LODGE OF ENGLAND, AND THE REPRESENTATIVE SYSTEM.

> "When administrative abuses are introduced into a monarchy, it only requires a well-disposed and enlightened prince to crush the gang of official oppressors and extortioners; because, such a prince is powerfully backed in such measures by the public opinion: whereas, when the majority of the ruling class in misnamed republics is corrupted so far as to speculate on the profit of malversation, it generally takes care to recruit its ranks with new accomplices, or, at all events, only to promote to public offices, such men as will at least shut their eyes to public abuses."—*History of Switzerland.*

"The public interests of the Fraternity are managed by a general representation of all private Lodges on record, together with the Grand Stewards of the year and the present and past Grand Officers, and the Grand Master at their head; this collective body is styled The United Grand Lodge of Ancient Free and Accepted Masons of England, and its Members rank in the following order:—The Grand Master; the Pro Grand Master; the Past Grand Master, &c. &c.; the Masters, Past Masters, and Wardens of the Grand Stewards Lodge, and of every other private Lodge.

"Every Brother regularly elected and installed as Master of a Lodge, who has executed that office for one year, shall so long as he continues a subscribing Member of any Lodge rank as a Past Master, and be a Member of the Grand Lodge, &c. &c."—*See Book of Constitutions, Edition* 1841, *page* 16, *et seq.*

However trifling or unimportant the chroniclers of events may be thought at the period in which they lived, with whatever superciliousness they may have been treated by those who were contemporaries and thought themselves superior; however poor, neglected or insulted they may have been in their daily occupations, while detractors and defamers were ever ready to meettheir honest exertions, history has shewn, that we are indebted to obscure individuals for valuable and important information, for references and hints to authenticate the records of the past, and for the bearings of causes, circumstances and events by which the otherwise inexplicable changes were produced—and the motives for great alterations and reforms have been laid open by searching among those labourers,—while writers of the present century seek not only the well known volumes of former historians for facts, they search among hitherto unknown manuscripts for corroborative evidence where apparently nothing was to be ascertained, yet these have thrown much light upon the subject, and have exemplified in no small degree the pages of the past. Coins, ballads, monuments, tombs, &c. have been made to assist and bear their share in confirming the events, manners, and customs of the past, yet have such men as Stowe, who starved—Prynne, who lost his ears—De Foe, constantly prosecuted, and pages of other names that could be quoted, been treated not only with disdain, but met with every obloquy at the hands of their contemporaries. I suppose that the same sense of justice that actuated those oppressors, induces many now to treat in the way *they* were treated the contributors to the *Freemasons' Quarterly Review*, nevertheless I hold the opinion that every man who records his opinions in that publication, does not only a service to the present Craft, but to every future member of it, by registering the state of the Society, and shewing the opinion entertained by the members themselves of it. Many an article that appears in the *F. Q. R.* must therefore be read not only as bearing on the present, but also on the future history of the Fraternity; for that periodical will live to future ages as the only record in England of the present Masonic times. The subject this treats of, as briefly as possible, is one perhaps as little known or understood out of Grand Lodge as any; but highly important abroad, to the colonies, and to the provinces, when once started, and when thought upon, will no doubt be as readily remedied. What it is and what it should be will easily be comprehended; the former from reading page 16 of the Book of Constitutions, or the governing Laws of Freemasonry, *with which I commenced this article.* What it is will be best gathered from reflecting upon the impossibility of carrying into effect the theory proposed to be acted upon, as will be shewn by referring to the numbers of the list of Lodges. In addition to those enumerated, we have in Grand Lodge representatives from foreign Grand Lodges, who have been recognised or accepted by the Grand Master of England, who while they are generally chosen from one or other of the privileged to attend Grand Lodge, are not of necessity so, for a Brother not otherwise eligible to attend Grand Lodge might become so on being received as the representative of a foreign Grand Lodge. At present the representatives are Hamburgh, Ireland, Massachusetts, Texas, New York, and Switzerland. Holland has not appointed, although the approbation has been obtained, and Prussia, for a time withdrawn, will be restored.

To all reasonable minds the arrangement, as it stands, must appear perfectly satisfactory; for not any system of representation can be fairer than the one which constitutes the *elected* Master of a Lodge one of the rulers in the Craft, who having the confidence of his Brethren, and the votes of the majority of the members of his Lodge before he can take the chair, appoints his two Wardens: thus the majority, and I hope in most cases the unanimous body at large become represented in Grand Lodge. To a reflective mind that has seen the working of this arrangement it will not appear quite so perfect. It may be urged that it is impossible to devise a better or more universal theory of representation in the Grand Lodge: it is almost as perfect as the House of Commons after passing the Reform Bill; every Freemason, whatever his degree, however rich or poor, whether a member of the largest or smallest Lodge—whether No. 1 or No. 780, is sure of being represented—his interests are certain of being looked after—his Lodge or province is sure not to be coerced—his poor will be relieved, his petitioner's claim will be fairly represented, and made prominent with others—laws affecting him or his Lodge will not be passed without his representative being aware of what is going forward, no matter where his Lodge is situated. Stop—this perfection of theories seems to be *a little out* here—the practical working—yet in these steaming times Masters, Past Masters and Wardens from every Lodge can attend—should attend, and may attend; it matters not, they can come from Yorkshire or Cornwall—from Cumberland or Devon—the time, expense and distance, if they be made light of, that gets rid of the provinces; but I shall have to turn to that again, for *the time*, the expense, and the distance are serious considerations; putting them aside for the present, what becomes of the East Indies and China, West Indies and America, Africa, Canada, Malta, &c. &c., can the respective Lodges in those places send their three, four, five, or six votes to Grand Lodge as easily, as readily, or as cheaply as the Lodges in London? It will possibly be necessary to investigate more closely into "*the interests of the Fraternity, as managed by a general representation of* ALL *private Lodges on record*," and say something about it hereafter, should some more able hand not take up this subject in the mean time. It will naturally lead to the enquiry of who does attend Grand Lodge, and whom they represent? When attention has been called to this subject sufficiently to have insured an improvement, or rather a practical carrying out of the theory, there are a few other matters that require attention; as, an improved arrangement for procuring the honour of being a Grand Steward—devoting more hours to the business of Grand Lodge—a fund for Masons' Widows—the establishment of a Masonic Library, &c. &c. The first to claim attention from the words of the Book of Constitutions, and the difficulty of the practice, is the representation of all the Lodges *on record;* that by the by means those under the warrant of the Grand Lodge of England, as, on the record of Masonry, there appears about 2700 Lodges, while those of record of England are,

Europe out of England . . .	11	not represented.
Guernsey and Jersey . . .	6	,,
East Indies and China . . .	56	,,
Africa	7	,,
West Indies	31	,,
America (Canada)	78	,,
Australia	9	,,
Military	10	,,
Scratched	4	,,
Provincial	387 !!	,,
	599 !	unrepresented.
London	110 !!!	represented.
Numbers* not in existence .	71	,,
	780	

So that out of all the Lodges on record one-seventh only are really the legislature. It will be conceded that this requires looking after first.

Crito.

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* As 26. 28. 37. 39. 42. 71. 102. 134. 136, &c. &c

THE LATE BROTHER DANIEL O'CONNELL.

TO THE EDITOR.

Dear Sir—I quite agree with the opinion, that the expulsion of O'Connell is "among the great faults committed by the Grand Lodge of Ireland." That decree was as uncalled for, as the act of O'Connell which evoked it was dishonourable. Very probably the spleen of one or two weak members mislead the assembly at that moment. But one point in his letter is very important; the archbishop, Dr. Troy, deemed *renunciation unnecessary*. I have the following rough memorandums among my papers:—

"Daniel O'Connell was, in early days, a most enthusiastic Mason—made the year before the rebellion, (1797*) and was Master of the Old Lodge, 189, to which the following kindred spirits at some time belonged—William White, (late D. G. M.), Lord Edward Fitzgerald, Curran, (Honest Jack) Lawless, the Emmetts, Hamilton Rowan, Robert Holmes, &c."

When O'Connell left France, the two Shears accompanied him.

Your very obedient servant,

London, July 2, 1847.

D. S.

June 28.—The funeral service, for the repose of the soul of O'Connell, was celebrated at Rome with great pomp, as had been announced. So early as eight o'clock, a. m., the church of St. Andrew della Valle was invaded by an immense crowd. The son of O'Connell, the Rev. Dr. Miley, and all the Irish then at Rome were present, together with a number of cardinals, bishops, Roman princes, and the *élite* of the French clergy and travellers. Father Ventura pronounced the funeral oration of the deceased, in which he compared the situation of Ireland to that of his own country, and O'Connell to Pius IX., and captivated the attention of his auditory during nearly two hours. He, nevertheless, only delivered one half of his oration, that part in which he considered O'Connell as a political man and a citizen.

On the 30th the oration was concluded, when Father Ventura spoke of O'Connell as a religious man.

July 25.—The remains of Bro. O'Connell, accompanied by two of his sons, by the Rev. Dr. Miley, and a courier, arrived in town on Sunday night by a train on the South-Western Railway, which left Southampton at six o'clock. It appeared that the funeral *cortége* arrived at Havre from Paris on the previous Thursday, but, owing to the ill-health of Mr. Daniel O'Connell, it was necessary to make a halt in that town until Saturday, the coffin in the mean time having been placed in the church of Nôtre Dame. On Saturday night the party sailed with their melancholy charge on board the new South-Western Steam Navigation Company's steam-ship Express, which arrived at Southampton on Sunday morning, after a voyage of little more than seven hours. The coffin was conveyed in the same hearse, or *fourgon*, in which it left Genoa. The remains were immediately removed in the *fourgon* to the Euston-square Hotel, where they remained until Monday morning, when, attended by Mr. Daniel O'Connell, by the Rev. Dr. Miley, his valet Duggan, and about eight Irish gentlemen, including two Roman Catholic clergymen, they were placed upon one of the carriage-trucks of the eleven o'clock direct train for Liverpool. Mr. Daniel O'Connell, the Rev. Dr. Miley, and Duggan, accompanied the body to Liverpool.

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* The *F. Q. R.* for June erroneonsly states 1799.

Dublin, *August* 2.—The Duchess of Kent steamer, having on board the remains of Mr. O'Connell, reached the lighthouse, at the Southwall, at about two o'clock in the afternoon. Here the steamer lay-to until half-past three, P. M., when she slowly entered the river, with flags half-mast high, and anchored exactly opposite the custom-house. A prodigious crowd was collected at this point. Precisely at half-past four the remains were disembarked, and placed in a hearse drawn by six horses, which proceeded amid the most sepulchral silence, and followed by the trades' unions, in procession, to the Church of the Conception in Marlborough street, where the body will lie in state until Thursday next, the day appointed for the funeral obsequies.

THE FUNERAL.

August 5.—To-day the mortal remains of this great man were consigned to the grave, and a vault in the cemetery of Glassnevin now encloses the body of the man whose political career has for so many years excited the attention of all Europe. Perhaps no funeral was ever more numerously attended, in Ireland at least, than that of Mr. O'Connell, for at the lowest computation no fewer than 50,000 persons left their homes to follow in the funeral train, besides twice as many more who thronged the windows and roofs of the houses in the route which was pursued by the procession. Some persons who differed from the political creed of the deceased, attended from a respect to the memory of a great and illustrious countryman; but among those of this class there were but few persons of note or distinction. The remainder, who formed the great mass of the people—those whose hearts he had gained over, and by whose aid he had raised himself to power—the stepping-stones of his greatness—these, the middle and lower classes of the Irish people, attended him to the grave, with hearts overflowing, and vieing with each other in a sad species of enthusiasm in paying homage to the memory of their beloved leader.

On the preceding day Dr. Miley delivered a funeral sermon over the remains, at the chapel in Marlborough-street, to a crowded audience. The reverend gentleman in the course of his sermon became so intensely affected, that the tears flowed down his cheeks, and his auditors, influenced by his example, participated in his feelings.

From an early hour numbers of persons congregated in the neighbourhood of the chapel, which contained the remains, and amongst the rest, the "maim, the halt, and the blind," who cared little for the pressure and violence of the crowd, provided they could obtain the earliest glance at the coffin which enclosed the body of O'Connell. Most of them, firmly persuaded that he had been sent on earth to fulfil a divine mission, and believing that as soon as he had undergone the allotted period of purification in purgatory he is destined to a prominent niche amongst the saints and martyrs of their church, waited in confident expectation that his presence would work a miracle in their favour, and that their infirmities should be cured, their sight restored, and their limbs straightened. At twelve o'clock the procession set forth from the above chapel, and thence proceeded through the principal streets of the city, attended by an immense concourse of people. It was about one mile and a half in length, and was composed of the various associated trades walking on foot, followed by Mr. O'Connell's triumphal car, which conveyed him from the Richmond Penitentiary to his residence in Merrion-square, after his acquittal by the house of lords. The coffin was laid on a large rather plain and open hearse, and which was itself covered with rich Genoa velvet and gilt ornaments. The members of Mr. O'Connell's own family, the Lord Mayor, clergy, magistracy, gentry, and citizens followed. Amongst those who attended were—the Most Rev. Dr. Murray, Roman Catholic Archbishop, and the following Roman Catholic Bishops:—M'Hale, O'Connor, Cantwell, Whelan, Nicholson, O'Higgins, Magin, M'Nally, and Murphy; the Lord Chancellor, the Right Hon. Judge Perrin, Sir Montague Chapman, the Most Rev. Dr. Polding, Roman Catholic Bishop of Australia, the Rev. Dr. O'Connell, Thomas Steele, &c.

After the procession had passed through the appointed route, and arrived at Glassnevin Cemetery, the usual service was read over the coffin, which was then consigned to a magnificent vault especially prepared for its reception in the very centre and most elevated portion of the burial-ground by the Cemetery's Committee, who have spared no expense to bestow both on the ceremonial and on the grave, the most gorgeous appearance which the most liberal expenditure could present.

The Late Mr. O'Connell's Effects.—The furniture of the late Mr. O'Connell, at Merrion-square, is advertised to be sold by auction. It is expected to realize a considerable amount above the intrinsic value, as remembrances of the departed. The library is not mentioned.

MAJOR-GENERAL BRO. GEORGE COOKE, * (U. S. A.)

Detur Digniori.—As a motto, this sentiment will fairly apply to the estimable object of our remarks, who has, since our last publication, sailed, or rather steamed for his native country; may peace and happiness attend him! To the last hour of his protracted visit, he was harnessed to the car of charity, and was only disengaged from it to commence his journey homeward. The Grand Chapter of England have nominated him as their representative to the Grand Chapter of New York. The Encampment of the Cross of Christ have gratefully admitted him as a joining member, and he has been inducted into the mysteries of the Rose Croix in the Metropolitan Chapter, acting under the sanction of the Supreme Council of the 33rd Degree, for England and Wales.

Some estimate may be formed of the high respect entertained for General Cooke by his London Brethren, in the compliment paid to him by several noble and influential members of the Craft, who associated to procure a bust, and entrusted the execution of it to their talented Brother, E. H. Bailey, whose powerful mind soon realized their wishes in the production of a most faithful likeness. It was intended for the Grand Lodge, but some carping and frivolous objections were taken by some, who, to the disgrace of our Order, "do the business," and we have lost the opportunity of proving an honourable and distinctive position, by placing in our noble hall, dedicated to Charity, the bust of a distinguished American Mason.

We have also to regret that a mistake arose on the part of the sculptor, who mis-interpreted a desire of the General to have a cast taken, instead of which he sent the bust itself to the packet, and thus, many Brethren who were desirous of a cast, were disappointed. It is however, we understand, the intention of General Cooke to re-visit "the Britishers" next year; we hope he will bring the bust with him, for we yearn for a cast of our well beloved "Yankee Brother."

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* Vide page 173.

In another part will be found a brief account of the dinner given to the General by the St. Paul's Lodge, and we close this sincere tribute to him, by an extract from a letter written by him on the day previous to his departure.

"*Sunday,* 15*th August.*—How much I regret that I cannot avail myself of the invitation to attend a special committee of the girls school, to receive from the children a memorable testimonial of their gratitude, for the interest I have taken in their behalf; but I must leave to-morrow. I attended St. George's church this morning, and after service, took every child by the hand and bade them adieu; the best place I thought in which I could effect that kind office, and where more solemnity might accompany so pleasing a task; at which, the children appeared delighted, yet felt, (at least, so I thought) by their tears, that my departure was at hand. God bless you." And may HIS blessing attend thee also Bro. Cooke!

TESTIMONIAL TO BRO. JOHN SAVAGE, P. M., No. 19.

VICE-PRESIDENT OF THE BOARD OF GENERAL PURPOSES, ETC. ETC.

(*Circular.*)—I AM directed by the General Committee to solicit your kind co-operation, and that of the Members of your Lodge, in raising a subscription for a suitable Testimonial, to be presented to our esteemed Brother, JOHN SAVAGE.

The eminent services of that Brother in disseminating the principles, ceremonies, and tenets of our Order; his general solicitude for the welfare of all our noble Charities; and his unwearied exertions at all times, to uphold the dignity and promote the welfare of the Craft at large justly entitle him to some mark of our regard: and it is confidently hoped that yourself and Masonic friends will cordially join us in carrying the above Testimonial into effect.

The maximum amount of individual subscriptions is limited to Ten Shillings, but that of Lodges and Chapters is *ad libitum.*

I remain, yours fraternally,
THOMAS SCRIVENER, P. M. No. 30, Hon. Sec.

Subscriptions received by the following Members of the General Committee:—

Bros. Crucefix, *M. D., L. L. D.,* P. G. D., President, Grove, Gravesend, Kent; Mountain, W. M. No. 12, Vice-President, 64, Mark Lane; Faudel, P. M. No. 113, Treasurer, 40, Newgate Street; Scrivener, P. M. No. 30, Hon. Secretary, 14, Clare Street, Lincoln's Inn Fields; Archer, P. M. Theatre Royal, Haymarket; Barnes, P. M. No. 30, 126, Oxford Street; Barrett, P. M. No. 188, Tottenham Court Road; Bigg, P. M. No. 109, King William Street, City; Burnidge, No. 752, 119, Albany Street, Regent's Park; Cook, P.M. No. 85, 2, Gate Street, Lincoln's-Inn Fields; Evans, P. M. No. 118, 26, Great Queen Street; Filer, W. M. No. 275, 26, Canonbury Square, Islington; Flemming, S. W. No. 30, 3, Alpha Place, Regent's Park; Helsdon, P. M. No. 275, 36, Great Queen Street; Hervey, P. G. Supt. W. (North. and Hunts.) Peterborough; Hill, No. 319, 10, Billiter Street; Lane, *D. C. L.*, P. P. G. W. (Oxfordshire) 10, King's Bench Walk, Temple; Le Veau, P. P. G. W. (North. and Hunts.) 63, Cheapside; Levick, W. M. No. 85, 41, Gresham Street, City; Macdougal, P. M. No. 19, 7, Charles Street East, Hampstead Road; Noble, P. M. No. 93, London Road, Greenwich; Oliver, *D. D.*, P. D. P. G. M. (Lincolnshire) Scopwick Vicarage, Lincolnshire; Simpson, 4, High Street, Bloomsbury; Spencer, P. M. No. 329, 314, High Holborn; Spiers, P. G. D. (Oxfordshire) 102, High Street, Oxford; Tombleson, P. M. No. 25, Warwick Street, Golden Square; Vernon, D. P. G. M. (Staffordshire) Hilton Park, Wolverhampton; Watson, P. M. No. 25, Athæneum Club; Whitmore, W. M. No. 329, 125, Oxford Street; Willeter, P. M. No. 30, 24, Clare Street.

Committee meetings have been held on June 2nd, June 25th, July 2nd, and August 5th; at which very satisfactory reports were made. The next meeting of the General Committee will be convened to take place at Freemasons' Tavern, on Friday the 1st of October.

THE REV. BROTHER T. HARVEY AND THE BISHOP.

Our attention was first called to this case by the Chelmsford Lodge Good Fellowship, No. 343; from which we received a printed copy of the address of Brother the Rev. Thomas Harvey on his initiation in the said Lodge, on the 27th of May, with an intimation that the address, as reported in the public papers, was incorrect.

Since then the public press, especially those papers conducted by Masonic editors, have discussed the matter at great length, more especially the editor of the *Hull Advertiser*, Brother E. F. Collins. Several clergymen have published their opinions in favour of Brother Harvey, while it is somewhat remarkable that no one has ventured to record any disapprobation of his conduct.

The case itself is as follows:—In 1831 Mr. Harvey was appointed Chaplain to the British Embassy at Leghorn, having previously received a very flattering testimonial from the Bishop of Norwich, and on the 16th of April 1831, Lord Stuart de Rothsay sent him a very handsome letter of acknowledgment, to be used on any occasion that might present itself to his advantage. Testimonials of character by the congregations at Leghorn and Genoa followed, as well as one from the Duke of Lucca; and in 1842 the British residents at Frankfort, at a general meeting, passed resolutions highly complimentary to Mr. Harvey, and which were signed by the consular chairman.

In 1844, however, it would appear that having been appointed British Chaplain at Antwerp, some objections must have been taken to Mr. Harvey (but it is no where stated what they were), for in January, 1845, a majority of his congregation addressed the Bishop of London in his favour, but their solicitations availed not. It is said that a report of a duel was prejudicial to him; yet it would seem that he had nothing to do with the affair than, as a Christian, to prevent it. Be this as it may, the Bishop's conduct appears throughout to have vacillated between harshness and appearances of returning favour; *e. g.* on the 31st October, 1831, he states that he has informed Lord Palmerston that he declined to license Mr. Harvey, yet, in November of the same year, he actually did license him, and in very handsome terms. In October, 1834, the Bishop would not sanction his removal to Genoa; yet, in the following November he did license him. Further, however, in December, 1842, the Bishop wrote that he had stated to Lord Aberdeen that there was not any sufficient ground to dismiss Mr. Harvey from the chaplaincy, yet in April, 1843, his spiritual Lordship acquiesces in the propriety of his dismissal. And in the same month, addressing the Rev. W. W. Bolton, the British Chaplain at Antwerp, he disclaims any disapprobation of Mr. Harvey's moral conduct or the correctness of his doctrine; and that he will grant him a license, if elected to the office of chaplain. All this is passing strange!

In February, 1845, Lord Aberdeen wrote to Mr. Harvey that he had consulted the Bishop as to the best means of avoiding continued scandal to the English Church and restoring peace, and that the Bishop and himself (Lord A.) concurred in his dismissal, and he was dismissed accordingly. In the previous January Mr. Burslem wrote to Mr. Harvey, that the Bishop, at an interview, said "I will do all I can for Mr. Harvey, but Lord Aberdeen will not allow him to continue in the chaplaincy at Antwerp." The salary as chaplain, we understand, was £300 per annum; sufficient to support a wife and family. Mr. Harvey has accepted the Curacy of Thaxted, which, we understand, returns him twenty pounds. We ask the Bishop if Mr. Harvey, his faithful brother in Christ, has no grievance?

But to the case in another phase. Mr. Harvey was initiated in May last, and it is in a degree excepted to him that he obtruded his case too early on the attention of the fraternity; nay, that he probably sought Masonry for the purpose. We dissent from either of these views—from the last in particular—entertaining no doubt that finding a want of charity exhibited towards him by his spiritual Diocesan, he embraced with the greater warmth the tenets of an Order whose principles are based on *brotherly love, relief, and truth.* He saw in their excellence the reflection of the holiest principle, the practice of pure moral virtue, and acting from a warm and glowing feeling while the charge was fresh in the memory of a strong yet wounded spirit—what moment so fitting for his delivery of a powerful moral contrast than when the heart was willing and the tongue ready.

The Lodge of Goodfellowship have recorded their sense of his worth by appointing him their chaplain; the press have taken up the case; and, as in both Houses of Parliament there are members of the fraternity, at the head of them the revered and venerable the Archbishop of Canterbury, it may not be too much to hope that some preferment may be found for this much-wronged Brother. Let Masons, newly as he has come among them, pour oil and wine, and imitate the good Samaritan. We, for the present, feel it our duty to conclude—not in offering any excuse for the Bishop, but to disarm the prejudice of many that his Lordship has acted in hostility to Freemasonry, as one of his own class and some Roman Catholic Bishops have done, but to explain that as his unkindness, to give it no harsher name, took place before Mr. Harvey's initiation, he is guiltless of that additional sin.

THE LATE REV. SAMUEL OLIVER;

THE MASONIC PATRIARCH.

This venerable Freemason was born, according to his own account, in the year 1756, but there are reasons for believing that his birth occurred three or four years earlier. This however is not material. The documents respecting his youthful days are very imperfect; but we learn from them that he was educated by the celebrated mathematician, Thomas Simpson, and the higher branches of science were so much to his taste, that he studied them with an ardour that placed him nearly on a level with his master. He appears to have been left much to his own guidance in the days of his transition from youth to manhood, for he applied his great acquirements to a very trivial purpose. He addicted himself to the study and practice of judicial astrology, and frequently astonished the natives by erecting horoscopic figures, calculating nativities, and performing sundry experiments in natural philosophy, which were above the comprehension of men who, in those times, were considered moderately well educated, and gained him a reputation which, how equivocal soever it may be deemed now, was to him a matter of high gratification; and he has been heard, at a later period of life, to relate with great glee the gaping wonders which he excited by some very simple chemical performances. These amusements, however, were soon suspended for the more serious business of life. In February, 1782, he married Elizabeth, the daughter of George Whitehead, Esq., of Beskwood Hall, in the county of Nottingham. Although the parents of the lady were at that time in affluent circumstances, it does not appear that he received any fortune with her; but she bore him nine children, which, in all conscience, is fortune enough for any man of moderate wishes and expectations. From this point his career may be traced with greater accuracy.

In the year 1788, he was appointed to the head mastership of Lutterworth school by Lord Denbigh, and entered on its duties with such zeal and earnestness, that he soon filled his house with boarders, sometimes having upwards of fifty at once, and established a reputation for learning and scientific acquirements, which was of the greatest service to him. His love of the hidden secrets of the starry heavens did not, however, forsake him, until, having calculated the nativities of his first four children, the latter happened to die at the age of four years, after he had assigned to him a long and prosperous life. This event affected him so much that he abandoned the science for ever; although, unlike Prospero, he did not cast his books into the sea, for all his papers are now in the possession of his eldest son. About the same time he had been extremely ill-used and injured in his property by a worthless disciple of John Wesley; and this gave him such an antipathy to dissenters of all grades, as never left him throughout the remainder of his life, and formed a distinguishing feature in his character; for he does not seem to have ever once reflected that all religious societies have tares amongst the wheat.

He was made a Freemason in the St. John's Lodge, at Leicester, about 1796, and in the following year engaged to produce an original Masonic song every Lodge night from St. John's day, 1797, to the same festival in 1798, which he accomplished, and presented a copy of the whole twelve songs to the Lodge when completed. He paid great attention to the business of Masonry, and soon became an expert Master of the work. The unpublished manuscript of a long Masonic Ode, composed by him, is now in the possession of his son. At this time of life our Rev. Brother exhibited tokens of stability and endurance which would astonish a clergyman of the present day. He attended his school with great diligence and assiduity, including the management and private lessons to his fifty boarders, six days in the week. On Saturday evening he rode forty miles to his curacies; on Sunday performed three full duties, and returned home in the evening, generally arriving about midnight. At seven o'clock on Monday morning he was in his desk at school; and on Lodge nights, he set off on Wednesday evening, after his day's work, usually on foot, (for he was particularly fond of walking exercise), to Leicester, thirteen miles distant, and returned after Lodge business was over; and, notwithstanding the distance, he was considered to be one of the most regular attenders.

Soon after this he retired from public life, and resided at Gotham, in Nottinghamshire, as the curate of that place and Ruddington; from whence he removed to Whaplode in 1801. The winter of 1805 was a very severe one to him, for he was so grievously afflicted with that *plague* of the fens, which is now in a great measure subdued by the improvements in agriculture, that he had every phasis of the disease on him at the same time, viz. the quotidian, the tertian, and the quartan ague; and consequently he suffered two or three paroxysms every day. It continued to torment him till midsummer 1806; about which time, when the worst features of the disease were obliged to be counteracted by pouring in vast quantities of opium, as he lay on his bed in a burning fever in the day-time, he saw three frogs crawling up the curtains, which deliberately placed themselves in a row close to his chin. The first frog appeared to say—" Open your mouth, and suffer me to leap down your throat, and I will heal your disease!" He shook his head by way of dissent from the proposal, for his faculties appeared benumbed, and he found himself unable to speak. The second frog then addressed him, saying—" Open your mouth, and suffer me to leap down your throat, and I will not only heal your disease, but I will give you an abundance of wealth!" He gave a second token of dissent; at which the third frog made his proposal—" Open your mouth, and suffer me to leap down your throat, and I will not only heal your disease, and give you an abundance of riches, but I will also grant you extreme length of days for their enjoyment!" When these proposals were thus a third time repeated—as the venerable old man used to say, with great sublimity;—" By a strong and vigorous effort I roused myself from the benumbing torpor, and, with outstretched arms, exclaimed aloud—Get thee behind me, Satan—I put my trust in the Most High!" Immediately his eyes were open—the unclean creatures vanished—and every thing remained as it was a few minutes before. Shortly afterwards he went into the high country on a visit to his son, who then resided at Caistor, in Lincolnshire, and after remaining with him a few weeks, the change of air, with the blessing of God, effected a complete and radical cure, and he never had a return of his complaint to his dying day.

He remained at Whaplode forty-two years, preaching three times every Sunday, and being paid for preaching only once; till the death of the vicar in 1842;[*] when a new incumbent was appointed "who knew not Joseph," and he was removed from the curacy without the slightest remuneration, at the advanced age of nearly ninety years. Fortunately, a few months afterwards, the rectory of Lambly,[†] in Nottinghamshire, was presented to him, and it became a comfortable retreat for his latter days. Here he died on the 9th of August last, after a short illness, greatly respected by his parishioners, "being old and full of days," and three generations of his posterity followed him to the grave.

He was a perfectly original character. His actions all sprang from impulse, and were not the result of experience; and consequently he was occasionally hasty in his decisions. His system of divinity was sound and good, because it was founded on the writings of the old Anglican divines, with which he was familiarly acquainted; and if he was sometimes severe in his remarks on the sin of schism, it sprang from a purely conscientious motive. He considered it his duty to defend the principles of the Church of England to the utmost of his power; and he conceived that the best means of doing it was by exposing the errors of those who had dissented from her communion. He has been heard to say that he felt himself divinely commissioned to "cry aloud and spare not," against dissent in all its forms; and that if he omitted to do so, he should grievously wound his own soul, and be guilty of an unpardonable offence against God. Such examples of firmness and orthodoxy are rapidly departing from the land. We were prepared to subjoin some of his early poetical effusions, but this article is already too much extended; and we forbear, in the hope that at some future time his posthumous remarks may be submitted to public inspection. They will show that his heart was imbued with the true spirit of Christianity; for they breathe the aspirations of a pious mind, unadulterated with any insiduous pretensions to elicit the praise of men.

Such was Bro. Samuel Oliver, the revered father of Bro. George Oliver, *D. D.*, the historian of Freemasonry.

TO THE EDITOR.

Grove, Gravesend, July 10, 1847.

Sir,—I am reluctantly compelled to enter a protest against the manner in which the transactions of the Grand Lodge holden on the 2nd day of June last, are reported in the printed circular issued by the direction of the Grand Master. Leaving such other Brethren who addressed Grand Lodge on the occasion, to approve or to disapprove the reports of their several speeches, I shall simply enter a protest against the account of the few remarks I ventured to offer, and do not hesitate to state that the report is neither fair, impartial, nor ungarbled. Although the necessity for my very brief address was too obviously sudden for the slightest preparation, I was then, as I ever am, too cautious to permit any offensive construction to be placed on what I did state, and therefore feel some surprise at the liberty taken with my remarks, the first and last portions of which have been altogether omitted, and no slight variation made with the remainder. As a question of privilege, this is a clear case, and, were I disposed to take advantage of it, I am fortunate in having two strings to my bow; first, the Grand Reporter who assumed to take notes, and next, the Grand Master, who by his declaration that he should sanction the publicity of such portions of the transactions of the Grand Lodge as should meet his approbation, has, in my humble opinion, constituted himself the responsible editor of these documentary evidences of the legislative wisdom of English Freemasonry. I forbear from entering into the question at present further than by expressing my sincere regret that a promise made to the ear has been broken to the hope. ROBERT THOS. CRUCEFIX.

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[*] Vide *F. Q. R.* 1842, page 63. [†] Ibid. page 421.

TO THE EDITOR.

July 27, 1847.

DEAR SIR AND BROTHER,—Pardon my frankness, but I am of opinion that in canvassing or criticising the conduct of certain Grand Officers of England, or of other Grand Lodges, it would be better to avoid as much as possible, any expressions that may seem harsh. We know that there are many of "Gil Blas' Bishops" in the world, but we ought also to know, and to act as though we knew, that all those old women in breeches have their admirers and followers, and that those who have never seen them or heard them, and only know them by the office they so unworthily fill in the Craft, cannot believe that the Craft would have tolerated so much imbecility and malignity for so many years. You may lay yourself open to the charge of exaggeration, or at any rate of using too strong language. A PAST MASTER.

[We respect the integrity of our estimable correspondent too highly not to give free scope to his views; we wish he could occasionally be present to form his opinion from personal observation.—ED.]

TO THE EDITOR.

September 1, 1847.

SIR AND BROTHER,—I have been four times on the list of candidates of the Royal Masonic Annuity Fund, and stood first on the list of my province; last May, I was fourteenth on the general list, twelve were duly elected, and afterwards, two more were put on; I, alas, had no friend at court.

I am sixty-two years of age, my dear wife the same; we have been married thirty-seven years. Merciful Heaven! are we to be separated in the Union? yet what are we to do? our whole dependance is three shillings a week, with a little occasional aid from a kind-hearted Brother.

Indeed, sir, my case is one of sad distress; I have lost the use of my limbs by paralysis, and my last hope, the little keel, sunk. I have been a seaman, and of course often away from home, yet Masonry has ever been in my thoughts.

I have been strongly recommended by my province; can you, dear sir, help me? How gladly should I accept a presentation to the Asylum for the aged and distressed Masons. H.

[Comment on this case is unnecessary, it too truthfully tells the tale of destitution. It should be sent without delay to the Board of Benevolence, for such an amount of relief as will not invalidate the claim to the annuity fund.]

TO THE EDITOR.

Sir and Brother,—In a former number of your truly valuable publication, there is a letter signed Philo-Masonicus. The writer has touched upon some topics, which seem well deserving the attention of the higher powers. I more particularly allude to what he says upon the subject of an uniformity in the working of our ceremonies and lectures. The sooner a Committee is appointed for their revision the better; particularly the Lectures. I have given a good deal of time and attention in endeavouring to make myself master of the correct form; but such discrepancies are constantly starting up, as to render the pursuit almost hopeless. The two great sources from which younger Brethren seek to make themselves proficients, are the G. S. L. and a good L. of Instruction. I have heard the lectures worked in both; and, in some parts, give a decided preference to the latter. Take, for instance, the explanation of F. H. and C. as worked in the Red Lodge. Look at the *superfluity* of *words;* and the *paucity* of any *definite meaning*, which they convey to the mind. Whilst these various readings continue, and each L. claims a right to its own version, how can we expect them to be well worked in any private L. The W. M. may have learned what has been pointed out to him as a good version: he puts his questions, and receives answers so different from what he expected, that both parties become confused, and the whole thing is a failure.

Another topic, in a correspondent's letter, is the limiting the office of the M. W. G. M. to a certain number of years. I say, *go further;* put an incapacitating terminus to the situation of *paid officers;* either by length of service, or *age.* They can become *old women* as well as others, and, forgetting they are *servants*, assume the *courteous* behaviour of *rulers.* We have entered upon a new reign. Let the *Augean stable be cleansed.* The sooner all *abuses, anomalies,* and *irregularities* are done away with, the better. Amongst other abuses is the following, that of making Officers in *private* Lodges pay a fine on receiving their collars. It is done in a few, and, I believe, very few Lodges. Surely this is against the principles of our Order. The Book of Constitutions *only* recognizes the custom in the G. and P. G. Lodges. Every Brother, before he holds office, has paid enough in the shape of initiation and joining fees, and annual subscriptions, without any further demand on receiving a collar. It is not every Brother whose avocations will allow him *time,* whatever may be his *inclination,* to qualify himself for office: and to those the honour of a Collar and Jewel is *justly due* for their exertions, without being *fined* for it.

I am, sir, yours fraternally, P. M.

TO THE EDITOR.

September 2, 1847.

Sir,—Will you, on the part of the Craft, lift up your powerful voice against the monstrous privilege assumed by the Grand Registrar, who, on the 1st instant, in the midst of a debate, had the assurance to argue a notice of a motion he said he intended to give; why, sir, this out-Herods M'Gullem; true, he was called to order, but not until the Grand Lodge yawned their dissatisfaction at a proceeding, which, coming from any other member would have met summary castigation from the Grand Registrar himself.

A Provincial Member.

TO THE EDITOR.

Shetland Islands.

Sir and Brother,—A rumour has reached me which seems almost incredible, but I certainly should like to have it contradicted.

On my first appearance in the character of a member of Grand Lodge in June last, I saw our excellent Brother Major General Cooke, appointed our represenitive to the Grand Lodge of New York; and also heard it officially stated, that the M. W. G. M. would duly furnish him with the requisite credentials. Now the rumour is, that our Brother Cooke, owing to some neglect of the lowerlings, (the Grand Secretary's officials,) actually left England without those credentials. Is it true?

I cannot say whether your Review is the authorised agent of the Grand Lodge, or not, but so much fuss has been made about the Freemasons' Quarterly Review, that every one knows its existence and power, and I hope some one (I cannot venture to say from my inexperience *who* ought) will answer my query satisfactorily in its pages.

Sir, your very inexperienced contributor, and faithful Brother,

A Masonic Chicken.

[The General left England unfurnished with any other credentials of his appointment, than the *F. Q. R.*—Ed.]

TO THE EDITOR.

September 2, 1847.

Sir,—As our M. W. G. Master has declared himself the editor of the "circular" from Grand Lodge; will you oblige me by notifying a "nack" which the Grand Secretary has hitherto adopted, and which for the future may be more honoured in the breach than the observance. It is a matter apparently of little moment, but it operates like certain medicines on the pulse: although a general practice, I will merely take two instances, viz:—

2nd December, 1846.—On the subject of a grant to a lady for fifty pounds, the Grand Secretary states that it passed by a very small majority; this was literally true; still there was a majority, which did not please the Grand Secretary; and so the President of the Board of General Purposes declined to pay the money until after the confirmation of the minutes.

But mark, further.

3rd March, 1847.—It was moved, that the same grant be *not* confirmed. The Grand Secretary merely publishes that that the motion was *negatived*, whereas it was negatived by *a large majority*.

On the question of its being confirmed, the Grand Secretary merely publishes that it *was confirmed*, whereas, it was confirmed by a large majority. I ask, in the name of common decency, if this be the conduct Freemasons approve?

Common Sense.

POETRY.

THE LIGHT OF MASONRY.

A STAR burst forth from the golden east,
And shed its rays afar;
It brightened the rosy smile of Peace,
And smoothed the frown of War.
Pale Misery raised her palsied head,
And sunk upon her knee,
And prayed the God of Love to bless
The Light of Masonry.

For, with prophet-eye, that child of grief
Could trace its living ray,
Mid the chequered flight of coming years,
Cleaving its glorious way.
She saw it cheering the widow'd heart,
While orphans bent the knee,
And prayed the God of Love to bless
The Light of Masonry.

In many a heart she saw its ray
Reflected bright and clear;
Which, nurtured thus in the way of truth,
Pursued its true career.
The love of God and man its chart
O'er life's dark-heaving sea;
And she prayed the God of Love to bless
The Light of Masonry.

W. SNEWING.

GEM FROM THE OLD POETS.

HERRICK TO HIS MISTRESS.

You say I love not, 'cause I do not play
Still with your curls, and kiss the time away;
You blame me, too, because I can't devise
Some sport to please those babies in your eyes.
By love's religion, I must here confess it,
The most I love, when I the least express it!
Small griefs find tongues; full casks are ever found
To give, if any, yet but little sound;
Deep waters noiseless are; and this we know,
That chiding streams betray small depth below:
So when love speechless is, it doth express
A depth in love, and that love bottomless.
Now since my love is tongueless, know me such,
Who speak but little, 'cause I love so much.

AN OFFERING

BY BRO. WILLIAM BARTHOLOMEW, TO BRO. GEN. GEORGE COOKE, AT THE BANQUET GIVEN TO HIM AT THE LODGE OF ST. PAUL, AT BLACKWALL, JULY 20, 1847.

WHAT brings our Friend across the sea?
What, but the love of Masonry!
What moved the General's noble heart
From kindred and old friends to part?
A yearning for the Brotherhood!
To join with them in doing good;
To watch the progress of the School,
Where Masons' daughters learn each rule
By which Creation's Architect
May honored be, by every sect
Acknowledging his power divine,
His love of good, his hate of crime!
Oh! blessed be our ancient Craft,
Which Virtue's self did deign engraft
On weak mankind in early days,
To make it worthy love and praise.
If followed be its golden rules,
By those who spurn the ways of fools,
Masonic love, how vast thy field,
How rich the fruits that thou dost yield!
Thou join'st together in a band
The children of each distant land;
Producing peace, in lieu of strife,
And spreading blessings o'er the life
Of countless beings, who might be
Steeped, but for thee, in misery;
And who through thee sustained in mind
And body too, much comfort find,
With increase *full*, from God above!
The fountain of Masonic love.

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *August* 4, 1847.—Present, E. Comps, A. Dobie, as Z; J.C. Morris, J. C. M'Mullen, W. H. White, C. Baumer, other Present and Past Grand Officers, and the Present and Past Principals of private Chapters.

The Grand Chapter was opened in form, and with solemn prayer.

The minutes of the last Grand Chapter were read and confirmed.

It was then announced that Comp. Major-General Cooke was in attendance at the porch of the Grand Chapter in expectation of admittance, on which

Comp. W. H. WHITE stated, that it was the wish of the M. E. Z., the Earl of Zetland, that Comp. Gen. Cooke should receive the appointment of Representative from the Supreme Grand Chapter of England to that of New York, provided such appointment should be approved by the other two Grand Principals.

Comp. M'MULLEN, accompanied by other Grand Officers, were then directed to examine Gen. Cooke as to his qualification. On his return, Comp. M'Mullen stated that he found Gen. Cooke was not only a R. A. M., but that he was a Member of the Prince of Wales' Chapter,* the Jewel of which Chapter he wore. The General was about being admitted, when

Comp. JOHN SAVAGE observed, that although Comp. Cooke was a R. A. M., there was no evidence of his being an installed Principal, and he questioned the power of the M. E. Z. himself to order his admission as a visitor.

Comp. W. H. WHITE contended that the M. E. Z. had a right to direct admission; and in support of his argument instanced the fact, that in all matters of Masonic law, which were not dealt with in the R. A. Constitutions, the law of Craft Masonry was to rule; and as the Grand Master had the power of admitting Foreign Brethren to such Grand Lodge, so the M. E. Z. had the like power in the Supreme Grand Chapter.

Comp. Dr. LANE however, in a comprehensive and eloquent manner, argued briefly on general points of Masonic law, and perfectly satisfied the Grand Chapter that the M. E. Z. had no such power as stated by the Grand Scribe E.

Comp. W. H. WHITE persisted in his own version of the law.†

Comp. DOBIE (as Z.) at length declared that in his opinion the M. E. Z. did not possess the power, and that he (Comp. D.) would not take the responsibility on himself.

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* Query, was the examination according to English or American ritual?—if the former, we advisedly state General Cooke to be innocent of it—if the latter, Comp. M'Mullen was equally at fault: but we suppose the *Jewel* of the P. W. C. settled the matter to the satisfaction of all.—*Printers' Devil.*

† It is high time that Scribe E. should learn his Lessons. Some Companions may be in advance of circumstances, but he is lamentably behind. There can be no question that the M. E. Z. had no power, and Scribe E. should be more jealous of the honour of that distinguished Companion than to have submitted it to be questioned.—ED.

Comp. Dr. Lane then proposed, and Comp. John Savage seconded, that Comp. Gen. Cooke be permitted to enter the Grand Chapter as a visitor; which proposition being carried unanimously, the General was introduced *in compliance with the vote of the Grand Chapter.*

The Financial Report was satisfactory.

Ten guineas were voted to the Girls' and Boys' School respectively. Other business having been disposed of, the Grand Chapter was closed in form, and adjourned.

UNITED GRAND LODGE OF ENGLAND.

Committee of Masters, Aug. 25, 1847.

Present—Bros. H. R. Lewis, A. Henderson, L. Thompson, Crucefix, M'Mullen, Bossy, P. Thomson, Parkinson.

Board of General Purposes.—Unconsidered portions of former Reports read.

Victoria Lodge, 775, St. Vincents.—A memorial from this Lodge was read, praying for the admission of free-men of colour.

Royal York Grand Lodge of Berlin.—Correspondence read. By which it appeared that on the 12th February, 1847, H. R. H. the Prince of Prussia in the chair, the Prussian Grand Lodge directed that in future no test as to religious creed would be called for from visiting Brethren—That St. John's Lodges in Prussia (so called) were synonymous with Craft Lodges elsewhere. The Grand Master of England considered this declaration was sufficient as regarded English certificates.

Grand Lodge of Texas.—The Grand Master announced that he had accepted the nomination of Bro. James Wyld, Esq., *M.P.*, as representative from the Grand Lodge of Texas.

The Grand Secretary.—The Board of General Purposes recommend that this officer should continue during the pleasure of the Grand Lodge.

Royal Masonic Benevolent Annuity Fund.—The Board recommend a further annual grant of one hundred pounds to this fund.

Benevolent Lodge, 380, Teignmouth.—The case of a vote of five pounds from the Fund of Benevolence having been paid to the W. M. in June, 1841, whose signature appeared as witness to that of the petitioner, which the latter declared to the B. of G. P. not to be in his hand-writing—the Master stated that the petitioner was not in need, but that he (the Master) was, and that he did apply the money to his own use—which facts the petitioner acknowledged to be true!

NOTICES OF MOTION.

Dr. Crucefix (fifth time)—Annuities to the Widows of Masons.

Dr. Lane—On an alteration in the Laws, Art. ii. p. 28.*

Bro. Scarborough—Renewed notices as to the library, &c.

Dr. Crucefix—That the Right Hon. the Earl of Zetland be most respectfully requested to sit for his portrait to some distinguished artist, and that such portrait be placed in the Hall among those of his lordship's illustrious and noble predecessors.

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* We have mislaid the mem.

Scrutineers.—Bros. Levick (85); Mountain (12); Newsom (36).

At the Board of Benevolence, during the past quarter, there were several liberal grants; among them two of fifty pounds each, and one of thirty pounds, all to widows, abiding the confirmation of Grand Lodge.

CIRCULAR ON EMERGENCY.

The Right Hon. the Earl of Zetland, &c. &c., M. W. G. M.

R. W. Brother,—Your attendance is requested at an **Especial Grand Lodge**, to be holden at Freemasons' Hall, on Wednesday, the 18th day of August instant, at seven o'clock in the evening, for the purpose of considering a communication from the M. W. Grand Master, and report from the Board of General Purposes as to the proposed purchase of certain freehold houses and premises in Great Queen street, adjoining eastward on the society's present freehold property; and in the event of the Grand Lodge approving such purchase being effected, then further to make such orders as may be requisite to carry out that object.

By command of the M. W. Grand Master,

Freemasons' Hall, 10th August, 1847. William H. White, G. S.

Present,—Bro. B. B. Cabbell, *M. P.*, P. J. G W., as G. M., a few other present and past Grand Officers, and about sixty Masters, Past Masters, and Wardens.

A report from the Board of General Purposes recommending the purchase of the property alluded to in the circular having been read,

Bro. **Hardwick**, G. Sup. Works, stated that in his opinion it was most desirable to purchase the property at a sum of 8000*l.*, and entered into a general statement of its prospective advantages.

Bro. **Jennings**, then moved that such purchase be made, and that the 8000*l.* be thus defrayed, viz. by selling out 5000*l.* consols standing to the credit of the Board of General Purposes, and by borrowing 3000*l.* from the Fund of Benevolence; which being seconded, some observations were made by Bros. **Havers**, J. L. **Barnard**, and **Smith** (109,) who sought to solicit more cogent reasons for the purchase.

The motion was then put, and carried *nem. con.*

QUARTERLY COMMUNICATION.

(We have taken care to give as nearly as possible an exact report; "nothing extenuate, nor aught set down in malice.")

September 1, 1847.—Present, The M. W. the Right Hon. the Earl of Zetland, Grand Master, on the Throne; R. W. Bro. Lewis, (Sumatra) as D. G. M.; Rowland Alston, P. G. M. (Essex); Dobie, P. G. M., (Surrey); Morris, S. G. W.; B. Bond Cabbell, J. G. W.; M'Mullen; Evans; Jas. Savage; Crucefix; Jennings; Hardwick; Forman; Rowland Alston, Jun., &c. &c.; W. B. Boronandi, Representative of Switzerland; Burmester, Hambro; Grand Stewards of the year; the

Master, Past Masters, and Wardens of the Grand Stewards' Lodge, and the Masters, Past Masters, and Wardens of many other Lodges.

Grand Lodge was opened in ample form.

An extemporaneous prayer was offered up which was much approved by the Brethren; and also a new one at the conclusion of Grand Lodge, by Bro. Rev. — Hayes.

Bro. Dr. Lane, here claimed the attention of the Grand Lodge. Before the minutes were read, he felt it a very painful duty to rise on a question of breach of privilege, and, although there might be a precedent for his doing so in the address of the R. W. Bro. Fox Maule at the last Quarterly Communication; yet, being always willing to admit what told against as well as for him, he was ready to concede that the two cases were not precisely in point; if however it were held that there was no precedent, as from the very nature of this novel case there hardly could be, he (Bro. Dr. Lane) felt that one must be made that night. He rose to complain that in the authorized and so-called authentic report of the proceedings of the Grand Lodge, held in June last, what he had addressed to the M. W. G. Master and Brethren, was wholly misrepresented. His name was so well known in the Craft, that *he* was very indifferent about the matter himself, but public duty called on him to watch over the working of this newly introduced system of authorised reports. He ought perhaps to have at once stated the substance of his complaint, which was, that he had spoken for the express purpose of defending the *Freemasons' Quarterly Review* against the calumnies which had been so unjustifiably——

Bro. M'Mullen rose to order—No breach of privilege had been committed.

Dr. Lane—He had repudiated the attempt made in June, to convert a mere mistake in a report into a crime, and a proof of garbling, as most unjustifiable, and most perfectly out of order.

Bro. Alston, Sen., made a long speech to order.

The Grand Master—Does the Brother complain of any thing in that paper affecting him individually?

Bro. Dr. Lane, (emphatically) you M. W. G. M. yourself, from that chair, on an occasion not easily to be forgotten, ruled, that as nearly as possible, we should follow the order and rules of one of the houses of legislature of the land, (cheers) and in that house a complaint like this, takes precedence of all other questions, and requires no notice of motion.

The Grand Master—I stated at the last Grand Lodge, that I should hold myself personally responsible for those reports, and I think notice should have been given of this complaint to me.

Bro. Dr. Lane—Then my lord, I now do give notice to you that I will bring this complaint again forward at the next quarterly communication of Grand Lodge—(cheers.)*

The Grand Master stated that he had received a communication from the Grand Lodge of Texas, appointing Bro. James Wyld as their representative; he had approved such appointment, and Bro. Wyld would now be introduced. Bro. Wyld was brought into the Grand Lodge in the usual form, and took his seat on the daïs. The Assistant Grand Director of ceremonies proclaimed Bro. James Wyld, of ——House, Cornwall, the representative of the Grand Lodge of Texas, in the Grand Lodge of England, who was then saluted by the Brethren. The usual proclamation of titles, and names of Lodges to which the Brother belongs, rank in the Craft, and that of being Member of Parliament was dispensed with, but no reason assigned.*

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* We have reason to know that Dr. Lane has forwarded a formal notice to the Grand Master, and we trust that some satisfactory reason will be given for the incorrectness of the report; and also that by the insertion of the matter in Dr. Lane's speech, of the suppression of which Dr. Lane complains, all will be arranged. Had the G. M. *heard* Dr. Lane's corrections, *they* would have appeared in the next authorised report, and thus all further trouble and vexation saved. Why was Bro. Fox Maule permitted to enter on a question of privilege without notice and a like permission refused to Dr. Lane?—*Printer's Devil.*

Bro. Wyld, *M. P.*, thanked the M. W. Grand Master, and the Brethren for their kind reception; it was alike pleasing to him and the Grand Lodge he represented, and would draw closer the bonds of affection, and unite, if possible, the Brethren at so great a distance in closer friendship. Brother Wyld concluded a long, elegant, and complimentary speech, by assuring the Members of the Craft, that they would find the Brethren of Texas ready to reciprocate every act of kindness, to exchange and acknowledge the tenets held by the Masons of England; that benevolence as taught here, had been learnt by them; that all the better and kinder feelings of the fraternity of England, would be practised by those he represented; and if ever any cause should arise to give an appearance of enmity between them, the Brethren of Texas would wait for explanations, and he trusted the same course would be adopted here; they were so desirous of being allied to the Brethren in England, that from the banks of Calorado to those of the Red River; from the Rocky Mountains to the Santander; the Brethren of Texas would welcome in the true spirit of Freemasonry, a member of the Craft with a certificate of the Grand Lodge of England—(applause.)

The Minutes of the last Quarterly Communication were then read and confirmed.

The Minutes of the Especial Grand Lodge, held on the 18th of August were then read. On being put for confirmation,

Bro. Dr. Crucefix did not intend to oppose the confirmation of the proceedings, the minutes of which they had just heard read; but having through necessity been absent from the meeting on the 18th, he begged to ask a question, which no doubt would be ably answered by the Grand Superintendant of Works. The subject of the especial Grand Lodge's consideration had been the purchase of two houses and other premises adjoining the present property of the Society for 8000*l.* It appeared to be scarcely a good investment, looking at the cost and the rental to be received, at the price the funds were bought in at, which now required to be sold to pay for the purchase, and the expenses and incidentals at the same time; but above all, he wished to have explained how, when first the premises were spoken of, the Grand Superintendant of Works had expressed himself favourable to the request that a passage or way should be allowed from the tavern to the new houses, that he afterwards advised the Board of General Purposes not to grant such passage, while now he strongly advised such passage being made, and that the property should be purchased. Was the danger to the buildings decreased by this being made freehold, while before they were only leasehold? and how was the difference of the nature of the property caused? The advice of one day to be so very different to the advice of another, appeared to him (Dr. C.) to be singularly inconsistent—(applause, and cries of hear, hear). He could understand how this outlay by Bro. Bacon of 5000*l.* improved the value of the premises. But there was a want of explanation; was the licence in danger?—(hear, hear).

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* Neither this representative, nor the one from Massachusetts, Ireland, or Switzerland, had the rank of Past Grand Officers given them, although such was formerly the custom, and was acted upon in the case of the representatives of the Grand Lodges of Prussia, Hamburgh, and New York, the latter at the same time that Bro. Boronandi was acknowledged. See *F. Q. R.*, June, 1847.

Bro. **Hardwicke** regretted Bro. Crucefix had been absent, as it prevented him from having heard what had caused him to recommend the present course. He had advised the purchase, and had fully gone into the question; he believed it to be very desirable, and as no opposition had been or was now offered, he trusted it would be an unanimous affirmative decision to the recommendation of the Board of General Purposes, where the matter had been gone into, and if not entirely unanimously recommended, had received the sanction and support of the Board.*

Minutes confirmed.

The **Grand Master** stated that he had received a communication from the Grand Lodge at Berlin, called the Royal York, which he would order the Grand Secretary to read; it was upon the subject of the non-admission of some of the Brethren with English Grand Lodge Certificates to the Lodges in Prussia—(cheers).

The Grand Secretary read the translation of the letter, to the effect that at a conference in May last at Berlin of the Grand Masters of the three Grand Lodges, it was decided, with the sanction and recommendation of the Prince Protector, that in future no religious test or declaration be required from Brethren visiting any of the subordinate Lodges, and the Royal York Grand Lodge of Berlin had informed all her subordinate Lodges that visitors of all denominations were in future to be admitted on shewing they were properly provided with a Grand Lodge (of St. John's) certificate.

Bro. **Faudel** wished to make an enquiry of the M. W. Grand Master in consequence of the communication from Berlin that had just been read by direction of his lordship; but it would be necessary for him to make a few prefatory comments, as the motive of his question might perhaps lead some to suppose that he was dissatisfied with the letter just read; on the contrary, he was quite satisfied with it as far as it went; but while he was pleased, he felt sure the M. W. Grand Master must be delighted at the termination, in so pleasant a manner, of this long agitated question, owing as this concession was entirely to the firm, just, and truly Masonic position assumed by his lordship—(cheers). It must to him be particularly gratifying to have obtained this practical admission of the universality of our doctrine; he (Bro. F.) had said concession is more Masonic than victory or triumph, but it was a great point to have induced the Prince to concede now what was at first refused by him; but he had been compelled to yield to public opinion, and forced to grant what he could at one time have gracefully given. It arose, as his lordship would recollect, at one of the few meetings of Grand Lodge at which his lordship had not been present, when a motion was made to which he (Bro. F.) took exception, on the grounds that a law existed in Prussia which said that "non-Christian Brethren were not to be admitted to any of the Lodges." This was at the time denied. He should no further allude to that debate; but it was subsequently ruled that no notice could be taken of the Masonic Laws in Prussia, and interference could only be had recourse to if a positive refusal were proved. Such refusal was subsequently shewn to have taken place, and the Grand Master, much to his honour, had taken the steps, the result of which was now before them, for which he and many others were grateful. When this question was last before the Grand Lodge Royal York, it was resolved, by a considerable majority, that the obnoxious law should be repealed; this has been refused by the highest authority there—but now the practice of universality was to be adopted. But his question was, therefore, if any further communication had been received by the Grand Master, as from what he could understand from the letter, the law and the practice were to differ. This was not of much consequence, only the next protector of Freemasonry in Prussia might differ from the present, and put the obsolete law in practice, undoing all as all had never been—(cheers).

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* Dr. C.'s question was really unanswered.

The **Grand Master** had received no other communication than that submitted, nor did he see that any further was required. We could not interfere with the internal laws of the Grand Lodge of Prussia: we could, and had demanded that proper respect should be paid to our certificates: that had been yielded. The Grand Lodge (Berlin) Royal York had promised to do so. What we asked for we had accomplished: he should direct the letter to be entered on the minutes, and that our representative, who had been requested to withdraw himself from attending the meetings of the Grand Lodge at Berlin, should now resume his post—(cheers).

The **Grand Secretary** explained to Bro. Faudel what was meant by St. John's Lodges; it was a sort of technical term for our mode of working.

Bro. **Faudel** was perfectly satisfied with the answer which his Lordship had been pleased to make, and which required no clinching from Bro. White. He was perfectly aware what was meant by Bro. White and by St. John's Lodges.

Bro. **Bigg** would take the opportunity of calling attention to a breach of promise made some meetings back. The time settled to meet was eight o'clock precisely; he had been promised that such should be the rule, and punctuality was to be regarded as essential to be acted upon. The hours devoted to the business of Grand Lodge were but few, and should not be shortened by irregularity. The last Quarterly Communication began at half-past eight, and this evening the chair was not taken until twenty minutes after eight: he thought this of importance—(applause—great sensation).

The **Grand Master** regretted the Grand Lodge should have been kept waiting; he had no doubt the Brother was correct in stating the time, but he was in the building at twenty-five minutes before eight, and had been prevented taking the chair by some affairs before entering the Hall. He was desirous of punctuality, and would endeavour at all times to observe it; if however the Grand Lodge could not get through the list of motions before him, he would appoint an Especial Grand Lodge to go on with them—(hear, hear).

The report of the Board of Benevolence was then read, which recommended a grant to a widow of a Brother 30*l.* to the widow of a Brother at Oxford 50*l.*, to the widow of a Brother at Liverpool 50*l.* As not any person rose to propose the first grant.

Bro. **John Savage** called the attention of Grand Lodge to the proposition that a grant of 30*l.* should be made from the fund to the widow of the Brother; he did not remember the particular bearing of the case, but it was evidently one deserving their consideration; for although he did not charge his memory at the time, yet he had a recollection of being present when the petition was presented: that it had undergone investigation, the result of which was that the Board of Benevolence would not only relieve the petition to the extent of their means, but suggested a larger sum, which was a proof of the necessity for relieving the widow—(cheers). No one rose to second the case, at length.

Bro. **Faudel** would second the proposition of Bro. Savage, because he knew nothing about it—(laughter). The Brethren would not laugh when they had heard him out. He had said because he knew nothing of the petition or petitioner he should second the motion; he was desirous of knowing why the Board had not relieved the case, and what reasons had prompted them to ask for a larger sum. The question should not be lost for want of a form being observed, nor could he think the Brethren would neglect to do their duty because some other persons had neglected theirs. If those Brethren who knew the merits of the case did not attend, was that any reason why the petitioner should be left in want?—was the lone widow of a Mason to be neglected because she had not a friend in the world to speak for her, or if she had, because he was absent? He knew if they attended for a moment they would agree with him: he reserved to himself the right to vote for or against the motion on a division, and should be governed by what he heard to enable him to vote at all. He seconded the motion—(applause).

Bro. **Dobie** opposed the motion, and should move an amendment to it. He could not conceive how any of the Brethren could propose to give a grant of money without knowing anything of the merits of the proposition: the subject should be investigated, and the deserving have his support. The only honest way of dealing with the funds was to ascertain by closely watching the conduct and characters of petitioners; to refuse the unworthy, and that would enable them to distribute more to the deserving. It was quite irregular, and therefore he should move as an amendment that the case be postponed until the next quarterly communication; in the mean time enquiry could be made, and then no doubt some of the Brethren who attended to the petitioner would be present to speak to it.

Bro. **M'Mullen** seconded the amendment. If any one was entitled to support the claim put forward it was the presiding Officer of the Board of Benevolence. On the occasion of this petition having been received he was not for such inconsiderate and hasty legislation. The case would lose nothing by waiting, and would perhaps come before them hereafter with stronger claims. At present he could not vote for it, and therefore supported the amendment.

Bro. **Norris**—Was President of the Board of Benevolence the evening this petition was presented: he had however no distinct or particular recollection of the contents of the petition, nor of the claims of the petitioner, but he was quite prepared to show Grand Lodge that on that occasion every form was observed, and every petition received its proper attention; some were relieved, and others considered to be worthy of further aid than the Board could grant. He did not know on what grounds this one was recommended, but it had undergone investigation, and so had every other that was presented when he was chairman—(hear, hear).

Bro. **James Savage** opposed the petition, not on its merits but on the way it was brought forward. He had been subjected to the same treatment; he had on one occasion proposed that relief should be given, and was refused because he knew but little of the distress—(cries of question and divide); it was quite to the question and to the purpose if the case could not be entered into, nor the truth of the petition vouched for by witnesses or Brethren who could speak of their own knowledge of the case—(repeated cries of question).

Bro. **Shaw** was perfectly satisfied with the case as it stood; not any one had got up to oppose the donation to the widow upon any grounds but those of form; why should not some one say the petitioner was unworthy before it was refused, or that it should be necessary to say it was worthy before it was granted. He for one was assured, and was content with that assurance, that the whole merits of the petition had been investigated at the Board of Benevolence, and that Board, after such full and impartial investigation, had recommended the Grand Lodge to give thirty pounds to the petitioner. Was not that proof enough of the merit of the claims, of the opinion entertained by the investigators legally and properly constituted. They could have relieved the petitioner, but they did more; they had gone into the enquiry, had obtained all the information, and acting upon that had suggested to the Grand Lodge to relieve this case. The recommendation of the Board was in itself sufficient to enable them, in the absence of reasons for refusal, to come to a decision in accordance with the Board, but if they wanted to go into the details they could have the petition read—(no, no, and cheers)

The **Grand Master** could not allow the petition to be read; it was addressed to the Board of Benevolence, and not to the Grand Lodge; he thought the recommendation of the Board was in itself an investigation.

The amendment was put and negatived.

Bro. **M'Mullen** would now move that the petition be read (laughter, and oh, oh)—it was a dangerous and bad precedent to proceed in this way. What guarantee had they for the proper application of their funds.

Bro. **Whitmore** warmly supported the motion. Several other Brothers spoke for and against the motion, which was put and carried with one dissentient.

After Bro. John Savage had replied, he pointed out that the law did not require the attendance of any Master of a Lodge to speak for country petitions.

Bro. **John Savage** had now to propose that the sum of fifty pounds be granted to the widow of a Brother of the Alfred Lodge, Oxford. He was not in the same position in this case as he was in the last, for he had made himself fully acquainted with the subject of the motion; and never had a lady, for such he could call her, come before Grand Lodge to solicit its aid with greater claims than the one he represented. By education, by station, and by birth she was entitled to such appellation, and until the unfortunate failure of her husband, through the neglect and dishonesty of others, she had not anticipated the sad reverse that had taken place. She was afflicted in addition to poverty with blindness, having lost the sight of one eye, and partly that of the other, while tending a sick child. Bro. Savage made an impressive address, and pathetically asked the Brethren for their support.

Bro. Dr. **Lane**, as a Member of the Lodge at Oxford, had known the deceased Brother, and could confirm all that had been asserted.

The learned Brother warmly supported the petition in a long and able speech.

Bro. ROWLAND ALSTON, Jun., should have given a silent vote after the eloquent addresses on behalf of the distressed that they had just heard, had not one point, and he believed but one, been omitted by the speakers, one no less important, however, than any that had been named; it was that this petition came to them with the support and recommendation of a Lodge at Oxford—a Lodge yielding to none in respectability, in talent, and in charity. He spoke from an intimate knowledge of the Lodge, after being connected with it many years. That Lodge would not recommend a petition unless they were well assured of the truth of the assertions it contained. In this case, the Lodge had, he believed, done themselves the honour of relieving the widow, and the other Brethren of that province had been called upon, and intended to render support. It would require but little eloquence to induce Grand Lodge to grant the prayer of the petition, the recommendation of the Board of Benevolence, and the motion of the Vice-President of the Board of General Purposes; he was sure they already felt a yearning to vote the sum asked for, and contribute to cheer the misery of so afflicted a lady as the petitioner, who had, in her maternal capacity in tending the sick-bed, been deprived of that invaluable blessing—sight. He hoped the assistance she would this day receive from them would enable her to support herself, at least help to do so; and with her trust in the great Architect of the Universe she need not despair—(cheers.)

Bro. SPIERS had attended Grand Lodge for the purpose of speaking to the merits of the petition, had come up from Oxford expressly; but those who knew the Lodge, and who knew the petitioner, and had known her late husband, had so fully and beautifully urged her case that it left him nothing to say but to thank them for the support they had given—they would be thanked by the widow and the orphans. They had not said one word more in favour than could be proved; but they had removed a weight from his mind, as no doubt could be entertained of the result of this motion after what they had heard. As Master of the Alfred Lodge he thanked them in advance, and assured them their grant was well and worthily bestowed.

Unanimously carried.

Dr. CRUCEFIX had to ask them for the sum of 50*l.*, on the recommendation of the Board of Benevolence, for a widow at Liverpool. This was one of those cases that, although in itself most distressing, yet gave the members of the Grand Lodge the opportunity of proving how readily they appreciated the attention of the members of the Board of Benevolence, who unanimously recommended the grant. The husband, during his useful and active life, was for many years Provincial Grand Secretary, and had, in every respect, so ably, consistently, and satisfactorily fulfilled his duties, that a public testimonial was subscribed for, and would have been presented to him at an especial festival, but, alas! it reached him only in the chamber of death. He would not weaken the deep interest felt in this case further than to observe that the estimable lady for whom he pleaded had six children, and most eminently deserved the grant, which, if unanimously carried, would probably lead other friends to aid her; whereas, if it were withheld, it might tend to a belief that her dear departed husband was not held in the high estimation he so richly deserved to be. Would any one stand forth and gain-say the truth of his (Dr. C.'s) statement? No! it was not possible, and he fearlessly abided an unanimous vote.

Bro. **M'Mullen** seconded the proposal.

Bro. **Dobie** had opposed the first grant because he thought the system bad, and fearing, from the lateness of the hour, he should not get an opportunity presently, he should now move an amendment; it might, perhaps, be looked upon more as a notice of motion. He thought great inconvenience resulted from the way the money grants were made to petitioners. If they were for large sums Grand Lodge could not investigate; it had not the time nor the inclination, neither was it the place where inquiry or investigation could be properly gone into. The Board of Benevolence was the right place, that he admitted; why not then leave it with that Board to give the larger sums as well as the small. He should propose, therefore, that in future, if at one Board a larger sum than they could now give were carried, that the next meeting of the Board should have the power to reject or confirm the proposition. If approved, and the Grand Master's sanction had been obtained, the money should be paid. That would give the Board the power required, and would save discussion and time of Grand Lodge—(oh, oh!). Well, he put it as an amendment—they might look upon it as notice—for he would bring it forward next meeting.

Bro. **Crucefix** observed that the Grand Registrar was altogether out of order.

The motion was put and carried.

The **Grand Master**—The first business on the list is to proceed with the postponed report of the Board of General Purposes, on the alterations in the Book of Constitutions, commencing with article 1, page 38. Previously to which I wish you to consider the subject I mentioned some time since, respecting an alteration in the declaration, and elsewhere, that a candidate for initiation must declare that he is free born. I have letters upon the subject from Antigua and Jamaica, which shall be read to you, showing the hardship of the law. There are, at the present moment, many men who are free by the law of emancipation, many who were freed before, and yet, their mothers having been slaves, they cannot conscientiously sign the declaration nor can we initiate them. This is manifestly unjust and not intended by the laws of Freemasonry. I should be glad to see it altered, and therefore move that the question asked in future be, for "free born"—"free agent," and in the declaration be altered to "free man." (Cheers.)

Bro. **R. Alston** (P. G. M. Essex) could not agree that any such question should be asked, it should be altered entirely. It was an insult to a man to ask him—are you free born or a free man? Of course he was; every man was free born, it was the villany of man that had made him anything else. It mattered not if a man were born here or in the colonies, or came there by chance, he was freed if found there, and the laws of the country recognized him in no other capacity. Freedom was an essential part of our constitution; the legislature had taken care of it, and he hoped all allusion to it would be dropped.

Bro. **M'Mullen** thought it had better be "free man." He could put a case—a slave might by accident be at the colonies, and willingly return to his master; that man was not fit to partake of Freemasonry, nor could he be admitted to the Order, as coercion might be used to him afterwards to make him divulge. Again, soldiers were not free men, and could not be initiated.

Bro. **Faudel** begged to set Bro. M'Mullen right in his reading of Masonic law; he had stated that which was not quite correct, we could and did initiate private soldiers, the Book of Constitutions distinctly provided for it. Soldiers could be initiated by law 12, page 62, and law 2, page 75; corporals and upwards, by the present regulations, and servants, as serving brethren, or by dispensation. If once admitted they were always Masons; the Brother's case, therefore, went for nothing.

Bro. **Dobie** thought the words "free agent," or "free" only, met the case.

Bro. R. G. **Alston**, Jun., was sorry to differ from his Right Worshipful relative. It was of importance to have "free men" only, and the question must be put as distinctly as possible. He knew the late Grand Master had intended, if life had been spared him, to have entered into the subject.

Dr. **Crucefix** had often addressed Grand Lodge, but never on a subject of deeper importance than that now under consideration. During the earlier part of his Masonic life the nation had willed the emancipation of the slave. The words "free birth" or "free born" became from that very moment mere matters of history, and he felt with numerous other Brethren that not a moment was to be lost in removing from the Masonic ritual that which could no longer, with the semblance of decency, be continued. The law of the land had given freedom to millions and was Masonry to permit (calling itself free) the appearance of a disgraceful serfdom?—(cheers). He addressed a letter to his Royal Highness the late Duke of Sussex on the subject, feeling that he could no longer as a ruler in the Craft use words in contradiction to the law of God and the ordinances of the realm—(sensation). He would read the reply he received from the Grand Secretary's office, which was as follows:—

"*August* 25, 1836.—*In reply to your inquiry as to a definition of the term "free born," it is considered that a candidate who is at the time of being proposed for initiation his own master and capable of governing his own actions, and being otherwise qualified as required by the laws and regulations of the Craft, is admissible into our Society.*

"*The terms 'free born' and 'bondman,' as mentioned in the ancient charges, had reference only to the custom of Eastern nations, therefore the usual form of words, as now addressed to every candidate for initiation,* WHICH WAS INTRODUCED ONLY AT THE PERIOD OF THE UNION OF THE TWO FRATERNITIES, *might, without infringement of the landmarks of the Order, be adapted to the occasion by omitting the latter part of the compound word, inquiring* 'ARE YOU A FREE AGENT, AND OF MATURE AGE?'

"*This slight deviation in a word, from what may be the general practice, may not be deemed important, while the main principles of the Craft are adhered to.*"

From the receipt of that letter he (Dr. C.) had invariably conformed to the words it contained; and he felt an inexpressible satisfaction that the time had arrived when Grand Lodge was about to sanction the suggestions of the late illustrious Grand Master—(cheers).

Many brethren spoke upon this subject, at last about half-a-dozen small coteries were found each discussing it in private. The M.W. Grand Master, with the Brethren on his right and left; the President and Vice-President of the Board of General Purposes at the Grand Secretary's table; and several small parties about the hall. It was at last decided to have the words altered to 'free man,' which was carried *by acclamation.*

Bro. **M'Mullen** rose to move the insertion of the words "and continue without re-appointment during the pleasure of the Grand Lodge," in the Book of Constitutions, at article 1, page 38, instead of the words "on the day of his installation." He came with the authority of the Grand Master to submit this proposition. The Grand Master having sanctioned the substitution of the one sentence for the other, which appeared called for, to prevent the affairs of the Grand Lodge, and, indeed, the whole Masonic fraternity, from getting into disorder; because, as it now stood, the Grand Secretary was the pivot upon which all the affairs of the society, the correspondence, and the books were made to turn, and it was important that he should not be changed at the caprice of an individual. Such was, however, now the case, and a new Grand Master, on the day of installation could throw the affairs of the society into inextricable confusion, by appointing a different Grand Secretary. If, therefore, the M. W. G. Master thought proper, he could have another Grand Secretary, and to avoid such a course the present motion was proposed.*

The motion being briefly seconded,

Bro. **Lewis**, P. G. M. for Sumatra, thought this a strange proceeding. It was not simply an alteration of words, but of systems. The duties of the Board on the question of alterations in the Book of Constitutions had been fixed, as being verbal, not legislative, and here was an entire change proposed, at least the effect was such; the Grand Secretary, a paid officer, appointed by the Grand Master, was to be kept in office, right or wrong, at the pleasure of the Craft—but where was the Grand Master's power? it was taken from him, it wholly ceased. This was an interference with the recognised power of the Grand Master, present and future.

Bro. **Faudel** agreed with the Right Worshipful Brother. It was taking the power of discharging the Grand Secretary into the hands of the Grand Lodge, there could be no doubt that was the reading of it; but the Grand Master really never had the power of discharging, he had the power of an annual re-appointment, which, if not done by him, virtually dismissed the Grand Secretary. In future, the position would be exactly that of the Government and the East India Company, the former appointed a governor-general of India, and the latter, if not pleased, had the power of recalling him, which power they had very recently put in force. The Grand Lodge had no power of appointments, now they would begin to get into collision with the authorities. The Grand Master had not given authority, but had certainly sanctioned this subject coming forward, and it had been put to him that inconvenience might arise from the fact, that a Grand Master having any private friend whom he wished to put forward, could provide for him by making him Grand Secretary, to the great disadvantage of the interest of the Craft; this reason had induced him to agree to the proposition, which certainly prevented any such private arrangement, and left the Grand Secretary in his office while it pleased the Craft to retain him.

Bro. **Bigg** should be glad to see this subject postponed, and he should move an amendment to that effect. A most important alteration was entailed in the result of this debate, which should be put off to enable them to reconsider quietly the bearings as well as the substance and words of the motion. It was quite clear they were about establishing a law which would, or rather might, bring the Grand Master and the Grand Lodge into collision; they would be like the two kings of Brentford, smelling at one nosegay—(laughter). The power was to be taken entirely from the Grand Master; he had nothing in future to do with the Grand Secretary beyond appointing him, the discharge was to come from the Grand Lodge. Any man could see which of the two was the greatest power, for dismissal was more important than appointing without the power of keeping the office. The next thing would be, "that the office would be made elective." In either case the Grand Secretary would cease to be independent; he would in future have many masters, to all of whom he must be subordinate, and a system of truckling would be the consequence; as it was, if a word of dismissal, or a distant hint of the kind reached a Grand Secretary, then would solicitations for support be presented, if not from him direct, from his friends and supporters. The subordinate Lodges, again, taking warning by the high example of Grand Lodge, would take example by the course here adopted, and make their Secretaries subject to their approval. He proposed the postponement of the question.

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* "Coming events cast their shadows before"—are we to have a new Grand Master, not friendly to the Grand Secretary? or is it an easy way of shelving the Grand Secretary, by letting his discharge come from Grand Lodge? Or are the framers of the resolution afraid they cannot have any power, except by threatening to dismiss the Grand Secretary and leave the Grand Master in the lurch?

Bro. **Shaw** seconded the amendment to bring the matter before Grand Lodge by due notice. It was, in his opinion, of too grave an importance to be dealt with in a summary way. He was not prepared to enter into argument on the case without having sufficient time to examine thoroughly into its merits.

Bro. **John Savage** did not think the proposers meant what had been asserted, nor intended to give the reading to the words that had been assumed by Grand Lodge. He should support the original motion.

Bro. **Wyld** did not understand Grand Lodge at all. He had heard many debates there, and generally they involved some right; the Brethren below the daïs were frequently for privileges, they tried often to get a little more advantage, and here was a most decided one thrown into their laps, and they cavilled about taking it.* Why not pass the resolution?—they lost nothing, and gained much. If they did not agree upon the reading, never mind, the end was the same; they agreed to differ upon the construction of the sentence, but they were unanimous about who had the power, and the sole power, of settling the Grand Secretary. The Grand Master was not in future to do it, because it might be inconvenient—and that was a very fair inference; the Grand Lodge was to do it if they thought proper—that might never arise.

Several other Brethren below the daïs, also Grand Officers, addressed Grand Lodge. The amendment was lost.

The original motion was then carried unanimously.

The **Grand Master** having stated in the early part of the evening that he would, if time did not enable them to proceed with many matters, appoint an Especial Grand Lodge; he would do so, and endeavour to make it on the Monday preceding the next Quarterly Communication, that would be, he thought, the most convenient day for all, and give an intermediate day to the Brethren. On that occasion no new motions would be taken, it being held for the sole purpose of disposing of the arrears of business on the paper. He did not positively name the day, but would cause proper notices to be sent when the day was fixed upon.

The Grand Lodge was then closed in ample form.

The **Grand Master** was very fraternally greeted on entering and on retiring from the Grand Lodge.

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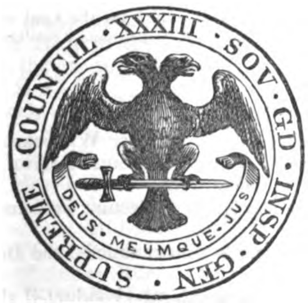
* The substance of the remarks being to the effect, that if we cannot get all we want, we will take all we can get.

GRAND CONCLAVE OF ENGLAND AND WALES.

Committee of General Purposes, *July* 2.—Present, Sir Knight Stuart (D. G. M.) Claydon, Wackerbath, Gibbins, I. A. Cox. In conformity with a suggestion of the Grand Registrar (by letter), he was authorized to address the several Encampments for the purpose of ascertaining the particulars of warrants, places of meeting, &c., so as to enable him to complete the registration after the manner of the Craft Lodges and R. A. Chapters.

The subject of costume was entrusted to the consideration of a Sub-Committee of five—three to be a quorum. The Committee named were Knights I. A. Cox (Chairman), Wackerbath, Gibbins, Udall, and Smith.

SUPREME GRAND COUNCIL FOR ENGLAND AND WALES.


XXXIII
SUPREME COUNCIL · SOV · GD · INSP · GEN
DEUS · MEUMQUE · JUS

The meetings of the Council have been strictly private, and the intended meeting for the degrees of dignity is, we believe, postponed until October.

METROPOLITAN CHAPTER OF ROSE CROIX OF H. R. D. M.,

UNDER THE AUSPICES OF THE ILL. BRO. HENRY BEAUMONT LEESON, M. W. S., S. G. I. G. 33RD.

A Chapter of this Sovereign Order, acting under a warrant from the Supreme Council of S. G. I. G. for England and Wales, and the dependencies of the British Crown, was holden at the Freemasons' Hall, Great Queen-street, on Wednesday, the 21st July, which was well attended. The M.P. Grand Commander, Bro. R. T. Crucefix, was present on the occasion. The Ill. Bro. H. B. Leeson, M. W. S. conducted the ceremonial, assisted by his Officers, and inducted Bros. Major-General Cooke and R. Spencer into the mysteries of the Sovereign Order. The proceedings were marked by the same impressiveness that have always characterized this Chapter. The solemnities lost none of their effect, and the vocal and instrumental choir were most admirably arranged.

After the banquet the M. W. S. Dr. Leeson, Dr. Crucefix, General Cooke, and others, addressed the meeting.

THE CHARITIES.

We have received no Report of any sort whatever from either of the Schools, or the Royal Masonic Benevolent Annuity Fund. Surely the Secretaries of the several Charities have not been instructed in this course—and yet it is hardly to be supposed that they could of their own accord agree in so unanimous a silence. We may possibly address a few words to each of their " Worships."

THE ASYLUM FOR WORTHY AGED AND DECAYED FREEMASONS.

" That this Grand Lodge recommend the contemplated Asylum for the Aged and Decayed Freemason to the favourable consideration of the Craft."—*Unanimous resolution of Grand Lodge, Dec.* 6, 1837.

Annual General Meeting, July 14, 1847.

Present—Dr. Crucefix (in the chair)—Bros. Staples, Wilcockson, Spencer, T. B. Barnard, Pike, Browse, Faudel, Solomons, Evans, Tombleson, W. L. Wright, Barrett, Burnidge, &c.

The minutes of all meetings since the last general meeting were read and confirmed.

Thanks were voted to the Board of Stewards who conducted the Ball in aid of the funds of this institution.

Thanks were also voted to the Board of Stewards who conducted the Annual Festival.

Resolved Unanimously—" That as a mark of grateful respect for the great services rendered to the Charity on many occasions by Bros. Stephen Henry Lee, and John Lee Stevens, that this meeting confer on them respectively the rank of Honorary Life Governor, with the privileges thereof."

The Auditors' Report was received, and ordered to be entered on the minutes. Thanks were voted to the Auditors.

The Report of the sub-committee of inspection of site for building was read. Resolved unanimously, that the sub-committee be requested to continue their labours.

The Chairman then addressed the meeting, congratulating them on the auspicious state of the charity, which might be considered as being now " fairly before the wind," having risen superior to all prejudice. The late festival, thanks to the liberality of the Board of Stewards and their friends, was unusually productive. The Chairman of the day, Bro. R. G. Alston, had so greatly inspirited the meeting, as to render it impossible any longer to defer the consideration of the erection of the building, and he was happy to state that there was every prospect of a site being obtained suitable to the object so long and so anxiously desired. After many other observations, the Chairman observed, that in the opinion of the governors and subscribers, the proper time had arrived when the election of a President was indispensable to the interests of the charity, and all difficulties having been surmounted by perseverance, the office of President could now be offered to some distinguished and noble Brother, and as there was a nobleman who, through good report and evil report, had with unabated generosity supported the cause of the Asylum, he could with truthful sincerity speak of him as deserving the respect and gratitude of its supporters—he alluded to the Right Hon. Lord Southampton—(great cheering)—whom with permission he would put in nomination as president—(continued cheering). It would, he was certain, be gratifying to hear that Lord Southampton had consented to be put in nomination. Whereon it was unanimously resolved that a special general meeting of the governors and subscribers be held on the 18th of August next, for the election of President, and on other business.

It was resolved unanimously, that all donors of fifty guineas and upwards be constituted vice-presidents, according to the seniority of their donation.

It was also resolved unanimously, that to mark the high sense entertained of the valuable services rendered by Bro. R. G. Alston, P.J.G.W. on many occasions, but more especially when filling for the second time the chair at the anniversary festival, he be elected a Vice-President of the institution.

Bros. Dr. Crucefix, Whitmore, and Solomons, were unanimously re-elected to their respective offices of Treasurer, Secretary, and Collector. The following Brethren were unanimously elected on the General Committee, viz.

Bro. T.B. Barnard
" E. Brewster
" H. Browse
" W. Evans
" — Ede
" R. Graves
" Dr. Leeson
Bro. T. Neate
" E. Phillips
" J. Pike
" J. Powis
" T. Pryer
" W. Rackstraw
" W. Rayner
Bro. M. Sangster
" J. Savage
" R. Spencer
" T. Tombleson
" W.E. Walmisley
" W. Wilcockson
" W.L. Wright.

SPECIAL GENERAL MEETING, AUGUST 18, 1847.

Present—Dr. Crucefix (in the chair) and several other governors and subscribers.

The circular convening the meeting was read.

The minutes of the Annual General Meeting of July 14, were read and confirmed.

The Chairman then addressed the meeting on the subject more immediately connected with the occasion, viz. the election of a President, and after dwelling emphatically on the services rendered to the charity by Lord Southampton, and his conviction that by his lordship's acceptance of the office, the charity would derive important advantages from his fostering care, he moved, and Bro. Faudel seconded—

"That the Right Honourable Lord Southampton, P. M. of the Towcester Lodge, No. 652, be elected President of this institution,"—which proposition was carried by acclamation.

On a proposition moved and seconded, it was resolved unanimously, "That the Treasurer be requested to convey to Lord Southampton,

without delay, the announcement of the election of his lordship as President, with the thanks of the governors for his kind acquiescence to be put in nomination."

A Report from the Sub-Committee as to building sites was read, and the several plans examined. The Sub-Committee were requested to continue their labours.

QUARTERLY MEETING OF GENERAL COMMITTEE, SEPT. 8.

Present—Dr. Crucefix (in the chair) and many other members.

A letter from Lord Southampton, the President, was read, expressing his thanks for the honour conferred upon him, and conveying the assurances of his determination to support the interests of the charity.

Some interesting correspondence was read, especially a letter from a lady, intimating her intention to make a very liberal donation.

The Sub-Committee of Inspection made a further Report, and were requested to make final arrangements as speedily as possible.

THE REPORTER.

UNIVERSAL LODGE, No. 212.

White Conduit Tavern, Pentonville, Aug. 11, 1847.

My dear Sir and Worshipful Brother,—It is my pleasing duty to inform you that this day you were unanimously admitted an honorary member of the above Lodge, and this mark of respect cannot be better explained than by forwarding extracts from the minute-book, viz.—

"Wednesday, July 14, 1847.—Bro. Pryer, W. M. of the Oak Lodge, No. 225, at the request of several members of this Lodge, repeated his Lecture on Masonic Antiquities, comprising notices of the Hiero-laotani of ancient Egypt; the Dionysian Fraternities of Asia Minor; the Colleges of Artificers of Rome; and the Freemasons of the Middle Ages; with diagrams illustrative of Masons' marks in all ages, and an explanation of their symbolical meaning and practical application in the structure of religious edifices,

"It was proposed, seconded, and resolved unanimously,—That the thanks of the Lodge are due to our W. Bro. Pryer, for his ready compliance to attend this meeting on the invitation of the W. Master and Brethren, to deliver his highly intellectual and interesting Lecture on Masonic Antiquities, &c.; and that this resolution be recorded on the minutes.

"Bro. Culverhouse, P. M. of Lodge No. 15, on behalf of the visiting Brethren, tendered their thanks to Bro. Pryer for this opportunity of hearing his lectures; and also their thanks to this Lodge for the accommodation rendered for that purpose.

"It was proposed by Bro. Goodwin, P. M., seconded by Bro. Vesper, P. M., and resolved unanimously,—That our respected and talented Bro. Thos. Pryer, W. M. of the Oak Lodge, No. 225, and No. 11, Artillery Place, solicitor, be admitted an honorary member of this Lodge.

"Wednesday, Aug. 11, 1847.—The ballot on being cast up was declared to be unanimous in favour of the admission, as an honorary member of this Lodge, Bro. Thomas Pryer, W. M. of the Oak Lodge, and S. G. I. G. 33°."

With a sincere wish that the G. A. O. T. U. of His great goodness will be pleased for many years to extend your life and usefulness, and that the new connection formed between you and the Universal Lodge will ever promote the most reciprocal feelings of fraternal respect and esteem,

I remain, my dear Sir and Worshipful Master, yours,
John Blackburn,
W. Master of the Universal Lodge, No. 212.

Thomas Pryer, Esq.

Major-General Cooke.—*St. Paul's Lodge*, 229.—The members of this Lodge, on the 20th of July, met together and entertained their highly esteemed Brother, Major-General Cooke, on his approaching departure for his native land, at the Brunswick tavern, Blackwall. The entertainment was in all respects worthy of the occasion, and the addresses were all marked by good feeling and sincerity. The address of the General will be found elsewhere, as also a poetical effusion, which the occasion called forth.

The General was, on the 13th of August, elected a joining member of the Cross of Christ Encampment, at an especial meeting convened for the purpose. He had been previously inducted S. P. R. C. in the Metropolitan Chapter under the Supreme Council 33°, on the 21st of July.

The French Lodge continues its labours, but we have no intelligence of the Polish Lodge.

CHIT CHAT.

Bro. Bacon's New Masonic Hotel.—We cannot too highly recommend this spirited undertaking to the attention of the Masonic Craft, but more especially to our provincial Brethren. The accommodation, both as regards sleeping rooms, family rooms, and above all the coffee-room, is worthy a trial, and we advisedly state that the charges in all respects are most reasonable. Some Brethren are desirous to have club-rooms on the establishment; we have examined closely into this subject, and are of opinion that as to meet such wishes, Bro. Bacon must altogether sacrifice his superior accommodation, and that the change to a club must be disproportionate to the advantages. We suggest, however, that all the advantages of a club, and with even added convenience, might be secured by the two lower rooms being reserved for the use of Masonic subscribers, and supplied with the daily papers, periodicals, and above all the *F. Q. R.* (*risum teneatis*), together with writing materials, attendance, and every requisite for the transaction of business, at a moderate subscription, say from twenty to thirty shillings. Let the friends to the club notion ponder on this suggestion.—[Ed. *F. Q. R.*]

The Queen and the Poet.—Her Majesty and his Royal Highness Prince Albert, during a visit to Claremont, heard that Tennyson, the poet, was residing near Esher, and that he had been totally neglected by the residents of that wealthy district, not a soul having called on him. Her Majesty and her estimable consort, having a higher estimate of poets than the rich neglectors of genius, took an early opportunity of calling on the bard. No sooner was this kind, considerate, and gracious act known, than all those who had hitherto neglected him hastened with their cards and invitations. Mr. Tennyson returned the whole of the cards to their owners, and left them to feel the dignified rebuke of the gracious and high-bred Queen of England and her equally accomplished Prince.

THE CHURCH AND THE SYNAGOGUE.—In the fourteenth century, the Israelites of Castile enjoyed great influence, which they merited by their wisdom, wealth, commercial importance, and good conduct. A queen who had recently mounted the throne visited the principal edifices of the city, and admired the architecture of the church. "The only defect," said one of the courtiers, "is, that a synagogue should have been built at the back of this Christian church." "Why?" answered the queen, "has it caused some disturbance?" "None; the little synagogue contents itself by peaceably touching the rich cathedral, and Jews and Christians adore their God in their respective temples, without troubling each other." "It is well," replied the queen, "if it continue so, until these two religious edifices fall together from old age. May they continue to support each other; for the most beautiful ornament of the church will be the humble synagogue which props itself against it."—*Tales for the Young.*

THE HEBREW LANGUAGE, WHEN INTRODUCED INTO SCOTLAND.—The Hebrew language was first taught in Scotland by John Row, minister of Perth, who, being a native of that country, was invested with the office of nuncio, or legate, by Pope Paul IV., and sent in the year 1558 to oppose the progress of the Reformation; but, having detected a pretended miracle, was induced to examine the scriptures, and subsequently to embrace the Protestant doctrines. His son, who was afterwards minister of Charnock, was taught the Hebrew alphabet at four or five years of age, before he knew the letters of his native tongue; and his grandson, who was principal of King's College, Old Aberdeen, published in 1634 the first Hebrew grammar in the English tongue, and a second edition, with a Hebrew vocabulary, in 1644.—*Voice of Israel.*

FROM THE BORDERS OF GALLICIA, *May* 30.—(Private communication).—The light of civilization commences to spread also over Gallicia, and thus more and more to develope the industry of the Gallician Israelites. Hence the Emperor of Austria has lately permitted every naturalized Jew to purchase farms in his own name, to reside in any part of the country, and even to exercise the trade of a licensed victualler. In the district of Wadowice, upwards of forty Jewish families have already their own farms, which they cultivate almost better than the ordinary husbandmen, and after the 15th of next June, Jewish tradespeople will also be permitted to reside in the country if supplied with the proper certificates. Much has been contributed to this rapidly improving condition of the Jews by our ecclesiastical authorities, who are unwearied in their exertions to enlighten our brethren, and more and more to confirm their attachment to government. Among the number of these worthy men, we may especially name the youthful Rabbi of the Wadowice district, Mr. Jacob Jecheskel Lowy, who has only been a year in his office, and who is distinguished both for his rare oratorical talents, and for his extensive knowledge of languages.—*Ibid.*

THE JEWS IN BAVARIA.—The government of Bavaria has just decided that Jews may exercise the profession of advcoates in that country

Till now, there has only been one Jew in all the kingdom permitted to act as an advocate.

Altona.—The Citizen Association of Altona held a meeting on the 14th instant, in which the Emancipation of the Jews formed the subject of consideration. The friends of emancipation had invited their opponents to attend the meeting, and state their objections; but no opponent appeared, and the association resolved to petition the deputies of Holstein for civil and political equalization of the Jews with the Christians.

The Duke of Modena has licensed a monthly publication, entitled the "Revista Israelitica," of which the principal object is to introduce into the worship of the Jews certain reforms, which will render it more in harmony with the spirit of the age. This is the first periodical specially concerning the Jews that has ever been published in Italy.

Bayreuth Jewish Freemasons.—One of the latest numbers of the "Sinai" (a weekly journal published since the first of January last at Bayreuth, Bavaria, which, although of a religious tendency, nevertheless neglects not the political and social wants of the German Jews, and those of Bavaria in particular), contains a short but powerful article on the position in which English and German Freemasons stand with the Jews. The article in question being signed "J. A." we believe we are not mistaken in attributing the authorship to Rabbi and Dr. Joseph Aub, of Bayreuth, the Editor of the "Sinai."—"The sacred interests of genuine humanity, and real liberty, have again met in England with worthy and able defenders against Prussian intolerance and German prejudice. In England, the land where the Christian faith exercises a firm and unshaken influence upon religious life, difference of creed dare not form a partition in social life; but here, where the Christian faith is shaken to its foundation, confession to christianity is made an essential even in non-ecclesiastical matters. Whilst two popes, Clement XII. and Benedict XIV., inflicted bulls of excommunication upon Freemasonry, the Freemasons of Berlin, and others who coincided with them, declared Freemasonry to be of Christian nature, and could not receive Jews. We do not doubt, however, that truth and liberty will also in this instance conquer fallacy and servility. The Grand Lodge of London withdrew its representative from the Berlin Grand Lodge, and dismissed the one representing that Lodge in theirs. Some other Lodges will follow, and some have already anticipated the good example. Freemasonry, according to its proper sense and object, must be founded upon human freedom within, and promote the same without, dispensing with all political demonstrations. Every man who is morally free, *i. e.* virtuous, deserves to be received in the fraternal union. A Lodge which looks to religious profession instead of looking to the heart, is in contradiction with itself. This struggle of genuine charity and liberty, with mock-piety and narrow-minded bias, we observe throughout the various circumstances of social life; yet we perceive how the former daily increase in power and local extent, and how the latter are gradually losing vigour and strength. The complaints of the Jews at being refused admittance to several German Lodges, have roused sympathy so warm, and an advocacy so powerful in France, England, and America, that we may justly exult in the hope of witnessing ere long a decisive victory of liberty and humanity over the pernicious influence of prejudice and intolerance."

Liability of a Jew as an M.P.—In consequence of doubts which have been raised with regard to the difficulty in the way of Baron de Rothschild taking his seat in the House of Commons, some parties laid a case before Mr. C. Egan, the Chancery barrister, and the view taken by the learned counsel is highly favourable to the hon. member's return. It is to the following effect:—First, I am of opinion that Baron de Rothschild having been duly elected one of the members of parliament for the city of London, is not, by reason of his being a member of the Jewish persuasion, debarred from taking his seat in the House of Commons. Secondly, I am of opinion that Baron de Rothschild may lawfully be permitted to take the oath of abjuration according to the usual manner of Jews, viz., on the Old Testament. Thirdly, I am of opinion that the oath of abjuration may lawfully be administered to Baron de Rothschild, omitting the latter words contained in stat. 6, Geo. III., cap. 53, "upon the true faith of a Christian." The learned counsel supports his opinion by a most erudite argument, and cites various ancient charters and legal decisions to show (notwithstanding that some writers infer to the contrary), that for upwards of seven hundred years the manners, customs, and religious principles of the Jews have been respected and admitted in judicial matters; that whenever a member of the Jewish persuasion has had occasion to make an affirmation, he has been allowed to do so "on *his* book," *i.e.* the Old Testament; that this right existed so early as the reign of King John (A.D. 1200), and that there does not appear to be any ordinance, statute, or legal decision to the contrary.

BERLIN, *June 16th.*—The Curie decided the important question, with the majority of 220 to 215, that the Jews shall be considered eligible for holding all public offices whatever.

THE PRUSSIAN DIET AND THE JEWS.—The King of Prussia lately presented to the Diet a project of a law for ameliorating the condition of the Jews. Among its various provisions are the following:—"Jews may be appointed to all such public functions as have no executive power attached to them. They may be appointed professors at the Royal Universities, but only in the faculty of medicine, the section of physical and mathematical sciences, and the faculty of philosophy. The article in the national code, which declares that no Jew can be a witness in any criminal affair involving a penalty greater than six weeks' imprisonment, or a fine of fifty thalers (200f.), is to be repealed. Jews may be chosen as judge-arbitrators in all suits in which all the parties are of the Jewish religion."

BRIGHT DAYS FOR THE JEWS OF ROME.—The *Siecle* publishes the following letter from Rome: "The Pope has appointed a committee to enquire into the position of the Jews. His plan is to withdraw them from their detestable *ghetto*. We have admitted five Jews into the *circolo Romano*. Such an event never before occurred."

SIGN OF THE TIMES.—A distinguishing sign of the times is announced by a recent number of the *Roman Advertiser*, which states that a grand entertainment was given on an eminence in the Campagna, by the Roman citizens to the Jews of Rome. About four thousand persons were present, and the utmost good feeling was exhibited during the whole proceedings.

THE PRESS.—Either for evil or for good (we fervently believe the latter), the influence of the press, as it was once said of the influence of the crown, "has increased, is increasing," and whether it "*ought* to be diminished" or not, it will, there is no doubt, in the present state of society go on increasing. The newspaper press is one of the main instruments in forming public opinion; it is the principal source of information. On the press all rely, at least for the data on which they are to judge of the propriety of men's actions; for the knowledge of those movements which are to guide them in their approval or disapproval of the conduct of statesmen; for an exposition of those principles which are to direct them in their support of, or opposition to, measures affecting the best and dearest interests of their country and of mankind. The conductors of the press have a high mission to perform; it behoves them to see that they enter upon it, not only with all the talent and varied information which that mission requires, but also with a singleness of mind, an honesty and an integrity of purpose, which fear cannot daunt nor corruption nor influence pervert, but which will lead them to act with strict honour and independence in their proud career. As a rule (there are *exceptions*, but they only *prove* it,) it may be affirmed with confidence, that these qualities characterize the conductors of the public press; hence the power it possesses, the influence it wields, over public opinion. "The press," says a writer in one of our most popular periodicals (Douglas Jerrold) "collects facts; it winnows the mental productions of each day and every people, and hoards up the useful results. It watches for events, it gathers information from every quarter, and spreads it to the same extent. It warns the world against threatening dangers as they arise. It catches the first light of every dawning improvement, and brings it before every inquisitive and admiring eye. The true mission of the press, its very soul, is to gather and diffuse truth. That is its solemn duty, and remembering how small a portion of a daily (or weekly) journal (whether London or provincial) is composed of questionable matter, we have no hesitation in saying that to a great extent it actually performs that duty." The press is the corrector of abuses; the redressor of grievances; the modern chivalry, that defends the poor and helpless, and restrains the oppressor's hand in cases where the law is either too weak or too lax to be operative, or where those who suffer have no means of appealing to the tribunals of their country for protection. It is, too, the scourge of vice : where no law could be effective, where the statute law does not extend, where the common law fails,—the law of the press strikes the offender with salutary terror, causes him to shrink from the exposure that awaits him, and not unfrequently arrests him in the career of oppression or of guilt. To diffuse truth, then, to redress wrong, and to uphold right, to spread knowledge, and to advocate sound principles,—"this is the real mission, and these are the high functions of the press;" and those who execute those functions worthily deserve all honour from society—the gratitude and esteem of their country.—*Mitchell's Newspaper Directory.*—[And the Honourable Member for the fair city of Perth, and Prov. Grand Master, would fain excommunicate the only Masonic organ existing, viz., *The Freemasons' Quarterly Review.—Nous verrons.*]

OCEAN PENNY POSTAGE.—The following is an extract from the latest appeal of that indefatigable philanthropist, Elihu Burritt:—"Let England apprehend her destiny and duty now, when world-wide measures are requisite for the well-being of mankind. Unless some great physical revolution supervene, to arrest or check the propagation of the English race, in one hundred and forty-five years it must number 800,000,000 souls; outnumbering the present population of the globe! Shall England be the centre, the soul, and seat of moral and commercial legislation of this mighty race, at such an epoch of its history? Then let her establish an ocean penny postage now. Rowland Hill has stated publicly, that nearly half of the entire correspondence of the United Kingdom passes through the city of London. Let him expand the penny post to the compass of the ocean, and he may live to say that the half of the entire correspondence of the world passes through England and England's ships, to all the sea-divided habitations of men. Let the testimonial of England's debt to his beneficent genius be deferred until the people of every clime, colour, and country, beyond the sea, and the inhabitants of the far-off ocean islands may add a world's tribute of gratitude for an ocean penny postage."

BALLOON IN A THUNDER STORM.—In a letter from Mr. George Green, son of the veteran aëronaut, to a friend in London, dated the 25th of August, from Frankfort-on-the-Maine, he says that, "During my visit to the continent I have only made nine ascents this season. Several persons have ascended with me. The weather has been very unsettled and strong, and I have only had three fine days out of nine; the last, however, (Sunday, August 22nd,) was the worst of all—the wind blew almost a hurricane from the south-west, accompanied by heavy thunder and lightning nearly the whole of the day; indeed it was generally believed the ascent would be postponed, but being anxious to keep up my reputation I commenced the inflation. The ascent, which took place at a quarter to five, excited great alarm and astonishment, because just after a violent peal of thunder, the balloon rose almost immediately under the clouds from which the storm proceeded. When about 4,500 feet high, and on a level with them, several electrical discharges occurred, which afforded me the long-wished-for opportunity of observing the effect of lightning upon the air, as the clouds and the balloon were going abreast of each other, at only a few hundred yards distant. The air was very much disturbed, it seemed full of eddies, which agitated the balloon a good deal. Every fresh discharge communicated a vibrating motion to the balloon, and caused it to oscillate considerably, while the rain falling on the earth made a noise like a great waterfall at a distance. In descending, we fell with a current blowing a few points more to the north, which bore us away from the storm, and after being up about an hour, I descended at Windeeken. At the ascent I was honoured by the presence of the Duke of Cambridge and the Princesses, and the Baron Rothschild and family, who expressed themselves highly gratified."

QUEEN'S COLLEGE, LONDON.—The cause of the governess, in her age and decay of power, is advancing in the kindlier influences. The Queen of England has permitted the above title to be used as a branch of the *Governesses' Benevolent Institution,* and the granting of certificates to governesses, properly qualified for the education of their sex, is now a valuable record of the age. The system of examination is refined and delicate. A committee of gentlemen of the very highest character in the various departments of educational practice is formed, and will meet in October to receive the names of ladies seeking a certificate. At present the certificates will be free, but as premises must be taken and various expenses incurred, especially for lectures and classes, subscriptions for the "College Fund" are required.

INTERESTING ANTIQUARIAN DISCOVERIES AT MALTA.—We understand that Mr. William Winthrop, United States' Consul at this city, and Mr. Walter Lock, of the Royal Artillery, have been engaged during the past month in excavating a temple at Città Vecchia, which, doubtless, owes its origin to the earliest inhabitants of this island, and may be considered a most remarkable relic. This curious Phœnician relic, or "Church of the Saracens," as the country people have already begun to call it, is situated in a very pretty valley, not far from the small church of Virtù, and can easily be found by those who, as antiquarians in search of tombs, have made themselves acquainted with that part of the island. Travellers and others, who take an interest in antiquarian researches, will be amply repaid for their trouble in visiting this temple, which will carry their speculations back to the earliest ages, and be found wholly unlike any other place in Malta or Gozo now known to exist.

JENNY LIND.—Messrs. G. Smith and Hall feel it only an act of justice due to Madlle. Lind to state, that that lady has *voluntarily*, and with the kindest feeling, intimated her intention of giving 200*l*. from the sum paid for her services, to the charities of the county and city of Norwich.

TRUE CHARITY.—He that hath pity on another man's sorrow shall be free from it himself; but he that scorneth and neglecteth the misery of another, shall one time or other fall into it himself.

THE VALUE OF PEACE.—The more quietly and peaceably we all get on the better—the better for ourselves, the better for our neighbour. In nine cases out of ten the wisest course is, if a man cheats you, to quit dealing with him; if he is abusive, quit his company; if he slander you, take care to live so that no man will believe him. No matter who he is or how he misuses you, the wisest way is just to let him alone, for there is nothing better than this cool, calm, quiet way of dealing with the wrongs we meet with.

"I know a set of men, of the cold respectable class, who never did a vicious thing, and never had a generous inspiration; who never wronged a man of a penny, and never presented a man with a penny; who are never out of spirits, and never in them; who are never sick, and never in rioting flushing health; who never cry, and never shriek out a heartfelt burst of uproarious laughter; men in whose minds there are no 'engineering difficulties, the rails of whose souls are laid upon a spiritless flat; who never break down, and never fly off at a curve; but who from one terminus to the other—the pap-bowl to the bottle of funeral port—keep up a continuous jig-jog jogging, very slow and very sure; very stale, but, in worldly gear, very profitable"—*A. B. Reach.*

It is stated that a Bill will be introduced into Parliament to enable her Majesty to appoint "Courts of Honour," to which questions are to be referred at present involving a resort to the duel.

Mr. H. W. Newman, of Thornbury-park, a magistrate of Bristol, is lineally descended from Edward I., being the twenty-first in direct descent. Mr. Pusey, the well-known M.P. for Wilts, is only the seventeenth removed from Edward III.

CROGGAN'S PATENT ASPHALTE ROOFING FELT.—In what an age do we live! Scarcely has the bituminous asphalte been proved to be a protective means whereon to walk, than it becomes equally serviceable as a roofing material, of no common kind; and being found a non-conductor, is applicable to many important purposes. In this country, where money can command every available material at any cost, the patent asphalte may not be in requisition as a roofing for mansions or even houses, but for farm-sheds and other coverings its cheapness must be attractive.

For the log-houses in America and all early emigrant habitations it offers a most ready means of security, and it would seem that even ship's bottoms may be preserved from the worm by its being placed between timbers and the copper.

New Masonic M.P.'s.—Among the Brethren elected are Brothers Cabbell, Cubitt, and Wyld.

Obituary.

EPITAPH ON JACK TISSEY, A PUNSTER.

Beneath this gravel and those stones
Lie poor Jack Tissey's skin and bones;
His flesh, I oft have heard him say,
He hoped, in time, would make good hay;
Quoth I, how can that come to pass?
And he replied, "All flesh is grass."

June.—At Newport, æt. 79, Bro. Thomas Foster, an old and respected tradesman. He was followed to the grave by the whole body of Freemasons of Newport, and many from Cowes and Ryde.

June.—Bro. Thomas Field Savory, æt. 72, at his residence in the Regent's Park. The deceased was the last surviving partner of the late firm of Paytherus, Savory, and Moore, chemists, of Bond-street and Regent-street. He has survived the latter but a short time. He was an intimate friend of the late Duke of Sussex, who appointed him Grand Deacon. He was a member of the Antiquity, Prince of Wales', and Jerusalem Lodges; the Prince of Wales' Chapter, and the Masonic Templars Chapter of Observance; and a liberal supporter of all the Masonic charities—the Asylum excepted. He was present at the "*black-ball*" affair on the 3rd of August, 1836, but did not vote—we write this to his credit, for Bro. Savory was somewhat proud in his bearing, yet gentlemanly at all times.

Bombay—Interment of the remains of Sir David Pollock.—The remains of the late Chief Justice were interred in the cathedral on the 22nd of May. The body was attended from the Wilderness, the late abode of the deceased, by the four sons of Sir David, by Sir Erskine Perry, and the whole of the legal profession. The Hon. the Governor, the members of Council, and his Excellency the Commander-in-Chief, were also present, as well as a great number of the military and naval officers, the heads of most of the mercantile firms and of the public departments, &c. Several natives, who, we believe, composed the household of the deceased, followed the procession.

On entering the cathedral, the pall was supported by the Hon. the Governor, the Commander-in-Chief, Sir Erskine Perry, the Hon. J. P. Willoughby, the Advocate-General, and Dr. Larkworthy, as the principal medical attendant on the deceased. The Venerable the Archdeacon Jefferys officiated on the solemn occasion.

A grave or vault had been prepared in the body of the church to the right of the centre aisle, and immediately in front of the east column supporting the gallery; but most unfortunately, and to the extreme regret of the large concourse of mourners, it had not been dug long and wide enough to receive the coffin, and nearly half an hour was consumed by the bricklayers in remedying the disastrous result of their own and their employer's carelessness. The clergymen present, amongst whom were, besides the archdeacon, the Rev. Messrs. Keays and Pigott, and many others, expressed the great pain they felt. One gentleman (Mr. Holland) spoke his sentiments aloud, and said that such a proceeding was disgraceful, and that it was not to be tolerated. The coffin, although but a small one, had to be taken up out of the grave twice, and at length the archdeacon was obliged to finish the funeral service while the grave was as yet unfinished. The feelings of the assembled congregation, during the long space of time which the bricklayers took to remove some large stones, may be well imagined. A mournful silence prevailed. After the Venerable the Archdeacon had concluded, many withdrew, and the coffin was again taken from the grave, which, after repeated attempts, was at last lengthened and widened sufficiently; and the remains of the late lamented chief justice were consigned for ever to the quiet of the tomb.

It now remains for us to state that the ceremony of the funeral concluded at about half-past six in the evening. The place was crowded to excess. We never remember to have seen the cathedral so thickly thronged as on this occasion.

Sir David Pollock was a religious man, and had been several times visited by the clergymen during his illness. He had the last consolations of religion administered to him.

The archdeacon delivered a most eloquent and pathetic discourse on the following day in allusion to the melancholy event, and in the course of it he repeated a brief but feeling prayer in which he had been joined by Sir David Pollock when he partook of the sacrament a few days previous to his decease. The text of the discourse was taken from the 24th chapter of Matthew, 44th verse.

The character of Sir David Pollock was not unknown at Bombay on his arrival, and probably no judge was ever received with more respect from the legal profession, or with greater warmth by society at large. His kindly disposition, his affectionate manners, his thoughtfulness of the feelings of others, his hospitality, his general benevolence, were characteristics of the man at home from an early age, and in the short sojourn amongst us of eight months, he gave ample proofs that in changing his climate he had not left his many virtues behind him. For many years Sir David Pollock held a high place amongst the Masonic fraternity, which brought him into frequent and close communication with the late Duke of Sussex, who highly prized and estimated his worth and character; the charities of Masonry were developed in his heart, and liberally dispensed by his hand. Sir David died in his sixty-eighth year. A very diseased state of the liver was the immediate cause of death. The disease must have been of long standing. Every effort of skill and attention was directed by able and experienced physicians, unremittingly, towards his relief, but without effect. He suffered scarcely any bodily pain, was conscious until the day preceding his dissolution, and expired without a struggle. Sir David Pollock was born in 1780, and educated at the Edinburgh College. He was called to the bar in 1802, and for many years went the home circuit, and practised in the Insolvent Debtors' Court. He, at one time, had an extensive practice also in parliamentary business, and was a Queen's Counsel. He was appointed a Commissioner of Insolvents some three or four years ago, and made Chief Justice of Bombay in 1846, when he went to India. Sir David Pollock's private character and worth cannot be too highly spoken of; he had qualities which rarely fail to insure to their possessor universal esteem and love; and we may safely say that his loss will be severely felt by all those who were his personal friends, more especially by the children he leaves behind to mourn his departure. Prayers were offered up for his restoration to health by the natives of Bombay, amongst whom he was revered. The Chief Baron, General Sir George, and Mr. J. H. Pollock, are younger brothers of the late Chief Justice.

Sir David was a Past Master of the Grand Stewards' and Prince of Wales' Lodges, and P.S.G.W. Was opposed to all reform in the Order, and was present at the "black-ball" affair in 1836. With him, in all probability, will die the secret of the "Triad," for Sir David was too conscientious to admit which way *he* voted, lest the *three* might become known. Sir David gave some offence to the Earl of Durham during a debate in Grand Lodge, and which was never mutually explained, in consequence of Lord D.'s unexpected decease. Sir David was not a time-serving, neither was he a liberal Freemason.

August 9.—Rev. SAMUEL OLIVER, æt. 96. Full particulars of this departed Brother will be found elsewhere. He was indeed "a shining light." The Rev. Dr. Oliver (his son), in writing on the subject, observes most feelingly, "I was very much impressed at seeing him lowered into the grave, although I have buried thousands of corpses. The beautiful vision of Mirza came into my mind, where mankind are represented as passing gaily over the bridge of Time, and so intent upon seizing certain gilded bubbles that floated over their heads, that they did not observe the great holes at their feet, into which they kept falling one after another, and were swept away into the boundless ocean of eternity!—*Sic transit gloria mundi.*"

Sept. 5.—At his residence, St. John's Wood, Bro. J. B. BELLVILLE, P. M. No. 1.

Sept. 15.—At Greenhithe, æt. 74, Bro. CHARLES TAYLOR, formerly of the Theatre Royal, Covent Garden; honorary member of the Prince of Wales' Lodge, Chapter of Observance, &c.

Feb. 7.—At Charlestown (U.S.), CHARLOTTE MOORE, æt. 41, wife of Bro. W. C. Moore, Editor of the *Freemasons' Magazine.*

PROVINCIAL.

Chatham, *Sept.* 15.—The Kent Lodge of Antiquity, No. 20, was this day honoured by a visit from the R. W. Prov. Grand Master, Bro. L. C. Humfrey, and other Brethren of the province. The proceedings were under the auspices of the D. P. G. M. Bro. Ashley, which is sufficient to state that they were such as to give the highest satisfaction to the distinguished visitor.

Gravesend.—The Lodge of Sympathy is flourishing. We expect soon to hear of the revival of the Lodge of Freedom.

Maidstone, *Aug.* 9.—The Installation of the Prov. Grand Master Bro. Lebbeus Charles Humfrey, *Q.C.*, of St. Peter's, Isle of Thanet, took place with more than usual *eclât.* About two hundred and thirty Brethren of the province, including several visitors from the metropolis, were present. The town presented a most animated scene; the numbers congregated were perhaps never equalled. The church bells rang their merry peal, and various bands of music paraded the town. This extraordinary assemblage must not, however, be set down exclusively to the curiosity excited by a desire to view the Masonic *cortége*, but equally to the declaration by the Sheriff of the successful candidates, who, as Members of Parliament, were expected to be chaired. Numbers of carriages, containing elegantly dressed ladies with the favours of the respective parties, added greatly to the effect. Still, we may claim for the Masons a large share of the extreme and popular excitement. During the past thirty years a Provincial Ruler of the Craft has not visited Maidstone, and so indifferent have been the Brethren themselves to the observance of their rites and ceremonies, that we believe nine years have elapsed since a public meeting has been held in Maidstone. The popularity of the newly-appointed Prov. Grand Master created a proportionate reaction. The excitement felt by the Masons of Kent was perfectly joyous. One singular proof of the anxious desire of young Masons to attend should be stated: the Lodge of Sympathy, 701, Gravesend, met as early as six o'clock in the morning to raise two Craftsmen to the sublime degree, in order that they might be qualified to attend the Grand Festival.

The public breakfast was given at the Star, at which the Deputy Prov. Grand Master, Bro. Ashley, presided. The Brethren afterwards met at the County Assembly Rooms, where the Prov. Grand Lodge was opened, and to which the newly-appointed Prov. Grand Master was introduced. The patent was read, and he was obligated in due form by the Deputy Prov. Grand Master, and the Grand Chaplain, assisted by the Rev. Bro. Simson, after which he addressed the Brethren on his appointment, developed his future plans, and appointed as his principal Officers—Bros. Ashley, Deputy Prov. Grand Master; Whitaker and Hilder as Prov. Grand Wardens. The Brethren then proceeded to church in due order, preceded by a band of music. The crowd was so dense as to make it somewhat difficult to pass, but the inconvenience was amply compensated by the smiling faces of the lovely and beautiful who filled every window. On arriving at the church * every gallery was filled with ladies, as was the lower part, except the principal pews near the desk and pulpit, which were reserved for the Brethren. After the prayers, a sermon was preached by the Prov. Grand Chaplain the Rev. Bro. D. Jones, from Acts, "It is better to give than to receive." The discourse was simple and plain, and, as was happily observed afterwards by the Prov. Grand Master, it was so excellent that a child could understand, and a man profit by it.

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* There was much to be admired in this beautiful old church, and especially in some contiguous remains of former buildings, probably of a monastic character. We observed, among those present, Bro. Pryer, who doubtless has collected some vestiges, which we shall be happy to record.

The collection, about 20*l.*, was divided between the National School of the town, and the Royal Masonic Benevolent Annuity Fund.

On their return to the County Assembly Rooms, the Brethren passed complimentary resolutions to the Prov. and Deputy Prov. Grand Masters, the Prov. Grand Chaplain, and to the Vicar, for the use of the church, after which the Prov. Grand Lodge was closed in due form.

The banquet was attended by upwards of two hundred Brethren, nearly thirty of whom were obliged, for want of room, to dine in a separate apartment. The Prov. Grand Master was supported on his right and left by his Deputy; the Grand Chaplain; Major General Cooke (U. S. A.); Dr. Crucefix; the Grand Wardens, Bros. Whitaker and Hilder; also by Bros. Hallowes, Johnston, Isaacs, Carlin and his sons, and many other Prov. Past Grand Officers. Among the London Brethren we observed Bros. Pryer; John Savage, Vice-President of the Board of General Purposes; Spencer, Tombleson, and others. The vocal choir consisted of Bros. Hatton, Sporle, Smith, and Genge. It is enough to state that they were in excellent voice, and delighted the meeting.

After dinner, "Non Nobis" was most affectively chaunted, and the health of the Queen and the Craft was given, amid acclamations, followed by the National Anthem.

The healths of the Grand Master, the Earl of Zetland, and of the Deputy Grand Master, the Earl of Yarborough, were given respectively with suitable addresses. The allusion to the Earl of Zetland as having hereditary claims to the respect and affection of Masons was peculiarly happy.

Bro. Ashley offered, as a toast, the health of Bro. Humfrey, the Prov. Grand Master, and drew a vivid picture of his mental endowments, referring, as a proof thereof, to his conduct that day as an earnest of the future.

The Prov. Grand Master returned thanks at great length, during which he was frequently interrupted by the applause of his delighted auditory.

The next toast was the health of "Our American Brother, Major-General Cooke," in giving which the Prov. Grand Master entered into his subject with especial grace and courtesy, and drew the happiest omens.

General Cooke returned thanks, and delivered an elaborate address.

The next toast was the health of the Deputy Prov. Grand Master; in giving it, the Grand Master alluded to the past services of the distinguished Brother with much fervency, and congratulated himself on so amiable but powerful friend and supporter.

The Deputy Prov. Grand Master, in very eloquent terms, acknowledged the kindness shown to him.

The health of Dr. Crucefix next followed; in proposing it the Prov. Grand Master observed that whatever differences of opinion might exist, and there must ever be such, that as a zealous and honest-minded Mason, he knew no one more deserving of respect.

The Doctor responded, and concluded his address by proposing the Women of Kent and the Kentish Women; commenting on the character of woman as mother, wife, daughter, sister, and friend.

This toast was followed by "Sally in our Alley," given by Bro. Genge, in the sweetest and most effective manner. It was rapturously encored.

The health of Bro. the Rev. D. Jones next followed, and the Rev. Brother returned his thanks in a very appropriate and feeling speech.

The Prov. Grand Master then proposed the health of his Grand Wardens, Bros. Whitaker and Hilder, and took occasion to deliver, in connexion with their appointment and duties, an exhortation of surpassing beauty on the moral excellencies of Freemasonry, concluding by expressing his hope that whenever any differences might exist between any Lodges meeting in one town, that neither should consider itself above or below the other, but that each should view any supposed fault of the other with the pure Masonic feeling of charity.*

Bros. Whitaker and Hilder acknowledged the compliment.

There were many other toasts given, but we reluctantly confess the routine has escaped us.

The day being one of unmixed pleasure, we shall not otherwise advert to the occasional lapse of order; agreeing with Dr. Crucefix, who observed that even overjoy had its drawback, but that on a future occasion the Brethren would no doubt be more disciplined in their happiness.

Burnham, *July* 22.—It will afford the Brethren (in the province of Essex especially) much pleasure to learn that a new Lodge "The Royal Burnham," No. 877, was opened at the Star Inn, Burnham, under a dispensation from Rowland Alston, Esq. the Provincial Grand Master, and Past Masters of the Lodge of True Friendship, No. 186, Rochford. The Provincial Senior Grand Warden, Bro. Rowland Gardiner Alston, R. W. M. of No. 186, presided—and having read the warrant and dispensation said, the opening of a new Lodge was an honour that fell to the share of a very few of the numerous members of the Craft, and that it was an incident in his life that would not be easily effaced from his memory; he regretted however for the sake of the Brethren that it had not fallen into abler hands; he congratulated the Worshipful Master Elect, (the Rev. J. Bruce, Vicar of Althorne,) as well as the Burnham Brethren, on the consummation of their efforts, and exhorted them to pay strict attention to the principles of the Order, and carefully to preserve its landmarks, assuring them that the Lodge of True Friendship, from which they emanated, would always feel the liveliest parental interest in their welfare; he then proceeded to the installation of the Worshipful Master, who forthwith invested his officers; after the close of the Lodge, the Brethren took a stroll round this pretty little waterside town, and on their return sat down to banquet. The Senior Grand Warden of the province, at the request of the Worshipful Master, again presided, and was supported by seven of his Brother Grand Officers, in addition to the members of the new Lodge. On proposing the first toast, he remarked that the loyalty, and ready obedience to constituted authorities on the part of the Masonic fraternity, had no doubt obtained for it that special protection of the law, which it is its privilege to enjoy, and in giving the health of the Queen, he was sure it would be responded to with truth and sincerity: he concluded by giving "the health of the daughter of a Mason and the niece of many—Our Gracious Queen."

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* This address was the crowning effort of a series of the most effective exhortations we ever heard delivered. They were all marked by the kindest spirit, and given with impressive earnestness.

In proposing the health of "the Queen Dowager, Patroness of the Girls' School," the chairman remarked upon her well known benevolence, especially as exhibited in the interest she always displayed where the Craft was concerned. Other toasts followed, and many songs were sung by the Brethren present; the hilarity of the evening was kept up with the moderation of Masons, till nearly seven o'clock, when the party broke up highly gratified with the proceedings of the day.

WALSALL (STAFFORDSHIRE), *April* 16.—The new Lodge of St. Matthew, 786, was opened by the Bro. R.W.H.C. Vernon, P. D. G. M., assisted by Bros. G. Vernon, P. S. G.W.; the Rev. H. R. Slade, P.G.C.; Lloyd, P.G., Treasurer; Dee, P.G. Secretary; the Rev. J. O. Dakeyne, Grand Superintendent of Lincolnshire, and about sixty Brethren of the Lodges of Wolverhampton, Handsworth, Birmingham and Dudley; among whom were several provincial Grand Officers of Warwickshire, and Bro. Sir E. D. Scott, of Great Barr, High Sheriff of the county.

The ceremonies of constitution and consecration were ably performed by the R.W. P. D. G. M. Bro. Vernon, and the following oration was delivered by the P. G. C., the Rev. Bro. Slade:—

"The Masonic system exhibits a stupendous and beautiful fabric, founded on universal wisdom, unfolding its gates to receive without prejudice or discrimination, the worthy professors of every description of genuine religion or knowledge; concentrating, as it were, into one body their just tenets unincumbered with the disputable peculiarities of any sect or persuasion. This system originated in the earliest of ages, and among the wisest of men. But it is to be lamented, that to the desponding suggestions of some of the weakest minds among our own fraternity, and the departure of others from that square conduct, those level steps, that just and upright life, so solemnly promised in entering our mysteries, the prejudices and scepticism of the world against our invaluable institution are in a great measure imputable. Unable to comprehend the beautiful allegories of ancient wisdom, they ignorantly assert that the rites of Masonry are futile; hypocritically shocked at the unsteady, inconsistent deportment of many foolish Brethren, they pronounce its doctrines inefficient. To this assertion, indeed, the sad misconduct of some among us may give a semblance of truth, as we fail to discern they are made wiser men by their admission to our mysteries. I need not tell you, Brethren, that though nature provides us with the ground of wisdom, the wisdom of the Sacred Law must guide and enlighten us, while Masonry will teach and enable us to cultivate the soil, and to foster and strengthen the plant in its growth.

"Therefore, to dispel the clouds of ignorance, so inauspicious to the noble purposes of our Order, and to hold forth a moral whereby we may see the power and greatness of the All-wise Disposer of events, this Lodge is opened in a district where its principles can be propagated, appreciated, and practised to the bringing men of various shades of opinion and different walks in life into one common bond of mutual good fellowship and understanding. Within its tiled recesses they will be taught a lesson of mutual equality, humility, and beneficence how to conduct themselves in every situation of human existence; and that when fortune, affluence, sickness, or adversity attend us, we ought never to lose sight of the source from whence it come, always remembering that the power which gave is also a power to take away. Having in itself this grand moral, which ought to be cultivated by every man among us—*to do unto others as we would wish to be done by*—the ultimatum of all terrestrial happiness, imitating in itself every virtue man can possess. May we, Brethren, so study virtue as to hand down to posterity a name unspotted by vice, and worthy of imitation. May the Lodge of St. Matthew, like its patron saint, rise above all sordid considerations when benign benevolence bids it follow the holy behest to do good."

The installation of the W. M. Bro. Empson, and the investiture of his officers, were conducted by the Worshipful Bro. Lloyd.

At high time the Brethren were called from labour to refreshment, and partook of an excellent banquet in the George Assembly-room.

The R. W. D. P. G. M., Bro. Vernon presided, at the request of the W. M., and discharged his duties in a most admirable manner. Bro. Bassett Smith, S.W., occupied the Vice-chair.

Grace was said by the Prov. Grand Chaplain.

On the cloth being removed,

The Chairman rose, and gave " The Queen, the daughter of a Mason, and the niece of five "—National anthem."

The Chairman.—The health of that estimable lady the Patroness of the Masonic Charities, and liberal donor to the Hewlett Fund, " The Queen Dowager, and the rest of the Royal Family."

The Chairman.—The health of the " M.W. G. M. the Earl of Zetland," a most excellent man and worthy Mason, who fills his high station with honour, and has earned the esteem of the Craft by his general devotion to its interests, and more particularly with reference to our Jewish Brethren in Prussia.

Bro. the Rev. J. O. Dakeyne proposed, with complimentary remarks, "The health of the D. G. M., the Earl of Yarborough."

Bro. the Rev. H. R. Slade gave the health of one who has evinced great interest in the welfare of this Lodge, and done all he could to promote the accomplishment of the wishes of its members, " The Prov. G. M. Colonel Anson."

Bro. Empson, W. M.—The P. D. G. M., Bro. Vernon, has occupied his office but a short time, but his proficiency and zeal in Masonry make every one wish he may hold it long. His efficiency, affability, and urbanity will always make him acceptable among us. I propose his health and the Prov. Grand Officers'.

The Chairman.—I congratulate St. Matthew's Lodge on the auspicious events of this day. My first official act was to recommend your petition to the consideration of the M.W. G. M., and I regard this Lodge as a promising first-born bantling of mine; I hope his nurses will take care of him, and then in due time I do not fear that he will turn out a robust fellow in constitution and circumstances. Bro. Vernon then urged on the Brethren at some length the practice of punctuality, the establishment of a Lodge of Instruction, attendance at other Lodges to assimilate working, the appointment of none but zealous, pains-taking Brethren to office, caution in the admission of members, and correct deportment out of Lodge. He continued—I thank you very heartily for the manner in which you have drunk my health; I assure you I shall be happy to further the interests of the Craft, either in this or any other Lodge; and while I do my duty, I feel quite certain I shall have the co-operation of all the Brethren in the province.

The **Chairman.**—The Prov. Grand Chaplain has discharged his duty well; has formed one Lodge, and greatly revived another. Charge! Brethren, to Bro. Dr. Slade.

Bro. the Rev. H. R. **Slade**, *D.D.*—I am exceedingly gratified by the compliment paid me. In all my official engagements I have endeavoured to promote the welfare of the Craft, and the cordiality with which my services have been received is very grateful to me.

Bro. G. **Vernon.**—I am proud to meet the High Sheriff of the county here as a Brother Mason. We hail his reappearance in the Craft this day,after twenty years absence from work with pleasure, and consider it an earnest of his future zeal. " The High Sheriff and County Authorities."

Bro. Sir E. D. **Scott.**—I have pleasure in coming among my Brother Masons, although unskilled in the Craft, and as I fear too old to learn. I cannot do much in active service, but I hope always to be found a friend to St. Matthew's Lodge. I thank you for your kindness in drinking my health, and have great pleasure in wishing all of you yours.

The **Chairman.**—" The health of the Installing Master, Bro. Lloyd." He has discharged his duties in a quiet, gentlemanly manner, and with great effect; with him I couple Bro. Dee, a zealous and efficient man and Mason.

Bro. **Dee** returned thanks for Bro. Lloyd and himself. I am proud to have deserved the praise of our Chairman; and while he keeps me in my office, I will fulfil it with pleasure and zeal.

The **Chairman.**—" The health of the Masters, Officers, and Brethren of St. Matthew's Lodge;" on which he made some very complimentary remarks.

Bro. **Empson** replied with feeling, and complimented his Officers as the most efficient body of men he had ever met with.

The **Chairman.**—" The health of the Rev. R. W. Bro. Dakeyne." No Brother could attain his exalted rank without possessing admirable qualities. I am delighted he has come among us, and wish him health and strength to fulfil his new undertaking.

The Rev. Bro. J. O. **Dakeyne.**—I have great pleasure in being present at the inauguration of this newLodge, and in so respectable a meeting. I am of opinion that clergymen ought to connect themselves with the Craft; for not only is there nothing in it antagonist to our Order, but there is much that will support it; for whatever supports morality, truth, justice, and charity, must support the church and religion. Here too rich and poor can mingle without annoyance, meet happily and part without regret. Making on neutral ground also the amenities of social life and private intercourse become dearer to us, so that we indulge in our differences of opinion with softened feelings, and without prejudice. Again, it is the only society in which the poorest can seek relief without feeling degraded, or accept it without shame; and lastly, our signs and symbols teach us to look to the great Ruler of all things, and to rely on Him. Throughout the whole system there is a something that will enable us to attain unto honour if we act up to the spirit of it; if we practice in private life what we learn in the Lodge. I am much obliged to you, and hope I may have many years health and strength to be among you, and work with you'

Bro. **Dakeyne** proposed the health of Bro. Geo. Vernon, and the Brethren of St. Peter's Lodge.

Bro. G. Vernon.—There is a necessity of co-operation in Lodges; they should visit each other to assimilate their working. I shall always be ready to do so, and shall visit none with more pleasure than St. Matthew's. I am much obliged to you for the honour you have done me.

Bro. Bassett Smith, S. W.—When, with our Junior Warden, I conceived the idea of establishing this Lodge; we sought the aid of St. Paul's, Birmingham, and met with the kindest assurances of help, which have been realized to the full. Now that our end is gained, we should be wanting indeed in gratitude if we failed to thank them. For my part I shall never forget the many happy occasions on which this business has brought us together, how they have endeared us to each other, and by their reminiscences bind us in the golden chain of Masonic friendship, or that for all this we are indebted to the kind spirit of St. Paul's. I hope as Officers and members we shall do our duty, that they may not be ashamed of us, and from my heart I give you "The welfare of St. Paul's Lodge," both as my own mother Lodge, and the nursing mother of St. Matthew's, associating with the toast the name of the W. M. Bro. Kettle.

Bro. W. R. Kettle, W. M. of St. Paul's, returned thanks, and said that St. Paul's Lodge would always take a warm interest in the welfare of St. Matthew's. Bro. R. Kettle, in appropriate terms, gave "The Ladies."

Bro. H. James, J. W., replied.

The Chairman proposed the health of "Earl Howe, and the Prov. Grand Officers of Warwickshire."

Bro. J. Motteram, P. P. S. G. W., Warwickshire.—Both as an Officer of St. Paul's, and a Past Provincial Officer of Warwickshire, I have much pleasure in being here. Every one must be delighted with the harmony of the meeting; it illustrates the beauty of Masonry, in which indeed there must be something genuine and good, or so many good and virtuous men would not associate in it. I thank you for the honour done Lord Howe; to be presided over by such a nobleman is a privilege those only who know him can appreciate. There is no one whose character stands higher for morality, virtue, and every thing that adorns a man. I will only add, that St. Paul's will rejoice in the success of St. Matthew's Lodge, and their only emulation must be to excel each other in promulgating the genuine principles of Freemasonry.

The Chairman gave the health of "Bro. Ironmonger, and the Musical Brethren."

Bro. Ironmonger returned thanks.

The Chairman then gave "All poor and distressed Brethren whereever dispersed on the face of the globe."

It being past time, the Lodge was then closed in harmony, with all the honours.

St. Matthew's Lodge, it may be well to add, is flourishing, and promises to take a high standing in the Craft.

Nearly all the Lodge furniture was presented by the Brethren, and a magnificent copy of the Sacred Law was given by Mrs. John James, of Rushall Hall.

Leicester, *June* 24.—The lately constituted Lodge of John of Gaunt held its first anniversary, when the installation of the W. M. for the ensuing year, and the appointment of the other officers of the Lodge took place, followed by a banquet at the Three Crowns' Hotel. Previously, however, to this part of the business an important and interesting ceremony took place, viz. the consecration of a Royal Arch Chapter, to be attached to the Lodge of John of Gaunt. This Chapter, which bears the name of St. Augustin, will enable the new Lodge to confer the degree of the Royal Arch, and will doubtless contribute to its prosperity, and thus to the welfare of the Craft in general. The banquet was numerously attended. The newly-elected Master (Bro. Williamson) presided as of course, supported by many distinguished Brethren of the Craft from other Lodges, amongst whom were Brothers John Savage, W. M, 191, and Vice-President of the Board of General Purposes; J. F. Klein, P. M., 198; T. B. Miller, W. M., 608; W. Ashton Dolby, W. M., 466; T. H. Wheeler, W. M., 348; R. Crawford, P. M., 348; C. Green, P. M., 463; John Storer, W. M., 315; Richard Allen, W. M., 524; Francis Hollings, P. G. S., and many others. Amongst the members of the John of Gaunt Lodge were the Rev. O. F. Owen, Vicar of St. Mary and Chaplain of the Lodge; Wm. Kelly, P. M.; E. R. Crouch, P. M.; Lieut. Colville, and Bros. Harding, Stallard, Kinton, &c. Letters were read from Earl Howe and Sir Frederick Fowke (who are both members of this Lodge), and from Lord Rancliffe, regretting their inability to attend, but full of good wishes for the Craft in general, and this Lodge in particular. The evening was passed in a highly pleasing and satisfactory manner, the truly harmonious and fraternal spirit existing between the old Lodge of St. John's and the new Lodge of John of Gaunt adding greatly to the pleasure of the meeting, and all separating with the truly Masonical sentiment, "Hearty good wishes."

NEWCASTLE, *June* 29.—On St. Peter's day the Brethren of St. Peter's Lodge, 706, with several Brethren from neighbouring Lodges, assembled in the Lodge-room, St. Peter's Quay, in this town, to celebrate the anniversary of that Lodge, when the following Brethren were installed officers for the ensuing year:—W. B. Smith, W. M.; F. Cochrane, S. W.; John Cook, jun., J. W.; Rev. T. C. Smyth, Chaplain; W. Dalziel, M. C.; J. Dove and J. R. Dove, Treasurers; T. R. Dove, Secretary; Thomas Spens, S. D.; H. Steward, J. D.; John Miller, S. S.; John Alison, J. S.; William M'Clelland, I. G.; Robert Nicholson, Tyler. After the ceremonies were concluded the Brethren dined together, and, on the removal of the cloth, the W. Master W. B. Smith presented P. Master W. Dalziel, in the name of the subscribers, with a highly-finished portrait, from the pencil of Mr. Earl, artist of this town, as a token of their respect and esteem for his services to the Lodge.

LIVERPOOL.—We are progressing here, in particular Lodge No. 263. A very short time ago the Lodge scarcely mustered five members, we now muster twenty-five, besides honorary and musical members. Initiations and joinings still continue. The work is highly approved. The musical friends are in great force, viz., Bro. Holden (piano), Boothby (alto), Ryalls (tenor), Sapio (baritone), Hornby (bass). Furthermore, there are several musical professors and amateurs. The cathedral order of music is adopted during the opening ceremonial, and closing—so that the "Lodge of Harmony" is properly designated. The organ cost originally 126*l*. The Master and his Wardens inculcate the more exalted objects of Masonry, without, however, neglecting the social duty of practising the courteous hospitality of the banquet.

CARMARTHEN, *June* 28.—The St. Peter's Lodge held at the Ivy Bush Hotel, in this town, celebrated the festival of St. John the Baptist by dining together at their Lodge-room. The social assemblage was attended by a highly respectable company. The W. M. John Johnes, Dolecothy, presiding, while the croupier's was occupied by the S. W., Ben. Jones.

PEMBROKE, *June* 24.—The Brethren of the Loyal Welsh Lodge at Pembroke Dock had a grand annual meeting. The chair was taken at seven o'clock, by the Rev. G. F. Kelly, the W. M. After due honours "in a bumper" had been done to the health of the Queen, the different official Masonic toasts followed. These were responded to in all the warmth of Masonic eloquence; many excellent songs were sung, and an efficient brass band, expressly engaged for the occasion, added greatly to the pleasures of the evening. The funds of the Lodge were reported to be in a most flourishing condition, and deservedly so, as for nearly a quarter of a century this Lodge has pointedly held its monthly meetings, with scarcely a single exception.

NEWPORT, *June* 30.—The installation of the Provincial Grand Master for Monmouthshire, C. J. Kemeys Tynte, took place at Newport, when large numbers of Brethren from all parts of the surrounding country, Bristol, Bridgewater, Bath, Monmouth, Hereford, Cardiff, Swansea, Neath, Chepstow, &c., assembled, at eleven o'clock, when the ceremony of installation was performed. W. D. Bushell, D. P. G. M., of Bristol, assisted by the whole of the Officers of his Lodge, performed the ceremony.

The appointments were the following:—Col. Tynte, P.G.M.; C. W. De Bernardi, D. P. G. M.; T. Wakeman, P. G. S. W.; S. Coombs, P. G. J. W.; A. Rolls, P. G. S. D.; J. Williams, P. G. J. D.; John E. Rolls, P. G. Registrar; Thomas Swift, P. G. Superintendent of Works; J. Chilcott, P. G. Director of Ceremonies; J. J. Nicholas, P. G. Treasurer; G. Crooke, P. G. Pursuivant; W. W. Morgan, P. G. Secretary; J. Joel, P. G. Tyler.

After the performance of the ceremony, the members did not, as was previously understood, proceed to church in procession. This arose from their refusal to comply with the terms propounded by the Lord Bishop of the Diocese, namely, that on entering the church they should divest themselves of their paraphernalia. Very strong opinions were expressed on the subject.

At three o'clock the members assembled again at the Lodge, where they formed in procession, and proceeded to the Town Hall, where a magnificent banquet was prepared. The procession was a brilliant affair. The fine band of the 87th Fusileers, by the kind permission of their gallant colonel and the officers, preceded the Brethren, and played the "Mason's March." The streets were completely crowded with spectators, to witness the procession, and all appeared highly delighted with the sight. About one hundred and sixty Brethren partook of the good things provided. The chair was ably filled by the R. W. P. G. M. Grace before and after dinner was said by Bro. the Rev. — Broderip. The band occupied the orchestra, and enlivened the scene by playing appropriate tunes.

The Brethren having been commanded to fill their glasses, the Right Worshipful Chairman rose and said—Brethren, drink with me the health of the Queen—(loud cheering, and "God save the Queen" by the band.)

The CHAIRMAN—Brethren, I now rise to propose to you the health of the head of our Order (loud cheers)—the Earl of Zetland, the Most Worshipful the Grand Master of England (cheers). I have had the honour to know his lordship in public and in private for many years; and I am thoroughly assured that we could not have at the head of our Order a nobleman or a Brother more anxious to confer all the benefit in his power upon us—(loud and continued cheering).

The CHAIRMAN—Brethren, I rise again to give you the health of the second to the chief of Masonry in England—the Earl of Yarborough, (cheering)—the Deputy Grand Master of the Grand Lodge of England—(cheering).

Bro. BUSHELL, D. P. G. M. of Bristol, then said—Brethren, I beg to propose to you a toast which Masonic etiquette suggests should receive your prompt and considerate attention. Brethren, it is of no service that we have a good executive government in London, unless we are supplied with due representation in the provinces; and it does, therefore, give me great pleasure on the present occasion to be the medium of proposing to you for your acceptance the first toast of the kind that has ever been given—the health of the present Grand Master of Monmouthshire—(protracted cheering). Brethren, I cannot but recal the feelings of proud satisfaction which I entertained the moment I stood in this room after effecting the consummation of Masonry in the provinces, by the creation of the Silurian Lodge—(cheers). But, Brethren, if I felt pride at the foundation of the building, how proud, how rejoiced ought I not to be to think I have contributed to adorn its Corinthian column (cheers). It is true, Brethren, that sickness has been the cause of my presenting myself before you at this moment, unprepared and unexpected; but the act of a Mason requires little preparation—he speaks from his heart—(cheers). The voice of Monmouthshire came to Bristol as a command—" Come to us and give us our Provincial Grand Master." We came, Brethren, with alacrity and joy (cheers), and we have this day installed on the throne of your Lodge, a nobleman in every sense of the word (loud cheers). Brethren, long may he live (cheers). The voice of fulsome praise is distasteful to a Mason's ears; but join with me in heartfelt expression that he may live for years, to be a blessing to the Craft—that his life may be happy in all its results, and a benefit to Freemasonry—(loud cheers).

The CHAIRMAN rose, amid much cheering, to respond to the toast. He said—Brethren, I rise to thank you most sincerely for the honour you have done me in so enthusiastically receiving my name, and in so kindly drinking my health (cheers). I have also to thank my excellent Brother on my right for the extremely kind and handsome terms in which he has proposed it. I will endeavour—for I feel I cannot attempt to make one half as good a speech as he has—to say a few words to you (cheers). It is well known to the Brethren over whom I have the honour of presiding, that my appointment has been of long date; but at the time my appointment was made—I merely name this to the Brethren who have kindly visited us this day, in order that they may understand the somewhat anomalous position in which I stand here this day, as having been long nominally the Grand Master of this province, and my installation having only taken place within the last few hours—when I was first nominated as chief of this province by his late lamented Royal Highness the Duke of Sussex, Masonry, it is well known to the Silurian and Loyal Monmouth Lodges, was at a low ebb in the province of Monmouth (hear). For some years it remained so. At length the star of Masonry arose; it is being shot forth, I hope, never again to set (loud cheering). The Silurian and Loyal Monmouth Lodges afterwards commenced their labours, and, as has been told you by my worthy Brother, the Bristol Lodges assisted, and now Masonry truly flourishes (cheers). As for myself—and I will say but few words about myself—I have ever felt the situation of the chief of Masonry involves a most arduous task on me, since my knowledge of Masonic law is not so extensive as I could have wished; but called to it by so numerous a body of Brethren, it would have been impossible for me to have declined (cheers). It was impossible for me not to obey the call I received, not having from my earliest days, though closely connected with Monmouthshire, filled any post of honour. I could not decline, although I felt that I should have much to contend with in assuming it (cheers). Since I have been at the meetings which we have had of the Lodges of Newport and Monmouth, I have lost much of that diffidence—I have felt already the kindness which exists among Masons, and I have been assured that I shall receive advice and assistance whenever I may need it—(cheers). I was anxious that this ceremony should have taken place earlier; it was deferred on account of the illness of my respected relation, the P. G. M. of Somerset. We have also to regret to-day, not only his absence, but that of my worthy friend and excellent Brother the P. G. M. of Bristol (cheers). Although, however, he is absent, he has been most ably represented, and I feel thankful to the Brother who has so ably filled his place (cheers). We are not now in Lodge, and it would be indiscreet and highly improper to touch upon anything connected intimately with Masonry, but what I addressed to you this morning before we closed the Lodge, I feel assured will not be forgotten by you (cheers). I beg to repeat to you, Brethren of my province, that at all times, and on all occasions, whenever my services are required—whenever my assistance is in any way wanted, you have only to call upon me, and your call shall be obeyed and my duty performed to the best of my ability (loud cheers). Proud and gratified I am—proud and gratified all the members of the province of Monmouth must be, at the kindness of the Brethren who have attended here this day from distant Lodges (cheers). It is a peculiar source of gratification to me to see represented the Lodge Perpetual of Bridgewater. I believe no Mason ever entered the Craft younger than myself. I was eighteen years of age when by a special dispensation I was admitted. My Brother Francis, one of my oldest personal friends, one of the fathers of Masonry, first ushered me into the Craft. I feel proud, then, at seeing deputations from the various Lodges here present; but I feel it especially grateful to see some of those who first witnessed my entrance into this Craft, present this day (cheers). I will detain you no longer. I thank you extremely and with heartfelt gratitude for your assistance and co-operation (cheers), and hoping we may long work together—feeling assured that Masonry will ever flourish, and praying for the blessing of God upon our works, and hoping that health and happiness may attend you all, I beg leave to thank you for the patience and kindness with which you have heard me (cheers).

The Chairman, after a brief pause again rose and said—Brethren, I now rise to perform a most gratifying duty, in the toast I am about to submit to your notice. It is the health of a friend and worthy Brother to whom we owe many thanks for his exertions among us this day. We regret the absence of his chief; but are most glad to have so able a representative—(cheers.) The performance of his duties in the Grand Lodge this day you all witnessed; and you all know how well they were executed. You all heard an encouraging speech from his own lips, and you have been well able to judge how zealous and excellent a Mason he is —(cheers.) I give you the health of the D. P. G. M. of Bristol—(loud and protracted cheering.)

Brother Bushell, D. P. G. M. of Bristol, returned thanks. He could not indulge in such language as his heart desired, but they would allow him to address a few words to the Provincial Grand Officers they had installed this day. Brethren, he continued, you have undertaken the most serious and important duties—(cheers.) It is not the mere dress of a Mason—it is not the mere ornaments that adorn your person, that constitutes Masonry, but there are practical principles taught in your Lodges which must be carried out in the common duties of active life. You will perhaps say to me " We do not know what those principles are." I will tell you what they are. We always argue best by example; and I will tell you a striking incident which occurred in 1813. During the late war letters of marque were granted to merchants, by which they were allowed to sieze on property belonging to foreign countries. It happened that a vessel, in sailing from the Mediterranean to Bristol, was seized by a French privateer. The captain of each vessel was a Mason. The result was most satisfactory. The captain of the privateer released the vessel, the cargo of which was valued at 8000*l*. He bade him go his way, and reach if he could his native shore in safety—(loud cheers). That Brother arrived in Bristol in safety, and his first duty as became a man and a Mason, was to repair to the Grand Lodge, and there, in the presence of the Brethren assembled, he stated the facts I have just described to you. He said more; he produced a written form of an agreement, into which he had entered with the French privateer. And these were the conditions. He gave the vessel and cargo on condition that he should return to Bristol, and endeavour to communicate with the Grand Lodge of England and obtain the release of three Frenchmen—(cheers). The Grand Lodge took a course suggested to them by his late Royal Highness the Duke of Sussex. The Frenchmen were discovered, and they, with two others, left the British shores free men—(cheers). This, Brethren, is what I call Masonry —(loud cheers). But, again, let me come to a more modern instance; one with which probably some of you are acquainted. There lived in the county of Essex a clergyman named Hewlett—he died of malaria. His difficulties had been of no common kind. His wife died of consumption about three months previously, and nine orphan children were left without a shilling in the world to provide for them. There was a Lodge in Rochford, Essex: they met; took the case into consideration; and before they separated nine Brethren took each of them a child to his home —(loud cheering). Now, Brethren, that is what I mean by Masonry—(cheers). If I were to preach to you for an hour; if I were attempting to urge any considerations whatever, I could not impress your minds better than by the production of these two naked facts—(cheers). I say, then, that the Provincial Grand Lodge has duties to perform. After some further observations the speaker resumed his seat amid much applause.

The Chairman then proposed the health of Bro. De Bernardi. He felt perfectly sure that in having conferred on him the office which he now filled, he made a good selection; Bro. De Bernardi had ever been an enthusiastic Mason, but he tempered that enthusiasm with that precaution which was a praise to a Mason. He had studied Masonry in foreign countries, and was no stranger to the Lodges in those countries, and their forms somewhat different in many respects to our own—(cheers). He thought, therefore, he was calculated to take office; and would make a most valuable officer. They all heard his short modest mode of returning thanks when invested with his jewel that day—(cheers). He proposed to them the health of Bro. De Bernardi, the D. P. G. M. of Monmouthshire—(enthusiastic cheering).

Bro. De Bernardi returned thanks in a feeling speech. He spoke of the moral good which might be effected by Masonry, and urged on every member of the Craft the due performance of their duties as Masons.

The Chairman then gave Bro. Powell, the D. P. G. M. of Bristol, which was duly acknowledged by that gentleman.

The Chaplain of the Province of Somerset was the next toast. It was proposed by the Chairman, who returned the rev. gentleman thanks for his kind assistance at the ceremonies of the day. They had not at present a Chaplain connected with their Province, and the duties had devolved upon the rev. gentleman, who had performed them with piety and Masonic zeal—(cheers). He proposed to them the health of Bro. Broderip—(loud cheering).

The Rev. Gentleman, in returning thanks, regretted that he was the only clergyman present. He also regretted that they had been deprived of the use of the church; he was afraid the principles were not fully known otherwise no opposition of the kind would have been offered—(cheers).

The Chairman then proposed the health of Brother Bryant the Grand Director of Ceremonies, which was received with great cheering, and acknowledged in a neat speech.

Bro. De Bernardi proposed the health of Colonel Tynte, the P. G. M. of Somerset.

The Chairman returned thanks on behalf of his father, who much regretted his inability to attend on this occasion.

The Chairman then gave Sir John Guest, the P. G. M. of South Wales; which was acknowledged by Bro. Bird.

"The P. G. Officers of Monmouth" was received with much applause; and responded to by Bro. Wakeman.

The Duke of Leinster, the Grand Master of Ireland, was the next toast. Bro. Captain Maher returned thanks.

The Duke of Athol, the G. M. of Scotland, was proposed by the Chairman. Bro. Carter returned thanks.

The Chairman rose to propose the health of his Grace the Duke of Beaufort—(cheers). He believed they were honoured to-day by the attendance of some of the members of the Grand Lodge of Gloucester; and he knew they would willingly drink his Grace's health, as the Grand Master of the province of Gloucester—(cheering).

Bro. Wakeman, as one of the members of the Grand Lodge of Gloucester, returned thanks.

The Loyal Monmouth Lodge, was then proposed by the Chairman, and received with acclamation.

Bro. Justley Pearson responded to the toast.

The Silurian Lodge of Newport, was next proposed, and acknowledged by P. W. Williams. He alluded to the interruption which had been caused in their proceedings by their being prevented from going to Church. He should like to see all the world as true to their religious opinions as Masonry was. Its sentiments were free and it indulged no prejudices; and he lamented, therefore, the course taken by the Bishop of the Diocese.

The Chairman had hoped not to have been called to have touched upon a subject which it now would be his duty to do. Although, as a man, and as a Mason, he would never divulge what ought to be kept secret, yet there was no power on earth would ever compel him to withhold what ought to be made known. Thank God, they could meet here without talking of politics—(cheers). It was one of the best attributes of Masonry, that they were untrammelled by politics—(cheers). He was a member of the Church of England—a humble member, but he trusted a devout one. He supported the church he believed to be best; he respected all men's opinions, and he expected all men to respect his—(cheers). He applied, as was his duty, to the Lord Bishop of Llandaff for permission that divine service might be performed in St. Woollos church, and he received a most kind and cordial letter from that prelate. But the conditions on which he gave permission—and he was bound to say it was given in the most gentlemanlike and most courteous way—were such, viz., they should not take within the walls of the church any emblem or emblems whatever—that he was compelled to decline it—(cheers). He did so in respectful terms, and he was sure he spoke the unanimous opinion of the Lodges—(cheers). They must all lament as he did, most sincerely, the loss of Bro. Roberts, the late vicar of Monmouth—(hear, hear). He had so little dread of a refusal to have divine service performed, at which they might attend with their emblems, that he applied to his worthy Bro. Roberts to preach the sermon on the occasion. He could not have done so; but although, as it turned out, his services were not required, he was sure they all regretted his absence—(cheers). He had the utmost respect for the Bishop of this diocese, but he felt assured that in the course he (the chairman) had adopted, he had acted according to the principles of Masonry—(cheers).

Bro. Bushell highly approved the course adopted by their R.W.P.G.M. He had shewn his usual gentlemanly feeling in succumbing to the views of the Bishop—(cheers). He wished he could introduce the Bishop to a Mason's Lodge—(cheers). There he would exemplify to him that charity which would adorn the throne; and if he asked him for his authority in so saying, he would point his Lordship to the Archbishop of Canterbury (cheers), and he would say "View that honoured prelate; mark his consistent course. He has endeavoured equally, rightly, and justly, to maintain the Church of England. But he is a Mason"—(loud cheering). The Bible—he spoke it here with respect—was never closed in a Mason's Lodge. Why? This Masons alone may know. This, however, was an additional reason, why by their consistent acts they might shew to the world how these Freemasons live—(cheers).

Bro. De Bernardi, with a brilliant dash of "fancy's fire," proposed the health of the lady of the P.G.M., which was acknowledged by the Chairman.

Colonel Magennis and the officers of the 87th Fusiliers, with thanks to their excellent band, was the toast which succeeded. It was acknowledged by Captain Bedford.

The British Navy, followed, and was responded to by Dr. Turnstall, of Bath.

The Bristol Lodges, and the Ladies of Monmouthshire, were the last toasts, and the company separated, after spending a delightful evening. Messrs. Angel and Trigg sang some excellent songs.

To the Editor of the Monmouthshire Beacon.—Sir,—In common with my Brethren in Freemasonry I regret the refusal of the Lord Bishop of Llandaff to grant the use of the parish church of St. Woollos, Newport, for divine service, on the late occasion of the installation of Colonel Charles J. Kemeys Tynte, Esq., as Grand Master of Masons for the province of Monmouth; and, with an anxious hope that we may not be subjected to similar disappointment in future, I trust you will insert the accompanying extract from a pamphlet by the celebrated Masonic historian, the Rev. George Oliver, styled, "An apology for the Freemasons,"* and "respectfully submitted to the consideration of those clergymen who doubt the propriety of allowing the use of their churches for Masonic celebrations." The very able, extremely apposite, and powerful defence of the privilege of the Order, enjoyed from time immemorial, therein contained, will, I trust, be a sufficient apology for my requiring so large a space in the columns of your journal—did I fear otherwise, I would plead the vast importance of the question. In the humble anticipation of thereby attracting his lordship's attention to a favourable consideration of the subject, and happily removing any impressions he may entertain prejudicial to the Craft.—I am, sir, your obedient servant,

Monmouth, July 13th, 1847. GEORGE CROOK, P. G. P.

WORCESTER, *August* 17.—*Institution of a Provincial Grand Lodge for the County of Worcester.*—A large assemblage of the Masons of Worcestershire, assisted by certain officers of the Grand Lodge of England and Brethren of the adjoining counties, met at Worcester, to institute and hold the Provincial Grand Lodge for this county. The Lodge was held in the Guildhall, and thronged with the Brotherhood of all degrees. The two Worcester Lodges contributed their handsome furniture and insignia, and every other requisite, to grace and adorn the scene.

The Grand Officers present were the Right Worshipful Brother Alexander Dobie, Grand Registrar of the Grand Lodge of England, and, *ex officio*, Grand Master of all Provinces to which no Provincial Grand Master is attached; the Very Worshipful Bro. William H. White, Grand Secretary; the Rev. and Very Worshipful Bro. John Osmond Dakeyne, *M. A.*, Grand Chaplain; attended by Bro. Thomas Barton, the Grand Tyler. They were assisted by a large concourse of Brethren, including the Master, Wardens, and Past Masters of the Harmonic Lodge, Dudley; the Worcester Lodge; the Lodge Hope and Charity, Kidderminster; the Semper Fidelis Lodge, Worcester; the Royal Standard Lodge, Kidderminster, and a great number of Brethren distinguished in the Craft; amongst whom we noticed the W. Bros. Lloyd, Dee, and others of the Warwickshire and Staffordshire Provincial Grand Lodges.

The Master of the Worcester Lodge, the W. Bro. Hyde took his seat and conducted the opening of the Craft Lodge. The Grand Officers of the Grand Lodge then entered the Lodge, and having received the homage of the Craft, the R. W. Bro. Dobie took the chair, which had been previously occupied by Bro. Hyde, and proceeded to constitute and open the Provincial Grand Lodge.

The Provincial Grand Master having addressed the Lodge at length on the subject of his selection, proceeded to make the following appointments:—Provincial Deputy Grand Master, William Roden, *M. D.*, Lodge 730, Kidderminster; Provincial Grand Wardens, William Masefield, and Harvey Eginton; Grand Chaplain, Rev. W. L. Isaac, *M. A.*; Grand Treasurer, F. T. Elgie, Mayor of Worcester; Grand Registrar, Bro. John Simpson; Grand Secretary, Bro. C. C. Griffiths; Grand Deacons, Bro. John Bolton, and Bro. A. Patterson,; Grand Superintendent of Works, Bro. Marcus Smith; Grand Director of Ceremonies, Bro. R. Harris,; Assistant Grand Director of Ceremonies, Bro. B. L. Stable; Grand Sword Bearer, W. D. Lingham; Grand Pursuivant, F. N. Gosling; Grand Tyler, W. H. Davis; Grand Stewards, Bros. John Aston, Thomas Payne, Giles, Bowers, Joseph Boycott, and W. E. Hasell.

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* We have not room for the quotation, and must therefore refer our readers to the work by Dr. Oliver.

About five o'clock upwards of one hundred Brethren sat down to a banquet. The Grand Registrar, the R. W. Bro. Dobie presided, supported on the right by the Provincial Deputy Grand Master, the W. Bro. Elgie, Mayor of Worcester, &c.; and on the left by the V. W. the Rev. J. O. Dakeyne, Grand Chaplain; the V. W. Bro. White, Grand Secretary; and Bros. Lloyd, Dee, &c., of the Staffordshire Grand Lodge. The Provincial Grand Wardens occupied their respective chairs. The Provincial Grand Chaplain, the Rev. W. L. Isaac, did not attend the banquet, having an indispensable engagement to fulfil at a distance, but his duties were performed by the Rev. J. O. Dakeyne, Grand Chaplain of England.

The cloth having been drawn, and grace pronounced by the Grand Chaplain, the Chairman gave, as the first toast, "The ladies," which was drunk and honoured in a manner peculiar to this fraternity. He then called upon the Brethren to drink "The Queen and the Craft." Drunk with Masonic honours. The chairman then gave "The Most Worshipful Grand Master, the Earl of Zetland." Drunk with the usual honours. The next toast was "The Deputy Grand Master of England, the Earl of Yarborough." Drunk with Masonic honours. This was followed by the health of "The Rev. J. O. Dakeyne, Grand Chaplain, and Bro. White, Grand Secretary." In the course of his remarks the Grand Registrar spoke in terms of deserved praise of the Masonic career of these Brethren, and alluded forcibly to the long and faithful services of Bro. White, as Grand Secretary to the Craft.

The V. W. GRAND CHAPLAIN returned thanks in a long and powerful speech, in which he forcibly and beautifully portrayed the excellence of Freemasonry, and the great benefit it must be to society and to individuals if rightly understood and acted upon. He trusted he should be excused if he assumed, in the course of his remarks, rather more of the chaplain than was usually compatible with the convivialities of a large meeting like the present. The opportunity, however, did not frequently occur, and, as a minister of the Established Church, he felt it his duty, whenever occasion offered, to state his opinions on this subject, especially when he found their excellent institution had suffered the most unjustifiable abuse in a certain publication to which he alluded. The Rev. Brother went on to state that not a word of the article to which he referred was grounded on truth, but, on the contrary, showed a perfect ignorance of the genuine principles on which their holy institution was founded. He could not conceive that if, as a minister of God's word, he found nothing in Freemasonry to find fault with, that his lay brethren had anything to fear as to its tendencies. He had been for nearly a quarter of a century a Freemason, and had never regretted it.

He was also able to declare that there was nothing in Freemasonry incompatible with his profession as a clergyman; on the contrary, there were several reasons easily given in support of the proposition, that Masonry was a useful helpmate to religion. In the first place, Masonry was so because it was so universal, as shown in its reception of all mankind, free-agents and unstained by crime. 2ndly, there was nothing in it antagonistical to those principles of religion, either in faith or practice, which he, as a Clergyman of the Church of England, was bound to maintain; but on the contrary, its devoutness of spirit, ever looking up to, and relying upon, the support and protection of the great Architect of the Universe, with its thorough embracement of benevolence and charity, rendered it an excellent adjutory of the Christian Church. 3rdly, because any person, of whatever rank or degree, might come amongst them; the humblest was not neglected on account of his poverty, nor would the noblest or wealthiest suffer by entering this association. 4thly, the broken-down Mason might come among them, and receive relief without any feeling of degradation, and accept of and from his brethren without disgrace; and 5thly, by moral emblems they were continually reminded and taught to look up, in all cases of emergency, for comfort and support to the great Architect of the Universe, by whom all things have been created and are maintained. Brother Dakeyne then cordially and sincerely thanked the Brethren for the honour they had done him in drinking his health and for their kindness in listening to his remarks, and resumed his seat.

The Grand Secretary briefly returned thanks; adding that he would not detract from the excellent speech of the Grand Chaplain by any lengthened remarks of his, but would sit down with the observation that he had been a Mason now nearly half a century, and had never regretted the step he had taken, or met with more kindness from his Brethren than he had done both at Lodge and at their festive board on that occasion. He should ever remember their kindness with gratitude.

The Provincial Deputy Grand Master then rose and said, he had the permission of the Chair to propose a toast, and in so doing he could wish, as far as his ability went to do it justice, that the toast had fallen into other and abler hands; but no one present connected with their Lodge was better acquainted than he was with the merits of the worthy Brother he was about to introduce to them, and therefore, on this account, if on no other, however inadequate, he felt it his duty to propose his good health. He was one of those who considered it a high privilege to be assembled as they were that day to commemorate the establishment of a Provincial Grand Lodge for the county of Worcester. He believed he might say that, in years past, several attempts had been made to organize a Grand Lodge. He need not tell them that those attempts had failed; and to whom on the present occasion were they indebted for setting a seal on their labours, for placing the cope-stone on their exertions, but the Right Worshipful Brother now in the chair?—(cheers). They all must be aware how valuable time was to the professional man, and especially when the duties of his profession were of an active and arduous character, yet their excellent Chairman had devoted a great portion not only to the business of Masonry in general, but to the interests of this Grand Lodge in particular. Dr. Roden then proceeded to enumerate the various offices of high importance in the Craft which the Chairman filled, and to which he gave the benefit of his experience, remarking that, looking to all these engagements, together with the multitudinous calls upon his time in business, they must admit and believe his heart and soul were in the cause, and be led to wish that there were many more such Masons. As regarded this Provincial Grand Lodge in particular, their excellent Brother had been most unwearied in his attention, and most anxious so to complete his arrangements as to satisfy the wishes of every member of the Lodge, and of the province in general; and after his noble conduct that day, he need not ask them whether he had given them that satisfaction or not. They would testify their feelings by cordially, sincerely, and heartily drinking his health—(drunk with full Masonic honours).

The Grand Registrar rose to return thanks. He certainly had been very anxious, especially during the last few days, as to the result of his labours; but, after entering the Lodge that morning, and finding that fine spacious room in the Guildhall thronged in all parts to witness the opening of the Lodge—when he saw the kind brotherly feeling which prevailed through the whole assembly—all his doubts, all his fears, had vanished, and he could only tell them that he never felt more gratified in his life. He could not have believed that in a province containing at present only five Lodges, such a meeting, either for numbers or respectability, could have been produced. He should return to London with the happiest recollections of the day when he was an humble instrument in forwarding their views in presiding over their Grand Lodge. He trusted that they would have many such meetings, and that they might live long to meet annually in the same happy way. For himself, he should make a point of being with them whenever they desired it, or he could be of the least service to them. They might always reckon on his advice and assistance. After paying a tribute of thanks to the worthy Mayor for the anxiety he had displayed for the success of the meeting, and his kindness in undertaking the office of Grand Treasurer, he warmly thanked the Brethren, and resumed his seat.

The next toast from the chair was—"The health of the Very Worshipful Deputy Provincial Grand Master, Dr. Roden." The Chairman paid a deserved eulogium on the exertions of his excellent Deputy, observing that it was to him that they were mainly indebted for originating and carrying out the arrangements for the formation of the Provincial Grand Lodge. The Chairman entered at considerable length into the merits of this Brother, the anxiety he had shown, and the claims he had to the appointment he had felt it his duty and his pleasure to confer, and concluded by remarking that, as he had before observed in the Lodge, he considered he had appointed a most zealous and excellent Mason to preside over them in his absence, and one whom he felt confident was in every way capable of faithfully discharging the important duties now intrusted to him. He would call on them to drink to "the health of their Very Worshipful Provincial Deputy Grand Master, and prosperity to the Provincial Grand Lodge of Worcestershire"—(drunk with the honours).

The Deputy Grand Master returned thanks in a speech of considerable length, for which our space will only allow a condensed report. He said:—After the very flattering manner in which they had received and drank the toast, he feared he should scarcely find words to express his gratitude for the honour they had done him, and more particularly for the distinction they had conferred on him by their recommendation of him to the Grand Master in the chair. He considered he had no claim whatever to that high and important office but in the exertions he had made towards bringing to bear the object of their wishes. Setting this aside, there were many around him who had greater claims, and were more worthy to fill the office. He sincerely thanked them for the double obligation they had bestowed upon him. He had always believed the practice of Freemasonry worthy the consideration of the gentleman, the scholar, and the Christian, and entertaining these views, he had felt it his duty to propagate the art to the fullest extent in his power. He thought this was best achieved by the establishment of a Grand Lodge, and accordingly he had for some time past given his attention to this subject. He congratulated the Craft on the successful issue of this meeting, and said the prosperity of the Lodge could not be doubted after what they had witnessed that day. He hoped he should ever be found able, as indeed he was willing, to do all his important office called on him to do, to advance Masonry in general, and the individual interests of any Brother to whom he could be of any service. He again thanked them for their kindness, and hoped he should always deserve their good opinion.

"The Grand Wardens and the other Grand Officers," was then given from the chair. The Senior Grand Warden, Brother Masefield, feelingly acknowledged the toast. The Chairman next proposed "The Mayor of the City," and spoke in the highest terms of his kindness in every act with regard to their meeting. The Mayor replied in a long, effective, and feeling speech. "The Masters of the five Lodges in the province," followed. Bro. Patterson, W. M. of the Dudley Lodge, responded. "The Visitors," "All poor and distressed Masons," and other toasts, concluded the list.

Several of the Brethren executed a variety of glees, Bro. W. H. Rogers kindly presiding at the piano-forte, and in this way the sweets and solace of music were brought in as appliances to the *agremens* of the hour. The banquet was terminated at about half-past nine, when the Grand Master left the hall, attended by the Grand Office-bearers; and so was happily brought to a close the proceedings at the re-institution of the Provincial Grand Lodge of Worcestershire.

Truro, *June* 26.—The old Phœnix Lodge, held at the Red Lion Hotel, Truro, is making great progress, as many of its members foretold it would on its being reconstituted. Several Brethren have been added; and on the Lodge night there was a gathering of the Craft almost equal to a small Provincial Meeting, assembled to assist in the ceremonies attendant on raising four Brethren to the upper degree. After the ceremony had been performed, nearly thirty Brethren partook of refreshment, there being amongst them several Provincial Officers, one of the officers of the King's Dragoon Guards, who is a Member of the Apollo University Lodge at Oxford, and visitors from other Lodges in the county. Others, we hear, are to be introduced, so that this Lodge promises to become one of the most prominent in the province.

Dorchester, *July* 15.—A Provincial Grand Lodge for Dorset was held, and presided over by the worthy and respected Prov. Grand Master, the R. W. William Tucker, of Coryton Park. The national colours floated from the church towers and other public places, the bells of St. Peter's rang merry peals; the enlivening music of the town band was heard, and there were other marks of rejoicing on the occasion. In consequence of the confined space in the Hall of the Craft in this town, the Grand Lodge was opened, soon after ten o'clock, in the County Hall, in due form, when a procession was arranged, the Grand Master and other members appearing in their respective costumes. The procession moved on, from the County Hall to St. Peter's Church, hundreds of spectators being congregated in the street; and a most respectable congregation were previously seated within the sacred edifice. The Brethren having taken their appointed stations, the service for the day was opened by the choir and congregation singing a sublime Masonic Hymn. The prayers and psalms for the day, with the proper lessons, were read by Bro. the Rev. G. F. St. John, of Manston, and the first three verses of the 105th Psalm were sung. The sermon was preached by the Prov. Grand Chaplain, Bro. the Rev. William John Percy, from 1 Kings xx. 31-34, upon which peculiarly striking text the reverend preacher founded a very able, eloquent, learned and instructive discourse; showing the intimate connexion of Freemasonry with the true religion, as well under the Christian as the Jewish dispensations, and pointing out especially the abhorrence of this institution to the sin of idolatry, in any form, which sin brought down upon the two kings noticed in the text, the just judgments of Almighty God, although they were professed Masons. In illustrating the different branches of his elaborate discourse, he noticed that the kings of Israel bore the character of merciful kings, for which a reason might be assigned, that they were instructed by the prophets of God: now mercy, he said, was a peculiar feature of Masonry; but in observing this duty they must all be careful not to forget the still higher principle, truth, the sacrifice of which to mercy was the great sin of the kings Ahab and Benhadad. And in dwelling most forcibly on the subject of idolatry, he solemnly warned his Brethren, as a minister of theirs and an ambassador of Christ, that they were living in times of danger; he exhorted them to "be strong" in the faith and principles of religion, as was comprehended in that pure and apostolic branch of the Church of Christ, which, by the good providence of God, existed in this nation, a leading principle of which was the discountenance of every thing approaching to image worship or idolatry in any form: it was their duty, on this point, to "quit them like men," and to let the Holy Scriptures, which they should read and meditate upon daily, with humble prayer for the assistance of the Divine Spirit, be their guide and safeguard against this and all other sins. In conclusion, he urged them, according to their means, to contribute, with prudence, towards the several Masonic Charities; and, on their return to their respective homes, "to remember the poor," that so the blessing of Almighty God, as appeared at this beautiful season, might, in the increase of the fruits of the earth, rest upon them and theirs.

A magnificent anthem, from 1 Chron. xxix. 10, was then sung in a most admirable manner.

After the service of the church had terminated the procession was re-formed, the members walking back to the County Hall, when the Grand Lodge was again opened in the first degree, and being close tyled, the business of the Lodge was gone through, with those forms peculiar to the Craft. The P. G. M. then nominated and invested the several Prov. Grand Officers for the following year.

The P. G. M., Bro. William Tucker, then delivered an address of much eloquence, practical importance, and feeling, to the assembled

Masons. The R. W. gentleman said, "Brethren, I scarcely know how sufficiently to express my gratitude to the Supreme Grand Architect of the Universe, for having, in his great mercy, raised me from the bed of sickness, perhaps of death, and thus permitted me to be here present amongst you this day. Sincere and heartfelt pleasure does it indeed give me to meet you all again, and may the Most High grant that we may long live, in all brotherly love, to exercise those many and various Masonic virtues which it is the pride and boast of our Order to support and uphold. My lengthened illness has necessarily prevented me from attending, so closely, to the business of our Order, during the past year, as I otherwise should have done. I have not been able to go to London since November last, and consequently am unacquainted with the minutiæ of the proceedings of Grand Lodge during that period. I am, however, very sorry to find, from a public report which I have received, that although the 'funds of the Royal Masonic Benevolent Annuity Institution continue slowly to increase,' yet they fall very short of relieving the great number of worthy applicants, whose names are annually returned to this excellent Charity. I trust the Brethren will take an early opportunity of reading the last report published in May, and issued in June. 'There were fifty-one candidates on the 21st of May, whose united ages averaged seventy years—thirty-nine of these were unsuccessful for want of funds.' Our Grand Master, Lord Zetland, patronized a public dinner at Freemasons' Hall on the 9th of June, which was holden for the purpose of raising additional funds; what the result has been I have not yet heard, but I do most sincerely trust and hope that some important step has been taken to augment the funds of this most important charity. But there is, Brethren, a fault nearer home, a fault among ourselves, to which I cannot, I will not, shut my eyes: the fault to which I allude is this—a private Lodge has a candidate for the charity; the W. M. and Officers naturally strain every nerve to secure his election; numbers of Brethren, at this time, become subscribers to the charity, for the purpose of voting for their distressed friend and Brother; they are lucky enough to succeed, and their candidate gains an annuity: what then happens? most of these Brethren, who have subscribed for this one year, forget to renew their subscriptions on the next, and thus unhandsomely abandon the Society which has relieved the distresses of their unfortunate Brother. Is this fair? Is this honest? Is this worthy a Mason? With one voice we must all say "no!" The subscription for a single vote is but small, five shillings, a sum which scarcely any Brother would miss from his person; and yet were every Brother to give this small aid, the funds of the Society would increase to such an amount, as would be sufficient to relieve all and every worthy applicant. Lay this to heart, my Brethren. Charity is the basis of our Order; and what I would ask can be greater charity than to supply the wants of the aged, the poor, and the distressed? aye more, it must be remembered that many of these have seen better days, have like ourselves been blessed by the good things of this world, till on a sudden, by some unforeseen accident of life, they have been deprived of all those blessings which they had before enjoyed. Subscribe, then, my Brethren—subscribe, I say, to the Royal Masonic Benevolent Annuity Fund; let it never be said that the Freemasons of Dorset have, at times, subscribed largely for particular objects, and have afterwards withdrawn: let not this high-toned province writhe under such a charge. Let our Brethren in London see what Dorset can do, will do, has done, and will continue to do; and let the world at large see that there is not to be found, within this province, one selfish Mason. I wish here to call your attention to the report of the last quarterly communication, which has been issued, from Freemasons' Hall, under the sanction of the Grand Master. The discussion there reported is worthy the most serious attention of every Mason; and we must all look on it as a great boon to the Craft that, for the future, we are to have regularly transmitted to us an authorized report, under the sanction of the Grand Master, of all that actually does take place in the Grand Lodge. I am delighted to find that this Lodge is likely again to flourish. I am highly pleased with the spirit by which many of the Brethren are actuated, and the zeal and energy which they have displayed. I am highly gratified to find that the Lodge at Poole is likely again to be revived; my Brethren of Poole, think no labour lost or thrown away to attain this great, this important object. Remember that, in Lodge, you meet as Masons, as Brethren, under the kind and fostering protection of the great Father of All, whose highest attribute is universal benevolence and love: bear this in mind, and let no thought, word, or deed enter in among you, which may in the least disturb your universal harmony; let no religious discussions distract you. Ever call to mind the words of Holy Writ, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him." Much less let political fever withdraw your allegiance from every principle of our Order; be faithful, Brethren, be obedient to your ancient charges and constitutions, which declare that neither religious nor political discussion shall ever enter the doors of a Masonic Lodge. My Brethren of Sherborne—I congratulate you on your late valuable acquisition, in the initiation of two gentlemen in your Lodge, who I feel assured will not only prove an honour to your Lodge, and this province, but to the whole Craft at large. Brethren of the province generally, I feel proud of being placed over so well ordered a body of Masons. I hear from all quarters the strongest commendations both of your Masonic working and general demeanour; persevere in this, and you will continue to add not only lustre to our Order, but accumulated happiness to yourselves and connexions. I am sorry to find that my Brethren of Blandford have not yet risen from their long slumber—I call it slumber; for I am well convinced that the truest and finest Masonic feelings do still exist among my Brethren there; and I feel convinced that the day will come when these feelings will be awakened, and Masonry will be revived there, invigorated and refreshed, ready and able to make such gigantic steps as will prove, to the world at large, that, however long the outward ceremonies of our Order may have been neglected, the more sterling and valuable jewels have been most carefully cherished and preserved. I could have wished to have seen a greater number of newly initiated among us; still this is a point on which no Brethren should at any time shew too great an anxiety. I have frequently observed that one initiation taking place in a Lodge has been followed almost immediately by a perfect influx of candidates. I merely mention this in case any Lodge in which an initiation has not lately taken place should in any way despair and despond. My dear Brethren, I will now take the opportunity of thanking you for the kind interest which you expressed for me during my late severe and dangerous illness. Often, and often, has my sick pillow been smoothed by marks of your affectionate kindness and fraternal love; and I can safely say there never was a day that passed over my head, even during that trying period, when I had not you, or your interests more or less in my mind. Let brotherly love ever be our watch word. I can speak, from my late experience on this point, most confidently, and can say that my chief comfort and consolation during my greatest period of danger was, that I was 'in charity with all men,' that I owed no grudge or ill feeling to any man living; and further, that I did retain the love of my Masonic Brethren, and other kind friends: daily and hourly proof of which I was then receiving. My wish has ever been and ever will be to rule in all your hearts by the golden cord of love; for I am well assured that such a course will always be the best check to any occasional jealousies or misunderstandings which may occur, and these must ever be liable at times to happen. Look on me as your sincere and intimate friend; consult me freely, not so much in the character of your Prov. Grand Master as of your Brother; and depend on it I will never betray your confidence. I will give my best attention to all your requests, and endeavour to make justice, strict and unswerving justice, the guide of all my advice and actions. My Brethren, I thank you for your kind attention, I thank you for your attendance here this day; may the Great Architect of the Universe grant that we may all live and be enabled, by his fostering protection, to adorn and beautify the fabric of this our ancient and honourable Society, by shewing forth in ourselves, in our lives, and actions, one straightforward and undeviating line of virtuous conduct; thus shewing to the world at large that we act up to what we profess, and that Masonry is really deserving of that high and distinguished patronage which it ever has, and I trust ever will, continue to receive."

Thanks were then unanimously voted to the Magistrates for the use of the County Hall; to the Rev. Morton Colson, Rector of St. Peter's, for the use of his church; and to Brother the Rev. W. Percy, P. G. C., for his admirable sermon that day.

We have also further to add to the above proceedings of the day, that a committee, consisting of the Masters, Past Masters, and Wardens of the several Lodges in the Province met, Brother E. T. Percy, P. P. D. G. M., in the chair, on the subject of the Masonic Testimonial proposed at the last Provincial meeting, to be presented to Brother William Eliot, the late Provincial Grand Master, as a mark of the high esteem in which he is held by the Brethren of the Province, and as evincing their sense of the great zeal and attention displayed by him in promoting the best interests of the institution. Returns of subscriptions towards this object from the several Lodges, were received; and it was resolved that the subscription list shall close on the 1st of September next.

On the previous evening a very full Chapter of Royal Arch Masons assembled at the Masonic Hall, when the usual routine of Provincial business was transacted. At five o'clock the members of the several Lodges sat down to a banquet at the King's Arms Hotel. The P. G. M., Bro. Tucker, presided with his accustomed ability and good feeling. After the cloth was removed the P. G. M. proposed, "The Queen," "The Earl of Zetland, Grand Master of England," "Lord Yarborough, D. G. M. of England," "The Duke of Athol, G. M. of Scotland," coupled with the name of Capt. Burgoyne. The toasts were severally drunk with the usual honours, and

Capt. Burgoyne most ably returned thanks for the Grand Lodge of Scotland; and expressed his deep sense of the kindness of the G. M. and Brethren of the Province of Dorset in drinking his health in so cordial a manner—(applause).

The G. M. gave the "Duke of Leinster and the Grand Lodge of Ireland," coupled with the name of Sir Edward Baker, Bart.

Sir **Edward Baker** returned thanks for the Grand Lodge of Ireland, and for himself as a nephew of the Duke of Leinster. He said he should do himself the pleasure of writing to his illustrious relative in a few days, when he should express the pleasure and delight he had experienced in being admitted amongst them.

The P. P. G. M., Bro. **Eliot**, then called upon the Brethren to fill a bumper. He then, in his usual truly Masonic spirit, thanked the great Architect of the Universe for having restored the P. G. M. to health, and spoke warmly of the pleasure himself and the Brethren felt at his being again enabled to preside over them that day. Brother Eliot referred them to the excellent address of the P. G. M. that day, trusting they would pay particular attention to it; and congratulated them in having so able a P. G. M. to preside over them. He then gave the health of the P. G. M., to which the Brethren responded with full Masonic honours.

The P. G. M., in returning thanks, referred to the kind expressions of Bro. Eliot, who. he was sure, spoke the sentiments of his heart. The manner in which the Brethren had responded to the toast would stimulate him to further exertions; as he felt that he owed a deep debt of gratitude to Bro. Eliot and the Craft for the kind-heartedness they had evinced during his severe illness. He would take the opportunity before he sat down of proposing the health of the P. P. G. M., Bro. Eliot.

Bro. **Eliot**, in returning thanks, expressed the pleasure and happiness he experienced at being present amongst them. He spoke of the principles of Freemasonry, and called the attention of those Brethren who had been recently initiated to the necessity of studying the different branches of those sublime and useful sciences and arts connected with it, and which would enable them to fully appreciate its advantages, and to follow that bright example which had been shown to their country and the world by some of their distinguished brethren. He spoke of the pleasure they would derive in Masonic society, the spirit and feeling engendered by which would enable them to withhold the expression of those shafts of malice which would sometimes emanate from the heart of man, and notwithstanding differences and difficulties to live as brethren. He then drew their particular attention to the Masonic Benevolent Society, and the advantages arising therefrom to the poor Masons, trusting that every Brother of the province would subscribe to this admirable institution. He concluded by again warmly thanking them for their kind expressions towards him, and trusted the great Architect of the Universe would look down upon them and prosper all their undertakings. The P. P. G. M. sat down, after delivering his excellent address, amidst the most enthusiastic plaudits.

The P. G. M. proposed the health of the D. P. G. M., Brother Herbert Williams, in whom the Brethren should not forget that they had among them the son of one who had presided over them with pre-eminent ability and kindness for many years.

Brother **Williams** returned thanks in a very able speech, and referred with much feeling to the kind mention of the name of his lamented father. He also apologized for the unavoidable absence of Brother Ker Seymer.

The P.G.M. gave the health of the P.P.D.G.M., Brother Percy, whose eminence as a Mason and high character as a Brother he warmly extolled.

Brother **Percy** returned thanks in a speech of considerable brilliancy and interest, which drew forth the most animated cheers. He said he owed them a deep debt of gratitude for the kind manner in which they had responded to the toast, which had been so flatteringly given by the P. G. M. He was satisfied that the duties of the several offices would be most effectually discharged—(cheers). When he was appointed, under the late Grand Master, he had made that progress in Masonry which had been referred to by the worthy Brother who presided over them, and which they had so much appreciated, he could only hope that, with this knowledge, in the great day of account he should not be found wanting—(cheers). He was most happy, as they all were, to see, through the good Providence of the Almighty, that their P. G. M. was restored to health, so that he was enabled to resume his duties—(cheers).

The P. G. M. gave the health of the P. G. C., Rev. Bro. W. Percy, who most eloquently and expressively returned thanks.

The P. G. M. gave, Bro. Melmoth, P. G. S. W., and the other officers: and Bro. Percy acknowledged, in very able terms, the compliment.

The P. G. M. proposed the Past Masters of the different Lodges, to which Brothers Percy and Maggs responded. Brother Latham and the officers of his Lodge followed, and was duly acknowledged.

The P. G. M. proposed the health of Bro. Moneypenny and the Brethren of the Province of Kent.

Bro. Capt. Moneypenny returned thanks, and expressed his regret that he had not paid that attention to Freemasonry he could have wished since his initiation. Perhaps, however, they would accept, as an excuse, that the greater portion of the time that had since elapsed had been spent in the defence of his country—(loud cheering).

The P. G. M. then gave, as the closing toast, "Masons' Wives and Masons' Bairns."

The proceedings of the evening were enlivened by some excellent singing; and the whole passed off with that order, propriety, and brotherly feeling which are the characteristics of the fraternity.

July 17.—To-day a grand Encampment of Knights Templar was held, over which Bro. Tucker presided, supported by several most distinguished members of this excellent Order, the solemn and deeply interesting ceremonies of which were gone through; and, as we hear, a highly respectable gentleman was elected, and admitted in due form. This closed the proceedings, which have excited great interest throughout the province.

Highbridge, *July* 27.—The annual festival of the Rural Philanthropic Lodge, took place. A large party of Brethren from Bath, Bristol, Bridgewater, Wells, and other places, having arrived at Highbridge about half-past eleven o'clock, were conveyed in the carriages of the Brethren, preceded by a band of music, to Burnham, where they were greeted upon their arrival with a merry peal from the church bells, salutation of cannon, and the display of national and other flags from the church tower, custom-house, trinity, and other places. They then proceeded to the residence of Bro. Tuthill Allen, P. M., where they sat down to an elegant repast, during which, the band was stationed on the lawn playing Masonic and other airs, which was much enjoyed by the visitors of this delightful watering place and its inhabitants, the pleasure of which was much heightened by the fineness of the day, and the beautiful marine appearance of the place. After partaking of the hospitality of Bro. T. Allen they returned to the Lodge, where they were joined by the R. W. P. G. M. Colonel Tynte, when the W. M. elect, Bro. Frederick Barrow, of the Manor House, Wedmore, was installed in the chair, according to ancient custom, the ceremony being performed by that excellent Mason and respected Brother, Dr. Pope. The duties of the Lodge having closed, the Brethren adjourned to the banquet-room, where they sat down, sixty in number, to a sumptuous dinner. The W. M. being supported on his right by the R. W. P. G. M. Colonel Tynte; Dr. Tunstall, W. M., G. R.; Rev. J. S. Broderip, G. C.; T. D. King, P. M., P. P. G. S., &c.: and on his left by Dr. Pope, P. M., P. G. S. W.; Dr. Bryant, P. M., P. G. R.; Dr. Woodforde, W. M., P. G. J.W.; Dr. Cardew, S. W., &c. The vice-chairs were ably filled by the Wardens of the Lodge, Brothers John Wick Bennett, and John B. Thwaites. The cloth having been withdrawn, *non nobis Domine* was chaunted by Brothers Rolle, Burr, Martin, and Bedford.

"The Queen" and the usual loyal and high Masonic toasts having been drunk, the R. W. P. G. M. Colonel Tynte, rose to propose the health of Dr. Pope, to whom the Brethren were indebted for the zeal and spirit with which he had restored the Lodge from its fallen state to the highly flourishing and prosperous condition to which it then was; at the same time he was deputed by them to present him with a Past Master's Jewel, as a testimony of respect and esteem for his services, and as a tribute of their fraternal regard for him. The P. G. M. concluded in an eloquent and complimentary speech, and the toast was drunk with Masonic honours. The jewel, which is of most beautiful workmanship and made by Bro. Evans, of Great Queen-street, London, is a gold one encircled with a wreath of frosted gold, elegantly chased and set with brilliants; the square and problem is fine gold on purple enamelled ground, surmounted with Masonic emblems. The jewel bears the following inscription:—"To Brother Dr. Charles Pope P. G. S. W., P. M., and Worshipful Master of the Rural Philanthropic Lodge, No. 367, A. D. 1847: a grateful tribute of esteem from the Brethren of that Lodge; which, when fast lapsing into decay, was, by his energy and zeal for Masonry, lifted up and restored to its ancient prosperity."

Bro. Dr. Pope, on rising to return thanks, was received with much applause, and stated that he should use no worthless language when he said how incapable he was of expressing his gratitude to them; for it was true his tongue could not express the sensibility of his heart. If he felt proud with the magnificent jewel which they had presented to him, he felt, if possible, a higher gratification from being so much the object of their respect, and in standing so high in their estimation. If he had been instrumental in restoring the Lodge and Masonry in that neighbourhood to prosperity, the reward was great from the happiness he experienced in having his efforts crowned with success. He then took a short retrospect of Masonry, and stated that from the period when St. Alban formed the first Grand Lodge in Britain, in the year 287, it had never been in a more flourishing condition than at the present time; and concluded in a fervid, affectionate, and Masonic style.

The pleasures of the evening were much enhanced by the musical talent of the professional and amateur Brethren. Every arrangement had been made for the enjoyment and comfort of the visiting Brethren, the whole of whom expressed themselves highly delighted in the manner in which they had been received, and stated it was one of the most pleasant Masonic days they had ever spent. The festivities of the evening were kept up to a later hour than formerly, from the arrangement which had been made for the night mail train to call at the Highbridge station.

Bath.—A Provincial Grand Lodge for the Province of Somerset was held on the 25th of August, by command of the P. G. M., Col. C. K. K. Tynte, in the Royal Cumberland Lodge, at high twelve. The banquet took place at the Gothic Hall, Pulteney Hotel. We regret that we have received no report.

[A correspondent observes that there is something "rotten in the state of Denmark," and that the P. G. M. is not properly supported.]

Postcript.

West Yorks.—The Provincial Grand Lodge was held at Dewsbury on the 5th July. A meeting for confirmation will be held at Huddersfield on the 5th October. Particulars in our next.

Leamington Spa, *Sept.* 15.—The Provincial Grand Lodge for Warwickshire was held in the Guy Lodge, at the Bath Hotel. The Prov. Grand Lodge, after business, went in procession to lay the foundation stone of the proposed Vicar's Grammar School; and afterwards attended divine service in the parish church, where a collection was made in aid of the funds of the Warneford Bathing Institution, the Leamington Hospital, and the Masonic Charities. The Brethren attended a banquet, and passed a very happy day. We regret that more ample details have not yet reached us.

Congleton, *Sept.* 15.—The first annual festival of the Eaton Lodge, 777, was held, when the W. M. elect, Bro. Antrobus, was duly installed by Bro. John Smith, of Langley. The usual business having been disposed of the Brethren adjourned to banquet; after which, many appropriate addresses were made, in particular that by the W. Master on the presentation of a handsome silver inkstand, suitably inscribed, to Bro. Smith, the indefatigable P. M. Bro. Smith's reply was couched in feeling terms, expressed in a very chaste and neat address. We regret that the late arrival of the report precludes due justice being given to a very interesting meeting.

IRELAND.

TO CORRESPONDENTS.

Honestus—On the present state of Freemasonry in Ireland—is deferred for the re-consideration of the author.

A. B.—" Taxation without Legislation" is postponed.

M. B. O, R.—Too late.

Dublin, *July* 2.—*Victoria Lodge, No.* 4.—The meeting of this day was unusually effective. Bro. Dr. Wright delivered a lecture on the principles of the Order. The fine organ presented by his Grace the Duke of Leinster was used for the first time. Dr. Smith's performance was greatly admired. After a series of interesting observations in Lodge, the Brethren retired to refreshment, and with their visiting friends enjoyed, as usual, a very happy day.

Carlow.—The usual meeting of the Carlow Lodge took place on the Festival of St. John. At five o'clock the Lodge was opened in due form for the installation of officers for the ensuing year, and was very numerously attended, after which the Lodge adjourned to dinner at the Club House. The W. M. Bro. A. M. Mosse, of Maryborough, presided. The cloth being removed, the usual loyal toasts were given, after which the health of his Grace the Duke of Leinster was proposed, and responded to with every mark of respect due to the Grand Master of the Order in Ireland. The Lodge being honoured with the presence of Bro. Surgeon Wright, Secretary to the Grand Council of Rites, and one of the Inspectors-General of the Order, his health was proposed with a suitable eulogium by Bro. Carroll, which was received with the greatest enthusiasm, and saluted with all the honours due to his rank in the order.

The health of the P. M. Dr. Porter, was next proposed, and was drunk with all the honours.

The healths of Bros. Mackey, W. M., of Lodge 4; of Turpin, P. M., of 50; and of Clarke, 660, Mountmellick, next followed, and were responded to.

The next toast was that of Bro. A M. Mosse, the W. M., which was drunk with all the honours; as also that of Bro. Richard Wilson, the indefatigable Secretary of 116, whose services were duly acknowledged.

Other toasts were proposed, after which the members retired at an early hour, gratified with the social and Masonic feeling which pervaded during the evening.

June, 24.—The Athy Lodge, No. 167, met this day to celebrate the festival, and was numerously attended. At six o'clock the Brethren proceeded to dinner at Sheil's Hotel. Bro. Hannon, W. M., in the chair, and the evening was spent in the most agreeable and convivial manner, after which they separated at an early hour.

June, 24.—The Brethren of the Masonic Lodge, 114, Piltown, dined together, according to custom, in celebration of John's Day, and upon the occasion a fitting banquet marked it as one of peculiar prosperity in the annals of this most respectable Lodge, whose standing is of so high a character, the Brethren having lately received numerous and most respectable accessions to its members.

North Munster.—*Lodge No. 60, Ennis, County Clare.*—This Lodge, entertained at a sumptuous banquet the candidates for the county and the borough, viz., Bro. the O'Gorman Mahon, K.H. and P.M.; Bro. Captain M'Namara, and Bro. Cornelius O'Brien, members of the Lodge. Major M'Namara, also a member, was prevented attending the festive party by sudden indisposition. William Kean, W. M., presided; adverse politicians blended, and peace, love, and harmony, in its fullest sense, pervaded the Lodge as usual. Bro. O'Gorman Mahon was on Tuesday the 3rd August unanimously elected, amidst the most enthusiastic plaudits, representative for Ennis, and having returned thanks in the happiest terms, left to record his vote at the Irish University, Dublin.

Limerick, *June* 28.—The Eden Lodge, No. 73, assembled at the Temple in Henry-street, to instal officers, when Bro. J. Marshall was inaugurated W. M.; Bro. John Bernal, S. W.; and Bro. J. Shinkwin, J. W. The Brethren in the evening sat down to an elegant banquet, whereat the Worshipful Master presided, and under his auspices "peace, love, and harmony" elicited "the feast of reason and the flow of soul."

July 2.—The Triune Masonic Lodge, No. 333, met at high noon, at the Masonic Hall, Henry-street, and installed the following Brethren as their officers for the ensuing six months:—J. D. Macnamara, W. M.; John Massy, S. W.; John Westropp, J. W. The celebration of the festival was adjourned to September, when the Lodge assembled for two days, to work the high degrees of Masonry.

Sept. 16.—Our Prov. Grand Master, Bro. Furnell, was hailed by the most affectionate welcome on the 13th, after an absence of several months, occasioned by illness: during which, however, he compiled a Masonic Calendar, which had long been wanted by the Irish fraternity. Activity attended his return, and on the very next day the Rose Croix Chapter, No. 4, met their founder, and inducted Capt. C. E. Deering, of the 85th, W. M. of 163, and a member of the Encampment of the Cross of Christ, London.

To-day, No. 333, the Triune, admitted recipients in every grade up to K. T., and passed a delightful day.

No. 73 have also met, and greeted their beloved guest, Bro. Michael Furnell, with a cordiality approaching to the most affectionate demonstration. The meeting was alike worthy of the guest and his entertainers. We understand that gatherings are contemplated in every district of North Munster, to testify to the Prov. Grand Master that his return home has enlivened the hearts of all his Brethren.

COLERAINE.—Old Ireland is NOT Masonically happy, yet we "bide our time." The surrounding district is in a state of Masonic destitution. On the 27th August, a numerous meeting was held in the Assembly-room at Coleraine, for the purpose of originating a new Lodge. The Deputy Grand Master, on the requisition of Dr. Waddy and other Brethren, convened the meeting, and entered at some length into the principles on which the Provincial Grand Lodge would be conducted when the new Hall at Derry should be dedicated, and a Lodge of Instruction and Promulgation in full operation. From the clear and lucid statement of Bro. A. Grant, and the very considerate attention paid to his suggestions, we augur in favour of a stimulus and re-action in the province. The hall is rapidly advancing to completion.

CORK.—We understand that the Grand Lodge of Ireland have come to the determination of suspending every Chapter that works on the improved system. The natural consequence will be a "split" in the R.A.C., No. 8, as many of the companions are, fortunate for themselves, innocent of the silly old style, and are unwilling to stultify themselves. It is said that No. 71 intend to memorialize Grand Lodge for permission to work under the improved sytem. What follows?—why, that No. 71 and the discontented of No. 8 may probably resign their certificates, and pray the Grand Chapter of England to grant consent to work according to its ritual.

[The Grand Chapter of England must, of necessity, refuse the prayer; but if it is properly offered, that body may probably advise such a course as may lead to a desirable end.—ED.]

AMERICA.—UNITED STATES.

TO CORRESPONDENTS.

We have received letters on the subject of the African Lodge, formerly, in 1784, under the registry of the Grand Lodge of England; which fact is indisputable, inasmuch as we have made due enquiries at the Grand Secretary's office in London, and have even examined records; but we decline entering further into the subject, in justice to Dr. Crucefix, who has taken some trouble to eliminate results from the very chaotic mystery in which the said subject is involved. We perceive an extract from one of the Doctor's letters is given; but why not publish the whole? We would prefer closing the subject, and do not intend to refer to it unless it becomes imperative on us to do so.

Masonic Relief to the Irish.—The United States have done themselves honour in their unanimity to meet the dread calamity as well as they could—the effects of the disastrous famine in Ireland. England, and the world have all united in the praiseworthy efforts. British India, and in particular its Masonic section, have not been behind hand; and we have reason to know that numerous Lodges and individual Brethren have swelled the grateful phalanx of contributions to a nation's want. But alas for the Grand Lodge of England, which has allowed its time to be so frittered away in silly debates on almost unimportant questions, that the grant for 1000*l.* in aid of the public wants of their fellow men, could not be brought on; meantime an abundant harvest has, by the blessing of God, rendered the grant now unnecessary. We make this gentle statement, that credit may not be given where it is not due. Whether the grant might have been carried is not the question; but the delay is indicative of the necessity of a radical reform in the proceedings of the Grand Lodge of England.

Washington City, *May* 1.—The Corner-stone of the Smithsonian Institution was held this day, with the most appropriate Masonic ceremonies, by the Grand Master, Bro. B. B. French. The Grand Chaplain, the Reverend Bro. M'Jiltan, addressed a most impressive invocation to the Throne of Grace. The object of the testator was *"to found an institution at Washington for the increase and diffusion of knowledge among men."*

Masonry in the United States is certainly progressing in a very satisfactory manner. The *"General Grand Lodge"* question is gaining proselytes.

New Orleans, *February.*—We are informed by the *German Courier* of the above city, that at a meeting of the Grand Lodge of Freemasons of the State of Louisiana, held on December 22, Dr. S. Gans, a gentleman of the Jewish persuasion, was elected the Grand Master.

FOREIGN.

Bros. R. and C. Chalmers, No. 8, Great St. James's-street, Montreal, are agents for the "Freemasons' Quarterly Review," and will execute all communications. We confidently refer our subscribers, therefore, to our Brothers.

PARIS, *June* 24,—(*Loge de la Clémente Amitie*).—The Lodge was numerously attended, and the general report of its transactions highly satisfactory. Dr. Crucefix, the M. P. Sov. Grand Commander of the 33rd degree for Great Britain, was unanimously elected an honorary member, and it was ordered that the intimation of this resolution should be communicated to that distinguished Mason by an especial letter from the Secretary Bro. Leblanc de Marçonnay, who is himself a member of the 33rd degree in Paris, to be delivered personally by Bro. Dutetre de Véteuil (30°)*

FRANKFORT.—To mark the grateful sense entertained in Frankfort of the invaluable services rendered by Bro. Henry Faudel, of London, in favour of the Jewish Freemasons, two of the Lodges here have by an unanimous vote, created him an honorary member.

CARLSRUHE, *June*.—The opening of a Masonic Lodge, called "Leopold or Fidelity," took place a few days ago at Carlsruhe, with the approbation of the Baden government. For thirty-four years previously, Freemasonry had been interdicted in the Duchy of Baden.

PRUSSIA, *Aug.* 1.—The Masonic affairs of Prussia are in a curious state, but we do not see that anything can be done in the matter, the fundamental principles not being agreed upon, the superficial are not likely to harmonize. Jews cannot be initiated here, nor are they allowed to become joining members; it would not be just to attempt to force Lodges to accept Jewish candidates, and the joining of course rests with the choice of the members. It is possible that time may soften these feelings, and if many well educated gentlemen of the Hebrew faith become frequent visitors at Lodges, no doubt some good will be effected. We feel certain that as Jews become known and understood their social position will improve, and the bigotry of some of our countrymen will yield to the closer acquaintance of the manners, habits, and views of that people. The law for the non-admission of non-Christian Brethren remains the same, nor will it be altered at present, perhaps it may in seven years when the statutes are revised, which takes place every nine years, but by that time it may be forgotten, or some great change take place. The dispute has taken the turn of alluding only to visitors. The Royal York Grand Lodge appears deeply to feel the position it is placed in, and seems to express with some bitterness that they are only allowed "not to inquire of what religion the visitor is," but it is some gratification to find that the Grand Lodge of the Three Globes has also issued instructions to its subordinate Lodges to the same effect: it is a move in the right direction, and the other Grand Lodge here will no doubt follow the example.*

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* This Lodge is the leading Lodge of the Grand Orient de France, but works according to the ritual of the rite Ecossais.

Freemasonry in Prussia.—According to a recent decision, the Masonic Lodges of Prussia are authorized to admit all Freemasons, of whatever religion they may be. Hitherto Jews have been excluded from the fraternity.—*Morning Advertiser.*

JAMAICA, KINGSTON.—*May* 13.—The annual installation of the Officers of the Glenlyon Lodge, Scotch Provincial, No. 2, took place at the Lodge room in King-street. It was expected that the Prov. Grand Master, who came to town for the purpose, would have been enabled to form a Grand Lodge in the forenoon: however, there was no other business done in the early part of the day but the ordinary working of a Mark Lodge for the two candidates in waiting—Bros. Dr. Ewart and Miller. There was a full attendance of the members at an early hour in the evening, as well as many distinguished visitors; and when they all entered the Lodge-room, the Master, William James Rutherford, opened the Lodge, and called upon Dr. Arnold, the elect Master, to take the chair in due and ancient form, as is usual on similar occasions. He was duly inducted into the chair in the presence of the Right Worshipful Provincial Grand Master; whereupon the Officers appeared as follows, viz., Bros. W. Arnold, *M. D.* and *F. R. C. P.*, Master; A. E. Chevolleau, Senior Warden; Henry Michell, Junior Warden; George Henderson, Treasurer; Andrew Scott, jun., Senior Deacon; W. G. Astwood, Junior Deacon; Robert Artice, Inner Guard; E. D'Souza, Tyler.

The newly-elected Master then addressed the Brethren present in a neat speech. After which, the newly-elected Officers responded.

The business of the evening being now concluded, the members of the Lodge and visiting Brethren repaired to the banquet-room at the Commercial Hotel. After the usual loyal and patriotic toasts had been drunk, the Worshipful Past Master, W. J. Rutherford, proposed the health of the Prov. Grand Master. As soon as the Italian minstrels had ceased playing an appropriate air.

The R. W. GRAND MASTER rose and addressed the assembly of Brethren as follows:—"I assure you, my friends and Brothers, it is with no ordinary degree of pleasure that I rise on the present occasion to return you my sincere, my hearty thanks, for the very handsome manner in which you have proposed and drank my health. In adverting to me as the P. G. M., I can only state that through the instrumentality of the Earl of Glenlyon, now Duke of Athol, I became the chief of the Scottish Lodges in this distant province, the beautiful island of Jamaica. I must say that I have worked hard in the vineyard to bring the Craft together, and worked under wholesome instruction and efficient masters. Still, in regard to the Lodge No. 2, I cannot resist making mention of the facts I am in possession of. If it had not been for the indefatigable exertions of the late Past Master, W. J. Rutherford, the Glenlyon Lodge would not at this day, as was so figuratively and beautifully expressed by the present Master, Dr. Arnold, have had a local habitation and a name. To him immense praise is due—not because he has established the Lodge, with a few other zealous Brothers who founded it, and obtained the charter,—not because he required this auxiliary aid,—but knowing him to be one of the most zealous and best operative Masons in the province; more than I can or dare say is due to him. In conclusion, my friends, I assure you, one and all, I am a most ardent lover of the Order, and so long as I may be spared the blessing of health to meet you all—for I look upon you all as my children—I shall never cease to adore the Masonic fraternity. I now beg leave to ask your permission to give a toast—'The R. W. W. J. Rutherford.'"

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* The other Grand Lodge (there being three) is called the National Mother Lodge.

The R. W. W. J. Rutherford hereupon returned a neat and perspicuous speech. He said, I have not nor do I claim the gift of eloquence, but I must offer a few words in reply to the complimentary speech of the Prov. Grand Master, as referred to myself. Certainly I have done my utmost for the erection and the benefit of this Lodge, and to the success of the Lodge, I can only assure you that you have not a more zealous member of the Craft among you than I am. What, may I ask, should I have done without the able assistance of my Officers? Indeed, and I believe it is pretty well known that unless the chief of every Order is duly and properly supported, every thing goes wrong. The House of Lords, the House of Parliament, are only figurative, like all fraternities of men who meet together for the public weal, so are all well-constituted Lodges—that unless the Prime Minister is supported by his officers, the Cabinet, like this Lodge, must come to a dissolution. This event, I trust, will never come to pass, because I am so thoroughly confident of the abilities and talent of the Worshipful Dr. Arnold, who is well known to you all, that the Glenlyon Lodge will flourish and succeed for a great many years. The conclusion of the W. Past Master's reply was applauded, and the minstrels played a beautiful aria from Norma. After the aria was finished, the Past Master rose, and in a neat and perspicuous address, proposed the health of the Managing Committee, who, one and all, were more than attentive to their duties during the whole time occupied in the elegant entertainments. Perhaps few Masonic meetings have been conducted in so very quiet and so chaste a style.

Halifax, N. S., *Grand Masonic Ceremony, Laying of the Corner Stone of the Lunatic Asylum, in New Brunswick.*—It is estimated that not less than ten thousand persons turned out to witness the novel and imposing ceremony. The hills in the neighbourhood being covered with groups of spectators, many of whom were of the fair sex, and all dressed in holiday attire, presented a gay and pleasant scene; which we understand was highly pleasing to his Excellency the Lieutenant-Governor, and particularly so to the Right Worshipful the Provincial Grand Master, who with the true philanthropy of a Mason and a Christian, and the urbanity of a gentleman, readily responded to the invitation of the Worshipful Master and Brethren of Albion Lodge, to take part in the interesting ceremony, and undertook the journey from Halifax for that purpose, sparing neither pains nor expense to gratify the wishes of the Masonic Brethren.

The Hon. Alexander Keith, of Halifax, P. G. M. for New Brunswick, having arrived in this city, a Provincial Grand Lodge was holden in the Lodge-room of the St. John Hotel, on St John's Day, for the transaction of Masonic business, and for the purpose of forming a Masonic procession to assist his Excellency the Lieutenant-Governor in laying the corner stone of the new provincial Lunatic Asylum, about to be erected in the vicinity of St. John.

The different Lodges being in attendance, the Provincial Grand Master was announced, and took his seat on the Throne with the usual honours. The Grand Lodge was then opened in due form, and with solemn prayer.

The patent from the Right Hon. the Earl of Zetland, M. W. G. M. of England, appointing the Hon. Alexander Keith, a member of her Majesty's Legislative Council of Nova-Scotia, and P. G. M. for Nova-Scotia, to be P. G. M. for New Brunswick and the islands of Newfoundland and Prince Edward, having been read by the Grand Secretary, he was proclaimed andsaluted according to ancient custom.

The Prov. Grand Master then addressed the Brethren in a very eloquent address, from which we make the following extracts :—

"We are also assembled to assist the representative of our gracious and beloved sovereign, in laying, with the ceremonies of our Order, the corner stone of a Lunatic Asylum, about to be erected in the vicinity of this prosperous and loyal city—an occasion well calculated to awaken, even in the most thoughtless, the better feelings and sympathies of our nature; but in Freemasons, the deepest sense of their obligations; indeed one of the characteristics of our Craft is, that it stands in such high and bold relief, as to deter many a sensitive mind from entering into its service—and why? Because its obligations concern almost exclusively the distressed; still a satisfaction arises from the due discharge of our Masonic duties, for we look back upon the reward of the good Samaritan—verily a rich reward—the blessings of the poor, the helpless, the insane in body and mind.

"To aid in any undertaking intended to provide a home for the houseless, a guardian or friend for the friendless, or for those who may not be safely trusted to take care of themselves, is truly a Masonic duty; and I trust that every Brother considers himself bound to afford that assistance which has been required of us as Masons, by the commissioners appointed to superintend the erection of the Asylum, on the present highly interesting occasion.

"It was my intention to have appointed a Deputy Grand Master for this province, and to have installed him at once with the customary ceremonies. The business before us, however, obliges me to postpone the performance of this pleasing duty to another day. In the meanwhile, I beg to assure you that no endeavours shall be wanting on my part to advance the prosperity and well-being of the Craft, and more particularly of that portion of it over which I have the honour and pleasure to preside. In these endeavours I crave, and confidently, expect your cordial united support and assistance, without which I feel that any exertions of mine must be unavailing.

"I thank you, Brethren, for your attendance, and for the kind and flattering reception you have given me, on this my first official visit to your shores. I am also much indebted to the Worshipful Master and members of the Hibernia Lodge, on the registry of the Most Worshipful Grand Lodge of Ireland, for the assistance they are about to afford us in this our present undertaking; and may the building, the corner stone of which we are this day to assist in laying, be hallowed with the Divine blessing; may the humane and benevolent intention of its founders be fully realized; and may it be supplied by man with all that is needful and good for its temporal support. So mote it be."

The Lodges then proceeded to King's-square, where they were joined by the civic authorities, when a procession was formed, assisted by the New Brunswick regiment of Artillery, commanded by Major Nicholson, in the following order:—Commissioners for building the Asylum;

City Marshall; High Sheriff and Coroner; Mayor and Recorder; Common Clerk and Chamberlain; Aldermen, two and two; Assistant Aldermen, two and two; Magistrates, two and two; Province Treasurer, Collector of H. M. Customs, and Postmaster General; Members of Assembly, two and two; Members of H. Majesty's Council, two and two; Band of the Queen's New Brunswick Rangers; Architect, with plans.

The procession having reached the site of the intended building, beautifully situated on Carlton Heights, in the parish of Lancaster, was halted, opened right and left to allow the Lieutenant Governor and the Provincial Grand Master to pass to the platform erected for the purpose, where, having taken their appointed places, (the Provincial Grand Master with his Excellency on his right,) a royal salute was fired by the New Brunswick Artillery, the band playing the National Anthem.

The ceremony of laying the corner stone commenced with a prayer from the Grand Chaplain, the Rev. Dr. Gray.

The inscription on the plate was read by the Grand Secretary.

The inscription, several coins and newspapers of the day, together with the New Brunswick Almanac for 1847, were deposited in the stone, by the Provincial Grand Master.

The Chairman of the Commissioners for erecting the building, George P. Peters, Esq. *M.D.*, presented the Prov. Grand Master with a silver trowel, bearing a suitable inscription, which was then handed by him to his Excellency the Lieutenant-Governor, who spread the cement on the stone. The stone was then lowered, the band playing solemn music.

The plumb, level, and square, were then severally delivered by the Provincial Grand Master to the Lieutenant-Governor, who tried the stone and pronounced it just.

The mallet was in like manner presented to his Excellency, who gave the stone three knocks and said—

"May the Great Architect of the Universe grant a blessing on the foundation which we have just laid, and by His providence enable us to finish this and every other work which may be undertaken for the advantage and benefit of this province."

After which the Brethren gave the grand public honours, and a salute was fired by the New Brunswick Artillery.

The corn and wine and oil were severally presented by the Provincial Grand Master to the Lieutenant-Governor, who, pouring them on the stone, made the following invocation:—

"May the All-bounteous Author of Nature bless this province with abundance of corn, wine, and oil, and with all the necessaries and comforts of life, and may the same Almighty Power preserve the city from fire, ruin, and decay, to the latest posterity."

The plans were then delivered by the architect to the Provincial Grand Master, who submitted them to his Excellency, by whom they were examined and approved, and his Excellency delivered an eloquent address.

The Rev. Dr. Ally, Grand Orator, then delivered an appropriate and impressive oration.

The ceremony closed with a prayer from the Grand Chaplain.

About three o'clock the Lieutenant Governor, the Provincial Grand Master, and several of the Brethren, partook of a sumptuous cold collation, provided on the ground by the Commissioners, after which the procession returned to the Lodge-room, when the Brethren were again addressed by the Provincial Grand Master, who expressed his entire satisfaction with the proceedings of the day; after which the Provincial Grand Lodge was closed in due form and with solemn prayer, and adjourned.

The Masters of the several Lodges, with his Worship the Mayor, the Commissioners, &c., were entertained at dinner by the Right Worshipful the Provincial Grand Master, at the St. John Hotel, at seven o'clock, when the evening was passed with that agreeable conviviality which is so characteristic of the Order.

INDIA.

The Agents in Calcutta for this *Review* are—Messrs. Lattey, Brothers & Co., Government-place; and Messrs. Thacker & Co., St. Andrew's Library.

TO CORRESPONDENTS.

We have received several letters long over date, especially one from Madras, 9th July, 1846. As the interest has greatly subsided, we do not refer to them otherwise than to request the most recent intelligence. We observe that complaints are made as to the difficulty of obtaining the *F. Q. R.*—on enquiry we understand that the leading booksellers at all the Presidencies will cheerfully and readily supply the *Review*—and even by overland—if the parties ordering them will incur the expense.

Lieut. Sykes will please to enquire of Bro. J. B. Pharoah and Co., Madras, who are the appointed agents for Bro. R. Spencer in that Presidency.

Calcutta.—We understand that some important revelations have been dispatched to the head-quarters in London: the result is abided with fearful anxiety. It is to be lamented that we are not sufficiently regulated, or rather protected by those in authority; and we fain leave it to the *Freemasons' Quarterly Review* to watch our case, and throw into the scale the advantage not only of its opinion, but its powerful advocacy. To this end a Brother well acquainted with our position has been entrusted with a mission, with full authority to explain all our case; and may his exertions enlist first the sympathy, and next the power of the Masonic organ in our behalf.

Madras, *May* 9, 1847.—*To the Editor of the Freemasons' Quarterly Review.—Dear Sir and Brother,*—You will confer a lasting obligation on the members of the Lodge of Social Friendship, No. 326, and in fact to the whole fraternity of Southern India—where I am sorry to say "thick darkness" prevails on points of Masonic jurisprudence, and shameful irregularities and innovations are practised, constitutions disregarded, and even the authority of the United Grand Lodge of England set at nought—by answering the following queries to us, by return of mail, and, for the benefit of Masonry, in the next issue of your invaluable *Review*.

We, as an old and faithful Lodge, have to regret the indifference of the United Grand Lodge to our interests. We are left to grope our way in the dark, and to have those rights and privileges, which we have so long and regularly paid for, snatched from our hands by illegal and unconstitutional bodies. Our appeals are unheard, and remonstrance we have found vain. The questions are these :—

1. Cannot the Senior Prov. Grand Warden, in the absence of both Prov. and Deputy Prov. Grand Masters, summon and hold a Prov. Grand Lodge of Emergency whenever the good of the Craft shall require it? Is Article 7 of Prov. Grand Lodges, in Book of Constitutions, applicable to places at this distance from the "fountain head?"

2. Should the W. M. of a Lodge die, be deposed, or removed, and no Past Master on the spot, can the Senior, or in his absence the Junior Warden, summon a Lodge, and work it in the degrees: we know he cannot initiate, pass, or raise; but can he open it in regular form as a W. M.? If not, what is the extent of his power?

3. Are initiations, passings, and raisings, performed by a Brother elected to the post of W. M., but not installed agreeably to ancient usage, valid? and can Masons so made obtain certificates from the United Grand Lodge?

4. Can a member who has never filled the W. M.'s chair arrogate to himself the title of "officiating Past Master," and as such initiate, pass, and raise in front of the Master's pedestal. Is there such a rank as *officiating* Past Master, and are Masons, thus made, *legal?*

5. Can a warrant of revival or even a dispensation be granted to the W. M. of a Lodge that had been dormant, nay defunct for nearly twenty years; never having either worked or contributed to the United Grand Lodge during all that time, and the said W. M. having in his possession for that period the original warrant of said Lodge, the said W. M. not having been even subscribing member to the Craft?

6. Can the Deputy Prov. Grand Master take to himself the name and rank of Deputy Prov. Grand Superintendant of Royal Arch Masonry, when the Prov. Grand Master himself never received the appointment of Prov. Grand Superintendant?

7. Can *such* Deputy Prov. Grand Superintendant give a Lodge *permission* to open and hold a Royal Arch Chapter? and can exaltations effected under these circumstances be legitimatized by the Supreme Grand Chapter at any future period? Are those individuals who have been thus admitted into this most holy degree, legal? Can they receive certificates from the Supreme Grand Chapter?

8. Finally, is not the Grand Lodge of the province where such doings are tolerated, highly culpable for countenancing such proceedings?

Worshipful Brother, we are under serious and fearful obligations, and therefore I as one, having this continually in view, with the rest of my Brethren of No. 326, earnestly implore of you to answer these questions impartially. Your *Review* testifies to your fearlessness.

I am told there is an uniform method of working established in England; we have been, and are as yet in ignorance of it, in consequence of which we are open to imposition at any time.

The Grand Sword Bearer, Bro. H. Bellamy Webb, was here a few days ago. I am told he visited the Lodge of Universal Charity, where all these irregularities I have enumerated are practised, and made them acquainted with the established mode. He visited also the Lodge of Perfect Unanimity, it being the "gentleman's" Lodge, but never condescended to notice the Lodge 326!

A PAST MASTER.

REPLIES.—1. The Art. 7 of Prov. Grand Lodges, in the Book of Constitutions, unfortunately applies to distinct Grand Lodges, whose interests are most shamefully neglected. On this point there is a lamentable deficit in legislation; for surely when the P.G.M. is not at hand, and the P. D. G. M. is no longer a resident! The actual P. S. G. Warden, or the Senior P. P. S. G. Warden should be empowered on requisition, or even on his own authority, to convene a Prov. Grand Lodge, in cases of emergency. Let a memorial to such effect, respectfully worded, be sent forthwith to the Board of General Purposes—*verb. sap.*

2. There is no law on this point, but there is precedent sufficient for the following course—let the Senior, or in his absence the Junior Warden, summon the Lodge, and place his seat *in front of the Master's chair;* he may then open, rule, and close the Lodge; but he cannot make, pass, or raise. Should, however, any Brother, a Past Master, not a member of the Lodge, be present, such Past Master can legally make, pass, and raise.

3. A Master-elect, not being an installed Master, cannot make, pass, or raise; his acts therefore as such are invalid. The Grand Lodge knowingly would NOT grant certificates.

4. No Brother can assume the rank of "officiating Past Master." When a Past Master of another Lodge is requested to sit as such, in the absence or want of subscribing Past Masters, he may be termed the officiating Past Master; but it is only a temporary title of courtesy—all acts by unqualified persons are invalid.

5. The warrant should be surrendered to the Grand Lodge, unless proof be given that it has remained in the custody of the Master and Wardens; when, even after a lapse of twenty years, such dormant Lodge may be legally revived;—*e. g. three* rule a Lodge. If the W. M. has never been a subscribing member to the Craft, how came he in possession of the warrant? There is a hitch here.

6. The D. P. G. M. would incur liability to attainder for assuming the rank and power of Grand Superintendant of the R. A. without sanction of the Supreme Grand Chapter; but if the P. G. M. be not himself qualified, the Grand Chapter would have power to appoint the D. P.G. M., if qualified.

7. A Deputy Grand Superintendant has no power to grant permission to any Lodge to hold a R. A. C; such power being vested only in a properly qualified Grand Superintendant, or in the Supreme Grand Chapter itself. No act under such *soi-disant* authority is valid. The Grand Chapter, however, may in its wisdom see fit to legitimatize Companions whose confidence have been thus abused, and in such case would probably grant certificates.

8. Any Prov. Grand Lodge disregarding the Masonic exercise of its duties and privileges is certainly highly culpable.

BOMBAY, POONA—*June* 24.—The Masonic Brethren of Poona celebrated the Festival of St. John with much form and hilarity, at the magnificent Lodge-rooms here. Advantage was taken of the M. W. Bro. Burnes, K. H., being at Poona, to request him to fill the chair, which he did in his accustomed able manner. He was attended by the R. W. Bro. Sir Wm. Harris, P. P. G. M.; Bros. Colonel Campbell and Boileau as Grand Wardens; Bro. W. J. Stewart, as Grand Secretary and Sword Bearer; Bro. Jerome, Standard Bearer; Bros. Down and Gibbs, Grand Deacons; above fifty of the Brethren assembled under the guidance of W. M. Bro. Buchanan of Lodge St. Andrews in the East. The evening was spent in the utmost harmony and good feeling; the dinner was excellent; and the rooms through which the Brethren walked in procession were splendidly lighted and fitted up. The band of Her Majesty's 22nd. Regiment were present, and the evening was enlivened by excellent singing, especially from some German Brethren. We have not been able to obtain any of the after-dinner speeches; but the address of the M. W. G. M., which has been described to us as "a most remarkable Masonic document, containing, in a few paragraphs, the essence of all that has ever been written on the subject," was loudly called for by the Brethren, and we have been kindly favoured with a copy of it. It will doubtless be read with deep interest by the Masonic bodies in India, as well as at home.

LITERARY NOTICES.

The Freemasons' Monthly Magazine. Boston (U. S.)

Our indefatigable cotemporary, Bro. Moore, caters so well for our literary wants, that we cannot do less than wish him "long life, and health to enjoy it;" albeit, too, he is versed in that excellent knowledge of selection from other sources that tends to improve even his own contributions and those of his salient cohort. Thus, he republishes in his Magazine, for the instruction of his numerous readers, some of those amazing aspirations of Dr. Oliver and Thomas Pryer which have already appeared in our pages, but which we have reperused, with added interest, in our American contemporary. The Editor has also extracted from the delightful work of the Reverend Erskine Neale, "The Mason in high places, Bishop Griswold." We thank Bro. Moore sincerely for this Masonic compliment, and shall, as time may permit, return it by making copious extracts from his Magazine, many of which we have marked for that purpose. "The Soldier Mason," a paper by Nicholas Brown, and an extract, "Charity," are among these. The original papers and subject matters are, as usual, highly interesting; none more so than the observations on the "Duties of Grand and Subordinate Lodges."

Transactions of the Grand Lodge of the State of New York.

These important statistics range from the 1st September, 1846, to the 3rd June, 1847, and are ordered to be read in all Lodges, for the information of the Brethren; they contain, without reservation, the entire proceedings of the Grand Lodge. The pamphlet contains ninety pages of very close letter-press, and is replete with most valuable matter. Besides its own transactions, there are various documents from several other Grand Lodges of the Union. There is also an additional appendix of thirty-two pages, containing the meeting of the "Sorrow Lodge," in memory of the late Grand Masters, Morgan Lewis and A. Robinson, and other departed Brethren, at which the R. W. James Herring delivered a most impressive oration on the characters of each. With us in England we either fear to publish our transactions, or have no talent at headquarters competent to the task. How well might a few pounds be spent from our ample revenues in a similar publication.

Proceedings of the Grand Lodge of North Carolina.

Closely observing the example of the Sister Grand Lodge of New York, the State of North Carolina has also fearlessly published its transactions of the 7th and following days in December 1846, which are highly interesting. We observe that the Grand Master and the Grand Lodge agree on one point in which they stand alone, viz., they do not join in the condemnation of the Prussian Grand Lodge for having excluded Jewish Freemasons, on the ground that Masonry requires of its votaries obedience to the laws of the land in which they live, and consequently that our offending Brethren of Prussia, instead of being held up to scorn, should call forth our sympathies. The Grand Master is here visibly in error, for the Prussian State recognizes the Jew, which the Masonic body does not. How will the Grand Master of North Carolina reconcile the fact of the Prussian Grand Lodge having since determined to admit visiting Brethren of all denominations, with his own previous opinion of the propriety of their former refusal? Rather curious this.

Freemasons' Calendar, 1848, *for Ireland.* Grant & Bolton, Dublin. R. Spencer, London.

The compiler of this valuable Almanac is Bro. MICHAEL FURNELL, Prov. Grand Master for North Munster: who, determined to rescue, if possible, the Order of Irish Freemasonry from the comparative oblivion to which apathy had nearly consigned it, has thrown himself into the arena, and given good token of what an enthusiastic admirer of the Royal Art can do—*O! si sic omnes.* The Calendar is announced as under the sanction and authority of the Duke of Leinster. The Prov. Grand Master, Bro. Furnell, has evidently taken the English Masonic Calendar as his model, and on this he has improved (no difficult task, perhaps), by giving many valuable details of continental and trans-Atlantic Masonry. As a first effort it is highly creditable to Bro. Furnell, and we cordially wish it every success, more especially as the profits are to be appropriated to the Female Masonic Orphan School, Dublin. There are so many extracts from the English calendar, that it may be almost preferred to that edited by the Grand Secretary of England and his junta, containing as it does so much other general information. It has, however, one inconsistency, for it gives to Scotland what it does not possess, viz., a Council of the 33rd; unless, indeed, that be one which is assumed to be created by a *soi-disant,* who will find it not less difficult to prove himself a 33rd, than that he has any authority whatever for the violation of a sacred duty. Bro. Furnell can afford to be told the truth, for he is too generous to take offence, and too sensitive not to repair a fault.

We had nearly omitted to state that the traditional and recorded history of the Irish constitution, selected from the ancient authors, and from the archives of the Grand Lodge, is well arranged, and will repay examination. We should advise that a second edition, revised and corrected, be forthwith issued, having heard that the present edition is nearly out of print.

Digest of the Conduct adopted by the Bishop of ——

It is scarcely possible to trust the pen in the task of describing the apparently impossible conduct of the Right Honourable and Reverend Father in God towards his humble brother in Christ; nor will we attempt it, lest in our observations we might lower the character of a Bishop in the estimation of his fellow Christians. The "digest" is a plain statement of facts; at least the letters, with names and addresses, are given. To numerous applications no answer is vouchsafed; meanwhile the reverend victim is now a man of broken fortunes; but the Bishop still rejoices in his superabundant wealth, and the luxury of his lawn sleeves. Queen Bess, it is said, threatened to "unfrock" some of *her* recusants.

The Christian Remembrancer. (A Quarterly Review.) James Burns, Portman-street.

Freemasonry is greatly indebted to opponents, whose mistaken endeavours to disprove its superior claims invariably turn the tables on their own fallacious arguments. The moral assay is always testing the truth and purity of Freemasonry.

"The Christian (!) Remembrancer," for July, rejoices in a diatribe against the Order, embracing no less than thirty-eight pages; and, as it pretty constantly refutes itself, we should have permitted its venom to become harmless by the due lapse of time, but that it has, with a sort of dare-devil malignity, singled out the historian of Freemasonry for its unfair and unjust criticism. The Rev. Dr. Oliver will pardon the liberty we take in noticing the subject—as gratitude for public services of no ordinary kind, personal esteem and affection, and heartfelt devotion to the principles of (Freemasonry scarcely inferior to that which we know to be the guiding star of his own magnificent thoughts) direct our views.

Is the "Christian Remembrancer" really aware that the adjective prefix (as its title imports) can only be interpreted as "professing the religion of Christ," and what was that religion but "Peace on earth, good-will towards man."

Our contemporary, in his title, should be ranked among the *soi-disants*, or, at least, among the *misnomers;* for so virulent is the invective that generally pervades the thirty-eight pages of abuse, that, as far as they go, we should, but for the sake of courtesy, hail the periodical as the "ANTI-Christian Remembrancer," inasmuch as it altogether remembers to forget the principles inculcated by the "Adorable One," who suffered for the sake of those he came to save. The author of the paper in question dares to joke upon subjects of the gravest importance, and, were he followed in his opinions, which he may assure himself he will not be, he would take from us a real blessing, and substitute his own farrago of trashy intolerance. Whatever *his* religion may be is a matter of indifference; that he is no Freemason is enough for us. He can grasp little else than a wordy argument, altogether at variance with truth. He might remember, however, that even in argument "Want of decency is want of sense." He travels through a variety of papers, perverting the facts of every one in turn, merely that he may at length fix his erratic configurations, as plague spots, on one of the brightest Masons of all time—for such is the Rev. George Oliver, D.D. What is the real object of this coarse and virulent attack on that illustrious and distinguished divine and Mason we are at a loss to conjecture, but a more unholy, disgraceful, and abusive one we have seldom been pained to wade through. It is among the possibilities that disgrace human nature that the author in question delighteth himself with the hope that, as man is but mortal, he can inflict a wound, assassin-like, and that Dr. Oliver will wince at such infliction. And the Doctor probably will, for

an honest man would rather face his enemy and receive the adversary in front than the stab behind. The one may be readily parried and defeated, but against the other there is no protective buckler but the consciousness of rectitude; still the injury is irreparable—*Manet altâ mente repôstum.*

To reply to the ***soi-disant*** **"Christian Remembrancer" at length would be waste of time. He may repeat his attacks on the Order and welcome; truth is truth,** against which falsehood availeth not; but for the sake of human nature, let the Editor pause before he again issues such a tissue of disgusting virulence against a learned divine of the Church of England, who has not apostatized from the purity of his faith by acknowledging that the supremacy of the Eternal God is observed by Freemasons as the indissoluble bond of their fraternity—*Deus major columna.*

The Upland Hamlet, and other Poems. By Spencer T. Hall. W. S. Orr.

"The lay of the linnet is not less welcome, because the lark fills the sky, or the thrush the woodland, with louder and richer melody." How truthfully has the poet thus heralded his own sweet little volume—it is really the linnet of song, as judged by that of larger size; and by its melody leads the heart to joyous enthusiasm. As a poetic garland, Mr. Hall has twined a wreath of surpassing sweetness—all thanks to him

"For teaching Man's great brotherhood,
The luxury of doing good."

The Long-lost found. (With illustrations.) Menzies, Edinburgh. W. S. Orr, London.

The first part of this work of promise is written with great power, and opens its case as a tale of the nineteenth century, with thrilling interest. The author foretells that startling revelations will be developed, and that the political aspect, as well as the recent ecclesiastical commotions, will be examined. We hope to have the opportunity of reviewing each part as it appears.

Caldwell's Musical Journal. Caldwell, Brothers, Edinburgh. W. S. Orr, London.

This is indeed an Age of Wonders, and this Musical Journal one of its phenomena; the first part is a sign and token. Talent both in poetry and music, is combined with metrical harmony, and in elegance of typography, is beyond mere praise—but there is still a better charm, and it will be expressed by the term "economy." We have four songs, "The Old Bell," music by Guylott, words from Bentley's Magazine; "Sweet Rose of Love," music by Donizetti, words by Frederick Morton; "Oh bid me not Forget," music and words also by Morton; and "The Brigand's Song, music by Guylott, words by W. Gordon. The names of the authors and composers would be a guarantee for a far higher price than the ninepence at which the part is published. To those fond of *good* music, no more need be said; to those who delight in pleasing harmony, we recommend this "musical journal;" while to the practical economist we should say, here is what could scarcely have been hoped for, presented for your acceptance as a free-will offering.

Subsequent numbers fully maintain the character of this musical miscellany, among them is Jenny Lind's song, "The Gallant Young Soldier," composed by Martin Von Reinhold, the poetry by J. P. Douglas; "Les

Phantoms," a palace Quadrille; "The Miser's Death"; and last, not least in interest, "The Boatman of the Ohio," and other songs of the Ethiopian Serenaders: the whole forming a melange of most interesting entertainment.

Herald of Peace. Ward and Co.

The recent stirring events have given the promoters of the "Peace Society" concurrent opportunities of advancing their claims to the serious attention of thinking minds; opportunities which have not been neglected. The electors of the British empire have been especially appealed to. By a synopsis of the various classes composing the late legislative senate, it appears that there were no less than one hundred and forty members of the naval and military profession; and it is asked, pointedly, whether in a question of peace or war; whether with a predilection of more than one-fifth, the chances are not in favour of war? The several instances of the cruelty of the "war spirit," as quoted from scriptural authority, as well as authentic records, and the sufferings of man, are of the most revolting kind: the Sikhs nearly filled their wells with their dead, and the British soldier had, for a time, no other water than that which was thus empoisoned with the fœtid blood of the vanquished dead, and for this they paid four rupees the draught. The War-demon may well be typified by Death on the pale horse. A letter to the Archbishop of Canterbury on the thanksgiving for the victories in India, is a lamentable reproof to misplaced belief. Shade of William Penn, look down on these times; and may we be led to follow the example of *Him* who enjoined us not to kill, but to remember that "war in all men's eyes shall be a monster of iniquity!" The number for this month is remarkable for admirable observations on war records and peace incidents.

The Shakspere Newspaper. Francis Crew, London.

We have received a copy of this tribute to England's immortal bard, and shall preserve it among the interesting efforts of the day. The design is worthy of the age, and will be looked at by the admirers of Shakspere in ages to come. There is no epoch in the life of this great man omitted; his birth, occupation, love story—all are recorded. The plates are admirably executed, and are faithful representations of the various scenes described. We have more than once visited Stratford, and of course the house where Shakspere was born; and, as we look and read, all are brought vividly to the memory.

The Right of the Aristocracy to the Soil considered. By John Noakes. Effingham Wilson.

John Noakes is, we presume, a "nom de guerre." If so, in one sense we regret it, as we are apt to associate the Jack Noakes with things of not very first-rate character.

In speaking of himself John Noakes observes, "I, plebeian John Noakes that I am, have as much right to Woburn-abbey and Russell-square as Francis Russell, commonly called the Duke of Bedford." This short, but pithy and quaint sentence is a type of the pamphlet, which is fearfully and fearlessly written—*fearfully,* because if misunderstood by its readers, it may cause them to disparage the mere possession of property decidedly their own by time and the existing laws of the land; *fearlessly,* because the truth of the original aggression by worthless kings is told without disguise. There is no fighting behind a mask. What a change has come over us! Thirty years ago, and such an author as John Noakes would have been ferretted out by some Jeffries of the day, and attainted of seditious libel; now such a work hardly reaches the calibre of mental examination. Again, Lord John Russell, whose ancestors are pretty severely handled, himself has persuaded the Queen to grant a pension to Leigh Hunt, who suffered for his independence in writing of her reigning uncle George the Fourth! We may say of the work "cui bono;" perhaps after all it had better not have been published. It is well written, but the pear is not yet ripe."

The true Cure for Ireland. By the Rev. Henry Stoddart.

The author's panacea for what has too long been considered an almost hopeless malady, is the development of the industry of Ireland, in a letter to the Right Honourable Lord John Russell, M.P. and Premier; to which is added a notice of the Irish Amelioration Society, as organized upon the plan of Mr. Jasper W. Rogers, C. E.

The pamphlet exhibits power and eloquence; and however much has been written, there is evidently still more to be developed by truth than by mere disquisition. The reclamation of the bog lands is an instance in proof; they are for the most part in elevated positions, and therefore admit of easy drainage and clearance. Spade cultivation, and temporary assistance on the security of produce, are among some of the author's industrial contemplations. He further advocates not merely the necessity of elevating the *moral character* of the Irish peasantry, but points out the probability of success. The objects of the Irish Amelioration Society are too statistically explained not to excite the attention of the "patriot premier." With unaffected sincerity we recommend the pamphlet and the appendix to the serious consideration of the friends of Ireland.

A Treatise on Diet and Regimen. By W. H. Robinson, M.D. Churchill. London.

The third part, completing the first volume of this well written treatise, is now before us, and fully maintains its character. Dietetics are fully considered; and it is somewhat consolatory to find that so experienced a practitioner holds tea in great respect. Dr. R. observes that its mild and grateful stimulus administers, in a large degree, to the digestion and health of the civilized and sedentary, "and should not be given up at the bidding of hydropathy or homeopathy, or any similar mixture of reason and absurdity, truth and error, ignorance and fraud." The author comments at some length on alcohol, and spirituous liquors, as well as on the various wines in general use, with their relative effects. The chapter on mutual influence and reaction of mind and body is decidedly clear and explanatory, and the "summing up" is in our opinion equally so. We have no fear but that the second volume will sustain the reputation of the learned author.

The Portrait of Prince Charles, by Velasquez. Snare, Reading; also 21, Old Bond-street.

This publication is a curiosity in its way; there is an air of the romantic about it, which invests it with some interest. "The Adventures of a Guinea," "a Shilling," and other *et ceteras,* fall short of the singular history of the portrait of Prince Charles, afterwards the unfortunate Charles the First of England. The author of the work, Mr. Snare, is also the possessor of the portrait, the history of which he details with much care. At length he hears that a portrait of Prince Charles is announced for sale, and his feelings on the occasion are highly sensitive, from a conviction in his mind that the said picture is the long missing one by Velasquez; this conviction may not be disregarded, any more than we can doubt the *perfect realization* of a dream—such matters are not yet, and may never be accounted for. The author at length satisfies himself that it is the " real Simon Pure;" and, however some modern critics have questioned this fact, we certainly consider that Mr. Snare has by far the best of the argument.

In the course of the necessary proof, to clear away the mystery of its long concealment, we are let into many trade secrets, such as picture lining, and other arts and resources. The perusal of the work has enlightened us on many points of the Prince's early history, not generally known, and the concluding pages warrant consent in the author's confidence that the portrait in his possession is the long-lost one of Prince Charles.

A Guide to the Use of the Buxton Waters. By W. H. Robertson, M.D. Churchill, London.

This is an unpretending little *brochure,* but contains that essential information on the subject of Buxton, its waters, and other material points, which interest the sojourner at that place of resort. It is cautiously written, so that the reader, if an invalid, will of necessity seek the opinion of a qualified medical practitioner, and this we consider its best recommendation—it does not deceive.

FINE ARTS.

Bust of General Cooke.

The studio of Bro. E. H. Bailey, R.A., who has removed from Percy-street to Newman-street, has been visited by many Brethren to view the bust of General Cooke. The talented artist has perfectly succeeded—he has caught the happiest effects, and given from the life to the marble a perfect likeness of our esteemed Brother. It may be remembered by our readers that Bro. Bailey was appointed to the honourable entrustment of producing the colossal statue of his late Royal Highness the Duke of Sussex, in which he has perpetuated his own fame with that of the illustrious Grand Master. The bust of General Cooke has been despatched to America, but it is hoped that a model may yet be procured.

A Superb Album.

We invite the attention of the lovers of the Fine Arts to the most superb specimen of Bookbinding we ever saw. It is prepared under the careful attention of Bro. Richard Spencer, and is intended to contain the portraits of the members of the Bank of England Lodge, which are now in a course of pourtrayal by Bro. Smith, one of the members. The likenesses already taken, as specimens of art, are unrivalled.

TO CORRESPONDENTS.

☞ We are requested to state that Dr. Crucefix has altogether retired from London. His address is *Grove, Gravesend, Kent;* where all communications should be addressed that are intended for his personal observation—indeed, letters for the Editor, nnder cover to him, will more immediately reach their destination.

It is most earnestly entreated that, wherever possible, all communications may be written only on one side of the paper; also that all German and other foreign words may be most legibly written.

We are requested by Dr. Crucefix, who is preparing for the Press an account of popular events in English Freemasonry, to be favoured by any Masonic papers; more especially as relating to York and Athol Masonry—the trials of Preston, Whitney, Bonner, and others. His own escapade is complete. Furthermore—Dr. Crucefix desires us respectfully to intimate, that as in a great many instances he has not kept copies of his own correspondence with numerous esteemed Brethren, he will consider it a lasting obligation if Brethren, possessing any letters written by him on important subjects, will grant him the loan of such letters, which will serve to refresh his memory; such letters of course to be returned, if requested.

Dr. Oliver.—In reply to many kind enquirers after this distinguished Brother, we regret that serious illness alone has interrupted his labours; but all will rejoice to hear that he is recovering, and we hope he will be enabled to resume his active labours in the *F. Q. R.* with the year 1848.

Bro. Pryer.—We are truly sensible of the value and importance of the researches of this estimable friend, and esteem the compliments paid to him as a worthy sentiment. The Masonic press of America has republished many articles of Brothers Oliver and Pryer.

Apology.—We are informed that the P. G. M. for Surrey was *not* present at the P. G. L. for that province. We apologize for his absence and our own error, and will be more cautious when next we "saddle white Surrey for the field."

An English Mason.—We do not know where Bro. Fox Maule was initiated, and are equally ignorant of his manner of working, lecturing, &c. We have it from his own lips that he does not read the *F. Q. R.*, and consequently it is probable that he does not contribute to it. Whether he be a R. A. M. or a K. T. we know not; but we do know that he is not of the 33rd for Great Britain. We shall be glad of any Masonic information.

A Prov. Grand Officer.—We do not agree in the remarks of the *Family Herald*, and consider that the comments partake of morbid sensitiveness, rather than of critical justice. As our correspondent does not give name and address, we presume he is not desirous his letter should appear: he will perceive that Cato has entered into the subject.

Esculapius.—The article is only suited to a medical journal.

Voice from below.—We are not exactly aware from what fund the Editor or Reporter of the Grand Lodge Circulars is paid; there may be a secret service fund—or it may be that the Board of General Purposes takes on itself to discharge these delicate items. The "Ordo negotii" may be something to this effect:—"1. The Grand Reporter takes notes which he submits to the Grand Secretary. 2. The Grand Secretary presents them to the Grand Master, who, after editing, revising, and correcting—or causing the said notes to be edited, revised, and corrected—returns them to the Grand Secretary. 3. The Grand Secretary then casts the said notes, thus edited, revised, and corrected, into the brasen alembic of the Grand Macgullem, who condescends to grant his gracious permission for the Grand Printer to work off." (Fact, by Jingo.—*P. D.*)

An English Woman is welcome to our columns; we hope she will kindly contribute thereto—but regret the necessity of obeying her instructions to return "the sampler."

Fidus.—"Anti-Masonry," if possible, in our next.

A Member of St. Paul's Lodge will perceive that we have anticipated his wishes.

Frater.—The best etiquette in Freemasonry is "courteous demeanour."

Ordo.—"The battle of the aprons." Purple insists that the Grand Master can do no wrong, and Purple is right; for if the Grand Master could by possibility do wrong, the Constitutions come to his aid, and make it all right—for in that book it is written that no provision need be made to correct an evil that cannot exist. Well, Blue differs—and Blue is right; for although the Grand Master may be thus protected, it does not follow that the Grand Master, as a Mason, may not be responsible—No Mason is irresponsible.

Bro. Wilson.—The *Family Herald* is an excellent periodical, but it contradicts itself when it declares that Freemasonry is a mere plaything. Ask of Brothers Oliver, Pryer, Crucefix, and many others, if they find Freemasonry to be a mere plaything. That "its theory is more perfect than its practice" is true to the letter, for so resplendently beautiful is its theory, that it is next to an impossibility in any man to attain a pure practical knowledge of it. Freemasonry is the universal religion of Virtue. As to the declaration that "the secrets are well known, and have been all published," we leave that matter to be decided by those whom it may concern.

Joppa Lodge.—A member is referred to our last notice to correspondents, where "a reader" is informed *why* his letter was not inserted. If it is still wished that such letter should appear, send another copy, *with name and address*.

Bro. M. B. O'Ryan—We regret that the letter came too late. Our correspondent will perceive that "D. S." has touched on some points.

F. H.—The Grand Report for June did not appear until *after* the publication of the *F.Q.R.* consequently we could not avail ourselves of it.

Quiz congratulates us on the advertisement of the *F.Q.R.* from the Masonic throne: it is good, very good, and nuts to crack withal.

A. O.—The scavenger may be proud of his position—impudence can go no farther.

Argus.—Why, with a hundred eyes, must you ask one with only two, whether General Cooke obtained all his credentials from the Secretareat? However, we will enlighten you. The General left England without a single proof (by authority) of his appointments. The salaries are drawn to the day—but many a day! many a month!! and, it has happened, that many a year!!! have passed without due attention to cases similar to that of General Cooke.

A Life Governor to both Schools, and to the B. A. F.—We seldom receive any report from the Triad Secretaries. Perhaps the Grand Reporter has undertaken the charge.

Verax (Qu. Mendax).—We have heard of putting salt on birds' tails, but old birds are not caught with chaff. The account of the Grand Officers' dinner mess, on the occasion of the Especial Grand Lodge, 18th of August, is a miserable hoax. There was "*no dinner mess*"—had there been one, no doubt there would have been a goodly attendance of the "Purple." Some five or six Grand Officers dined in Bro. Bacon's new coffee-room, and partook of an excellent dinner at three shillings per head.

Truth is somewhat out at elbows. We cannot insert the paragraph as requested, simply because the party named has never opened his mouth in favour of the nation. Our contemporary has been imposed upon. Brother Paudel has earned his laurels, and is alone entitled to wear them.

A Past Grand Steward.—We have heard of the desire expressed for a Masonic club to be held at Bro. Bacon's hotel; but the matter should be very gravely considered. Vide *Chit Chat* in the present number.

Bro. John Pearson.—Too late.

Bro. Forder.—The account of the P. G. L. at Leamington arrived too late.

Philo.—The letter to Brother H. Bellamy Webb, lacks both judgment and discretion, and cannot appear in its present form. We have received intelligence differing very materially from that of Philo.

Romsey.—The report came too late.

DISCIPLINE AND PRACTICE.

Q.—The wrong description of a Brother elected on the Board of General Purposes was a fatal objection. Bro. Patten, the candidate with the next greatest number of votes, of course took the seat. He will, we hope, act with independence, and with due caution, against the "toady influence."

Crito.—We have received several letters on the subject of the "Grand Reporter." Some enquire who is responsible; others state the appointment to be an invasion of the constitutions The Grand Master avows the responsibility, but "*cui bono.*" Others ask why not at once sanction the *F. Q. R.*

A Master Mason, (Madras, 29th of May).—This letter has been accidentally delayed, but the writer will doubtless agree that most of its points, on Discipline and Practice, have been noticed in our replies to "A Past Master."

ARCH MATTERS.

A Principal.—We refer (in reply) to our report of the Grand Chapter, and to the intelligence from India.

MASONIC TEMPLARS.

A Knight should apply to the Prov. Grand Commander for Kent.

THE ASYLUM.

In reply to several correspondents we refer them to the proceedings elsewhere given. We may add that the Committee are in treaty for the purchase of land; and we trust, ere long, to announce the period for laying the foundation stone. Lord Southampton is the newly elected President.

Floreat Asylum!

THE
FREEMASONS'
QUARTERLY REVIEW.

SECOND SERIES—DECEMBER 31, 1847.

SURRENDER OR NO SURRENDER OF MASONIC BULWARKS.

—— Facilis descensus Averni,
Sed revocare gradum, superasque evadere ad auras,
Hic labor, hoc opus est.

"*Nor shall a higher degree in Masonry be conferred on any Brother on the same day, nor shall a higher degree in Masonry be conferred on any Brother at a less interval than one month from his receiving a previous degree, nor until he has passed an examination in open Lodge in that degree.*

"NO DISPENSATION CAN BE GRANTED TO SUSPEND THE OPERATION OF THIS LAW.

"*All Lodges are particularly bound to observe the same usages and customs; every deviation therefore from the established mode of working is highly improper, and cannot be justified or countenanced.*

"*Great discredit and injury having been brought upon our ancient and honourable Fraternity from admitting members, and receiving candidates without due notice being given, or inquiry made into their characters and qualifications; and also from the* PASSING AND RAISING *of Masons without due instructions in the respective degrees, it is determined that in future a violation or neglect of any of the following laws shall subject the Lodge offending to* ERASURE, *because* NO EMERGENCY *can be allowed as a justification.*

"A DISPENSATION CANNOT IN ANY CASE BE GRANTED."

OUR admiration at the readiness of the Grand Master to study and to act on the lesson presented to his observation, in the case of the offence committed by the Grand Lodge of Berlin against such Brethren of our Order as did not profess the Christian faith, has scarcely settled down into a feeling of grateful recollection that the Grand Lodge of England had maintained the glorious universality of our venerated system of morality, veiled in allegory and illustrated by symbols—scarcely, we say, has our admiration reached a settled point, when we are called upon to stand forth and to maintain our rights and privileges that are threatened with a more deadly foe—no less than a positive direction from the Masonic throne of England to surrender a law of the most stringent nature, whether it is looked on as a question of discipline and practice, or as a law that renders it necessary to give outward and visible sign of an inward and spiritual grace. We call it in unqualified terms A SURRENDER OF ONE OF OUR CHIEFEST DEFENCES.

To term it merely a relaxation of the law in favour of the colonies, is to mark the colonial Masons with the stamp of degradation, if we preserve the law intact here at home;—but shall we preserve it here? Time will show what must inevitably result if "this bill do pass."

We call on our readers to peruse most intently the extracts which we have prefixed to this article; they are copied *verbatim* from the Book of Constitutions; then let them ponder over them for a few moments ere they venture to read the following statement and general remarks thereon.

At the Grand Lodge held on the first instant, after his nomination had been carried *nemine dissentiente,* the Grand Master directed three letters to be read, in support of the necessity of relaxing the law that limits the conferring a higher degree to an interval of *one month*, and that in future the Provincial Grand Masters on colonial and foreign stations should have power to grant a dispensation that superior degrees may be conferred at intervals of *one week;*—and what said the letters; why simply this, that where there existed Lodges holding of the Scottish and Irish Grand Lodges, a week's time was thought sufficient by such Lodges, and that in consequence numerous wayfarers, particularly those who are engaged in the military, naval, and the commercial maritime services, have not time to wait three months for their full degrees; and that it follows that such parties prefer to join a Scottish or an Irish Lodge, to the evident prejudice of the prosperity of the English Craft.

Ridiculous absurdity all this, and only equalled by its specious sophistry!

Did it ever occur to the Provincial Grand Masters for New Brunswick, and the Bahamas, and to the governor of the latter colony—for these are the worthy Masons who assume to direct the attention of the Grand Master to the subject—that if a man is once initiated, and is compelled by his professional pursuits to leave a district, he can use his certificate as a passport elsewhere to ensure all Masonic privileges, even to the conferring of degrees, on being properly entitled? Did it occur to these worthies respectfully to draw the attention of the Grand Master to the necessity of making this grievance known to the Grand Lodges of Scotland and Ireland that those august bodies, may consider the grievance sustained by Freemasonry from so manifest a discrepancy in their own rituals, as contrasted with that of England? No, they did no such thing; and we cannot help at this moment referring to the conduct of the present Governor of the Bahamas on the subject of the past election of the present Grand Master in London, when, although appointed by his lordship as Junior Grand Warden, he had the modesty to move the nomination of another nobleman, and even voted against the Earl of Zetland. It is odd enough, that after so clear a proof of want of courteous construction of discipline, he should by a letter have succeeded in placing the Earl of Zetland in no enviable position. But to the case.

We regret that the Grand Master should not himself have seen the necessity of correspondence with their Graces of Leinster and Athole; for certain we are that those truly noble Brethren would have most cordially united with their noble colleague in giving to this subject their gravest consideration; indeed the more we reflect on the "*contretemps*," the more we regret the opportunity that thus presented itself for a searching enquiry into many points that, for want of a pressing necessity, are passed over not for a day, but for all time. Our Grand Master may exclaim with Titus,

"I have lost a day."

What his lordship has lost besides we dread to consider; it is our duty to examine into and to report even upon his conduct.

There are not wanting many who look on the attempt to relax the law as a desire to share in the more easy mode of obtaining "intrants" into our Order. We say such reasoners are not wanting; but we at once exempt his lordship from so base an imputation. What we differ from him in is the too simple admission into his thoughts of a false reasoning, totally at variance with decency and common sense—not so much by degrading the English ritual and discipline to a standard DENOUNCED BY ITS OWN CONSTITUTIONS; but by losing the opportunity of endeavouring to raise the ritual and discipline of the sister Grand Lodges to a rivalry in perfection with that of England. Will his lordship believe that we, "the denounced," have already received intimation from Brethren of high standing in Scotland and in Ireland, that they most *sorrowfully regret* the result of the motion of the 1st of December, 1847; that they had looked forward with hope that a new light might break in on themselves: and, instead of that, what does the Grand Master of England propose but to relax the wholesomeness of a law, a proposition at which all experienced Masons shudder with fearful foreboding.

Freemasonry has enemies enough amongst the bigotted of Roman Catholicity, as well as among those of Protestant intolerance, without having to grieve over this insidious attack on its defences—we do not say "landmarks," because those are *secret things*, the knowledge of which, if ever imparted to his lordship, we are pretty certain has not been imparted to the supporters of this treason against the Order, or they would not have *dared* to act as they have done, inasmuch as they are not, like the Grand Master, protected by "irresponsibility" in acts. Bad as is the law Masonic, it would reach *them*. They are, however, to be dreaded, inasmuch as their votes may continue to tell against the defences of Masonry. Masonic persecution may follow our freedom—so be it.

> "Let the galled jade wince—our withers are unwrung."

Freemasonry—pure and holy Freemasonry—is our creed and our hope, and we will peril all in its defence.

> "If I 'm a traitor, think and blush, thou tyrant,
> Whose injuries betrayed me into treason."

For what purpose, we ask, were those stringent directions of the Constitutions promulgated but to secure the stability of our system by a wholesome preparatory state of probation through the several degrees? It has been imputed, forsooth, that men's minds are so constituted that one man can learn in a week more than another man can in a month; and that, therefore, it is an injury in proportion to retard the degrees! We do not hesitate to reply to this inuendo, that the man who *can* learn more in a week than can his fellow man in a month, may still study, and still advance himself in Masonic knowledge; but the truth is, that these levellers of our system from wholesome discipline to a reckless indifference, perceive neither duty nor pleasure in conforming to the dictates of truth and reason: they view such things with vision obliquitous, and judgment perverted. But after all, the expediency of mammon and folly may not be permitted to supersede consistency, or be allowed to ride "rough shod" over the laws of propriety and honour.

> "Honour 's a sacred tie, the law of kings,
> The noble mind's discriminate perfection,
> That aids and strengthens virtue when it meets her,
> And imitates her actions where she is not;
> It is not to be sported with."

We trust that his lordship will seriously re-consider this most sorrowful motion, fraught with frightful danger. His very supporters have, vulgarly speaking, let the cat out of the bag! One, in particular, observed that he hoped the relaxation would extend to his province, where there were many ship-masters and others who would gladly avail themselves of the said relaxation. To be sure they would! What school-boy would not avail himself of the permission to forego his lesson? So that, on this showing, all the maritime provinces of England are to follow in the wake of New Brunswick and the Bahamas! How long will it be before the English provinces in general will partake of the panic, and rush impetuously to their ruinous degradation?—or rather, how short a time it will be, is really the question! Let this resolution be confirmed, and a shop may at once be opened in London, with provincial and foreign agencies for the sale of certificates, the parties giving security for payment of money—for as to security of

Masonic character, the world will soon decide the question, and the Mason will sigh as

> ——————— "He hears
> On all sides, from innumerable tongues,
> A dismal universal hiss—the sound
> Of public scorn."

What would be thought of the phlegmatic nation of Holland, if it were to pass a law to remove any one of the vast protective defences against the irruption of the ocean? The nation itself, relying on the integrity of its rulers, might agree to any wild proposition, but what would surrounding nations think of such madness? With what grief would those Dutchmen who, sojourned in other countries, sighing for a return to their fatherland, learn that they had no longer a home for thought—that it had been delivered over to the ruthless sea, and was no more!

Freemasons beware! The Hollanders of old, by moral power and physical industry, gained, with the aid of Providence, a kingdom from the sea. Your ancestors modified, by the aid of Providence, a magnificent system of moral ethics, for the instruction of all time.

We may instance a singular coincidence in the opinion of His Grace the Duke of Wellington. In the *Morning Chronicle* of the 29th November, there appeared a letter, signed "F," on the subject of our means of national defence in the event of sudden war; the letter alludes to the opinion of the Duke, who, as the writer states, demands only certain easy points of defence and security,—but the following earnest apostrophe by the Duke is most pointed: "I am now bordering on my seventy-seven years of age, passed in honour,—I hope the Almighty may protect me from being a WITNESS OF THE TRAGEDY I CANNOT PERSUADE MY CONTEMPORARIES TO AVERT."

The Duke is a Freemason; he points out the dangers of the future—let us profit by the lesson, and not suffer a mine to be sprung in our very sight, and which, if it explode, will be the prelude to the downfall of Freemasonry in England.

We most earnestly implore our readers to examine for themselves the arguments employed for and against the resolution, and then to

"Look on this picture and on that."

A passing remark may be made on the great inconsistency of many members in the Grand Lodge, some of whom, when differing in their views from those of the Grand Master, introduce their observations with so many expressions of regret and even fulsome adulation towards his lordship as must, we feel certain, create any feeling but that of satisfaction. In a fair debate this is not only unnecessary but misplaced. Rochefaucault was of opinion that "to praise princes for virtues which they have not, is to reproach them with impunity."

We are painfully constrained to remind the Grand Master that he himself is but the steward of his office, and that better things are expected of him than, on full reconsideration of the resolution put forth, that he should throw into the scale the powerful effect of his exalted position. As the protector of the Masonic Order in England, his position is supreme; he may be said to be the representative of Freemasonry universal; yet as a Freemason, obligated in face of the Eternal, he is but one man!

Let us now examine the voting on the 1st of December:

There were for the resolution	90
Against the resolution	49
Majority	41

But how stands the majority? There were present forty-four Grand Officers, of which six voted against the resolution,—leaving on this account thirty-eight; it is not unfair, in justice to the "purple," to consider that in questions where the Grand Master leads they should go with him; now, taking away the thirty-eight, this would leave his lordship a majority of *three*—but when it is known that several members did not vote at all, the majority itself is but a questionable nature,—so questionable, that if the members of Grand Lodge will obey "a call of the house," THERE MAY BE A FAIR PROMISE OF THE OBNOXIOUS RESOLUTION BEING REJECTED WHEN PUT FOR CONFIRMATION.

PRIVILEGE AND THE GRAND MASTER.—Dr. Lane, at the desire of the Grand Master, brought forward his notice of motion previous to the nomination of his lordship as Grand Master for the ensuing year. The discussion was conducted with Masonic courtesy;* the doctor, as was expected, expounding his case with masterly consideration, and the Grand Master giving such explanations as appeared to be satisfactory to the Grand Lodge. It was curious, however, to observe in the case of the Grand Master, that he was both the accused and the judge; after this explanation, the Grand Master was put into nomination, *nemine dissentiente*, some members not voting. We take the liberty to introduce ourselves into this question of privilege, inasmuch as we have been alluded to in Grand Lodge by many Brethren, and by Dr. Lane in particular, in a kind and fraternal manner; we have had also to sustain the odium of others, whose names it is needless to allude to; but we cannot refrain from touching gently on an observation of the Grand Master himself, that the *Freemasons' Quarterly Review* was denounced by the Grand Lodge as an unauthorized publication; now the truth is, that in 1841, and again in 1847, a judgment was suddenly snatched, without the slightest previous notice, and these miserable shifts serve as an occasional opportunity for a pretext to cover the weighty sin of breach of privilege; what will be thought of this public declaration, that we are prepared to prove that a Grand Master has sanctioned falsehood, perverted facts, and suppressed the truth? all this is on record, and yet the present Grand Master assumes that we are denounced as an unauthorized publication! We would not resume this subject willingly, but we are independent of all control, save that of loyalty to the Craft—

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* With the exception of a noble Brother, who acted as a foil on the occasion.

> "Hail, independence, hail! Heaven's next best gift
> To that of life and our immortal soul!"

In our last number we republished the circular of the Grand Editor, as taken from the notes of the preceding Grand Lodge. We regret that, as yet, the proceedings of the especial Grand Lodge in November and of the first instant, have not been published by the Grand Master; we are therefore compelled to give our own report. In fact, although *denounced*, yet we are first in the field, and therefore entitled to the praise of industry—our labours are numerous, we have to look to the entire world, and yet we are ever ready—this, too, without accommodation for our reporter, or, in fact, any means of aid. It would be satisfactory to us to be allowed to have a copy of the Grand Reporter's notes,* and thus save ourselves and the Grand Master from playing any longer in the farce of the "Denounced."

THE JEWISH BRETHREN AND THE GRAND LODGE OF BERLIN.—A correspondent, Bro. Pollack, would rather lead us to infer that, after all, the Grand Lodge of Berlin is not sincere; we hope otherwise, and were pleased to witness the re-appearance of the representative in the last Grand Lodge; but as his retirement was a public act, we think his restoration should have been so also, it would have been more consistent.

PORTRAIT OF THE EARL OF ZETLAND.—A Committee has been appointed to carry out the resolutions requesting the Grand Master to sit for his portrait. We hope the duty will be entrusted to a *Masonic* artist: it would be a reflection on the Order otherwise.

ANNUITIES TO WIDOWS.—The Craft at large will learn with unmixed satisfaction that a sum of three hundred pounds per annum has been voted in annuities to widows; also that a further sum of two hundred per annum has been granted to the Benevolent Annuity Fund; both votes having only been passed on the 30th November, at an especial Grand Lodge, it was very properly considered that the confirmation of these two important grants should be deferred until March. The friends of the aged Brother and the widow will of course be present to give their moral aid in support of these charitable objects.

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* *Erratum in our last.*—Bro. Masson's name and speech were accidentally omitted.

THE ASYLUM.—We had hoped to have given an engraving of the design selected for this long promised temple of refuge to the worthy Aged Mason, but the delay in effecting the securities has intervened. We hope to do so in our next number; meantime we call upon Lodges, Chapters, and other Masonic bodies, as well as the Brethren, to forward subscriptions and donations; bearing in mind that the Patrons of the Asylum are among the originators and promoters of the other Masonic charities. The ground selected is near the Croydon station.

THE TESTIMONIAL TO BRO. SAVAGE.—The day fixed for presentation is Friday the 17th March, at the Freemasons' Tavern. There will no doubt be a numerous attendance.

BRO. HUSENBETH.—We have been enquired of from many quarters as to the cause of delay in forwarding the praiseworthy object of affording effectual relief to this most estimable man, accomplished Mason, and aged Brother.

POPE PIUS IX.—We call attention to a letter from a Catholic Brother, in the hope that this enlightened prince will select a liberal minded cardinal as his ambassador to our court, to whom the Freemasons' may refer their case with confidence.

BRO. THE REV. THOMAS HARVEY.—We have elsewhere alluded to the grievances of this estimable Brother, and have received numerous letters on the subject; most earnestly do we recommend the Masonic example of the Lodge of Good Fellowship to the attention of the Fraternity, reminding them that "those who assume the profession of charity should feel thankful for the lesson which teaches them to practice what they profess."

THE SUPREME COUNCIL, 33°.—This august body is in full work; its next meeting will be on the 9th of February.

A merry Christmas and a happy New Year to all, with the "hearty good wishes" of the Editor.

ON THE STUDY OF MASONIC ANTIQUITIES.

BY BRO. THOMAS PRYER, W. M. OF THE OAK LODGE, S. G. I. G. 33°.

CHAPTER VI.

ROCK-CUT TEMPLES OF INDIA—REFLECTIONS ON THEIR MODE OF CONSTRUCTION—THEIR PURPOSES—ORIGIN OF CAVERN-WORSHIP—ANCIENT PRINCIPLES OF BELIEF—MODERN PERVERSION—THE VEDAS—INDIAN TRIAD—BRAHMA—VISHNU—SIVA—THEIR REFERENCES—HINDOO PANTHEISM—ANALOGIES BETWEEN THE RITES AND SYMBOLS OF ANCIENT EGYPT AND INDIA—THE LOTOS—APIS AND NUNDI—ADORATION OF THE SETTING SUN—RITES OF INITIATION INTO THE ANCIENT MYSTERIES OF INDIA—REMARKS ON THE PROMULGATION OF FREEMASONRY AMONG THE INHABITANTS OF INDIA.

Departing from the *valley of the Nile,* and proceeding with the *speculative* part of the subject, in the manner indicated in the third chapter, our attention will be next directed to the *country of the Ganges.*

The religion and rites of initiation into the mysteries of Ancient India are, in their associations, inseparably interwoven with her *rock-cut temples*. These temples, in their solitary grandeur, remain, magnificent memorials of the *past,* deserted by all present religious sects, though bearing references and symbols connected with an existing system of religious belief. They are thus of peculiar interest, presenting links connecting the present with the past in a manner far different from that of any other of the temples dedicated to the purposes of ancient worship; and as they disclose undisturbed vestiges of their primitive uses, and carry us back to those periods of remote antiquity to which our researches must necessarily extend, I purpose commencing this part of the subject by some reflections on their peculiar mode of construction; for, whether regarded as triumphs of operative skill, or as indicative of that energetic spirit of devotion which sought to perpetuate its belief in forms defying the ravages of time, and which ages should fail to obliterate, they cannot fail to excite our wonder and admiration.

These marvellous temples, hewn from the solid rock, present for contemplation grand sentiments of *eternity!*

In their construction *mind* has triumphed over *matter*—man's inventive genius has contended with chaos; and in converting the sterile rock into forms of beauty, the adamantine slumber of ages has been broken, and by human skill the dormant porphyry has awakened into expressive life. And there the results remain with vivid freshness, though numberless ages have rolled by since the persevering chisel of the ancient craftsman reduced the shapeless mass into undying form, and invested it with imperishable images, at once magnificent and symmetrical. The world has grown old since the rock resounded with the workman's gavel, and yet his sculptures still remain fresh and distinct, affording no indication of ruin or decay. Firm and immoveable in their native majesty, these venerable temples seem to display an existence expressive of eternal duration, as though their forms had been impressed upon the native rock from the beginning; thus appearing, in fact, to manifest a mode of construction at once *undisturbed* and *undecaying,* and totally distinguished from the perishable productions of artificial design.

It is thus that these peculiar operations of the workman display to the mind symbolically, but expressively, sublime ideas, and sentiments of an existence which, though called into being by the hand of man, seems calculated to last as long as the earth shall endure.

As we regard the mountain of Elora, and that range of magnificent temples which appears to have *grown* into its rocky bosom rather than to have been fashioned by human labour, the mind, reverting to the misty past, and deeply pondering on the dark and the mysterious, endeavours to draw aside the veil of centuries, to penetrate the circumambient gloom, and comprehend the *spirit* which designed such superhuman works, and directed that concentration of physical might which was necessary to accomplish their construction.* Wonderful as we must acknowledge the *operative* part to be, the *speculative* consideration is no less amazing.

As to the relative antiquity of these sculptured caverns, we are left to mere conjecture. History throws no light upon their origin, or the period of their formation. We can gain no further information concerning them than that which arises from a consideration of their pristine purposes and connection with a widely-diffused religious system, which, pervading the East, controlled the masses, and wielded such physical power as to carve its temples in the living rock.

It has been observed, that the principles of Indian architecture are those of lofty magnitude and solidity, accompanied with profuse decoration, not interfering with the majesty of the mass. We see these principles united in the temples of Elora. The *external* views seem magical from that wondrous combination of nature and art where the rough and unhewn rock assumes symmetrical shapes, and grows from the rugged surface of its native soil into the finished façades and polished elegance of religious temples. The *interiors* disclose pillared aisles, dim galleries, and ample space of roof, intermingled with mysterious sculptures and recondite symbols, all excavated from the rock, and in many instances executed with a beauty of design and elegance of workmanship scarcely inferior to Grecian art. But forms are also there uncouth—unearthly; and the whole is beheld beneath that awe-inspiring light, that visible oblivion, which, glimmering betwixt gloom and glare, constitutes, by its commingling, one of the principal ingredients in the composition of the *sublime.*

Travellers have spoken in rapturous terms of the WONDERS OF ELORA.

Let us enter in imagination one of these sacred grottoes, which more than three thousand years ago was dedicated to the service of a grand and powerful, but gloomy and perverted creed. Let us traverse its sculptured galleries, and penetrate its deep recesses. It is not a ruin. It is fresh. Yet as we gaze, we feel the *influence of ages,* and seem to behold the tomb of a *departed superstition*—a superstition which centuries have consigned to oblivion, and buried amid the ruins of the things that are gone. But the evidences of such *belief* have not entirely vanished. Not only does this magnificent monument remain an everlasting memorial to attest its former existence—its influences still linger among a numerous but benighted race.

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* It has been calculated by the artist employed by Governor Boon, of Bombay, to make drawings of the temples in Salsette, that it would require the labour of 40,000 men for forty years to complete them, the whole of the works being equal to the labour of 1,600,000 men for one year. At the building of King Solomon's temple there were 180,000 workmen engaged for seven years and a half, which gives a result of 1,350,000. The works at Elora, considering the number of temples, and the profusion of figures and ornaments they contain, as well as their great superiority in size, would take for their completion four times the number of workmen engaged at Salsette, or 6,400,000!

Proceeding with our mental survey, the gloom of ancient days seems gradually dispelled as the spirit of the place evokes the dim shadows of the PAST. We would here re-people in fancy the deserted court and gloomy aisles—rekindle the devotional flame in the midst of the sacred *adytum*—re-animate the visionary forms of priest, hierophant, and devotee—and realize the awful but splendid rites of ancient Indian initiation. We would unravel the intricacies of a dark and obscure mythology, unveil its hidden emblems, and endeavour to penetrate the mystery of its presiding deity.

These would be our speculations on contemplating the wonders of Elora, and these are matters upon which we must necessarily dwell in conducting our researches into the mysteries of ancient India.

The Egyptian temples, as has been shown, bear their own imperishable records in hieroglyphical devices, which are open to the world, but unintelligible to modern Egyptians; here, on the contrary, the temple contains no record, but abounds with emblems whose meaning is not unknown to the learned Brahmin. The *emblem* thus in India performs the part of the *hieroglyphic* in Egypt; and if we cannot, by its agency, restore the primitive *history* of these wondrous excavations, it will at least assist us in endeavouring to divine their primitive *purposes*.

As far, however, as their *relative history* is concerned, it may be remarked, that many reasons can be adduced to show that the Hindoo temples were excavated subsequently to the Nubian caverns, and are not of equal antiquity with many of the structures of northern Egypt. There are, however, many features in the Indian temples, symbols, and mysteries, which bear a striking resemblance to those of Egypt, and clearly manifest the identity of their common origin.

That the rock-cut temples of India are of a *remote antiquity* is most unquestionable. They have witnessed the alternate sway of Brahman, Buddhist, and Mahomedan; and though their courts are deserted as places of worship, they contain, as has been observed, relics of a superstition still practised by the Hindoos.*

But in regard to their primitive application.

In the earliest ages of the world the deep shade of solemn groves and the gloom of natural caverns were selected as fit places to inspire the devotions of mankind. The solitude and deep influence of such scenes were calculated to chasten the mind, impress it with reverential awe, and kindle sentiments of religious feeling. Thus, the Gymnosophists, or early Brahmins of the East, as well as the Druids of the West, imparted religious instruction, and lessons in science, knowledge, and philosophy within the bosom of their consecrated groves, or in the deep recesses of their sacred caves.

The cavern thus consecrated to spiritual purposes was at first regarded with a feeling of sanctity, and afterwards became a sacred spot in the estimation of the multitude.

And as to the *rites* there practised, it may be observed, that the worship of the solar orb and the adoration of fire formed, in ancient India, a striking resemblance to the earliest rites of Mithras. The elements and progress of this worship have been discussed in the previous chapter. *From the peculiar union of* ASTRONOMY and THEOLOGY, *before adverted to*—an union resulting from the combination and perversion of the principles of each—*the mysterious rites of cavern-worship originated;*

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* See an interesting article on "Hindoo Superstitions" in Chambers's Miscellany.

and thus we may be enabled to understand the nature of the ceremonies which were anciently practised at Elora and in Elephanta.

It is evident that these caverns were *not excavated during the simple and early stages of the worship.* The religious system in which they originated must have long departed from the simplicity of its pristine references, and at the period of their formation have arrived at the very zenith of its glory and power; and it is manifest that a high sense of *devotion,* aided by the hopes of *eternal reward,* could alone inspire that indefatigable perseverance and marvellous exhibition of human labour essential to the creation of such imperishable temples for the observance of the rites of the ancient religion of India, and the reception of its shrines, its altars, and holy things.

We thus see that, although the *precise period* at which these temples were fashioned is lost in the mists of antiquity, the *system* from whence they sprung must still have had a long anterior existence. *Architecture* and *sculpture* had then advanced to such a pitch of perfection as to be only afterwards equalled by Grecian art; and that the sculptured caverns are indicative of a *progressive style* is manifest from some peculiarities observable in their construction. The rocky vaults are carved into the resemblance of roofs, with beams, and ribs, and joints, as though they had been copied from *wooden structures.** Many portions of the various designs, in other respects, show a studious imitation of *carpenter's work.* These excavations thus obviously refer to previously existing structures, formed in great part from wooden materials. We may imagine that the original caverns were gradually fitted up with wooden beams, partitions, and other appliances, and that mythological emblems and symbolical figures were placed in their recesses, when the magnificent idea occurred to some mind inspired with the spirit of devotion of *fashioning a temple, with its courts, aisles, statues, altars, and emblems, from the native rock—converting the wood into stone—forming as it were an artificial petrifaction—and impressing the forms of his faith upon materials which time should neither obliterate nor destroy.*

In alluding to the *uses* to which these sculptured caverns were placed, they may be considered, as an elegant writer observes, "not only as stupendous subterranean temples of the Deity, but as occasionally used by the Brahmins for inculcating the profoundest arcana of those sciences for which they were so widely celebrated in the East." It was here that the aspirant was initiated into the mysteries, and we can well imagine the thrilling effect which the temple must necessarily produce when blazing with myriads of lights, glittering with burnished gold and precious gems, and profusely adorned with symbols referable to every element and principle of nature; it was fully furnished and prepared for the magnificent rites of initiation.

To these rites I shall presently advert; but it will first be necessary to enter into some investigation as to the *religion of ancient India,* so as to trace the pure and simple elements from which it was originally compounded.

Clearing away the mass of mythological absurdities which obstructs our search as we enter upon this investigation, and which has deterred many from pursuing the task, we arrive, as in ancient Egypt, at the *knowledge of one Supreme Being,* whose *attributes* being subsequently misunderstood and grossly perverted, eventually gave rise to a superstition so complicated in its references, and interwoven with such multitudinous improbabilities, as to be totally unintelligible to the greatest portion of its professors.

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* The Palace of Architecture, by Wightwick, contains some interesting particulars relative to the architectural and ornamental details of these temples.

The present Hindoo belief is a gross corruption of the ancient system. Its *symbols*, however, in great part remain the same,* and from them we may be enabled to trace the leading features of the primitive faith. To these leading features it will now be necessary to advert, so that the elements of belief may be traced to their primal source, and the mind of the enquirer freed from misconception.

These elements also appear in the *Vedas*, or sacred books of the Hindoos, which are unquestionably of great antiquity. They are inaccessible to the great mass of the people, but show how little the horrible and degrading systems practised at the present day accord with the primitive references and sublime doctrines of the ancient faith.

Thus the vedas declare that there is "one unknown, true Being, all present, all powerful, the *creator*, *preserver*, and *destroyer* of the universe."

This Being "is not comprehensible by vision, or by any other of the organs of sense, nor can he be conceived by means of devotion, or virtuous practices." "He has no feet, but extends every where; has no hands, but holds every thing; has no eyes, yet sees all that is; has no ears, yet hears everything that passes. *His existence had no cause.* He is the smallest of the small, and the greatest of the great; and yet is, in fact, neither small nor great."

This Supreme Being is also described as the soul of the universe, *in fact*, *the universe itself*, or *the cause* of what we call *the universe.* "In him the whole world is absorbed, from him it issues, he is entwined and interwoven with all creation."

"All that exists is God, whatever we smell, or taste, or see, or hear, or feel, is the Supreme Being;" and he alone was declared to be the proper object of worship.

"Adore God alone, know God alone, give up all other discourse."

"It is written in the Vedas," says the *Vedant* (an abridgement or epitome of the Vedas), "that none but the Supreme Being is to be worshipped, nothing excepting Him should be adored by a wise man."

"To God we should approach, of Him we should hear, of Him we should think, and to Him we should strive to approximate."

In the Shastas, Narud asks—"What shall we think of God?" to which Brahma replies—"Being immaterial, he is above all conception, being invisible he can have no form; but from what we behold in his works, we may conclude that he is *eternal*, *omnipotent*, *knowing all things*, *and present every where.*"

In the *A'tharva veda* is the following prayer:—"Where they who know the *Great One* go, through holy rites, and through piety, thither may Brahma conduct me."

And again, "May Brahma lead me to the *Great One.*"

From various passages of the Vedas, it appears that the worship of the true God did not require any particular forms or ceremonies; that it was not necessary to erect temples to Him; devotion being limited to no particular time, or place, or country; and that few could worship God directly, the great majority of mankind not being sufficiently wise or pure to approach the Divine Being himself, and offer him a holy worship.

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* A writer in the Archæologia, who visited the cave of Elephanta in 1782, states that he was accompanied by a sagacious Brahmin, who, though he had never before seen the cave, recognised at once all the figures, and explained with fluency the meaning of the various symbols by which the images were distinguished. This is undoubtedly a clear proof that their mythology of the present day is not materially different from that delineated on the walls of these excavations.

Such are some of the leading doctrines contained in the sacred writings of the Brahmins, and we shall not fail to perceive that their perversion has led to the gross superstitious, and degrading idolatry of the Hindoos.

In contemplating the nature of the Great Architect of the Universe as deducible from the Vedas, it will be perceived that the Supreme Intelligence is regarded in two senses, SPIRITUAL and MATERIAL. He is thus in one sense regarded as the *cause of all things*, and the *Creator* of the universe; and in the other considered as the universal mind, pervading all created things, and *comprehending all which has existence.* In fact, comprising in his essence that *invisible though active agency pervading space;* as well as *matter*, the product of creative power—together constituting that Being of infinite wisdom who has fashioned all things according to his mighty will—the *beating of whose pulse is that undying life which throbs through universal nature.*

The universal emblem before alluded to (p. 258) may thus, in reference to the system of religious belief existing in ancient India, be explained as referring to the Divine Architect, under these two distinct manifestations.

Thus, in the *spiritual* sense, the Supreme Being was designated by the word A U M, a compound word, expressing the three ideas of *creation, preservation*, and *destruction*, personified by BRAHMA, VISHNU, and SIVA, and symbolized under the first triangle; and in the *material* sense, the same Supreme Power, as comprehending the *animal, vegetable*, and *mineral* kingdoms, comprising types of all created things, was symbolized in this capacity under the second triangle; the union or intersection of both, thus, in its recondite meaning, combining and exemplifying *every operation and manifestation of nature.*

BRAHMA, VISHNU, and SIVA, *are but emanations from the Supreme Being.* "We are only manifestations of *his* three powers" (*Puranahs*).

The word A U M is formed from the letters *a*, *ŏŏ* (which in composition make *o*) and the nasal consonant *m*, and being abbreviated into *om*, implies in one short monosyllable—"*He who creates, preserves, and destroys.*" It also signified (according to Dr. Oliver) the solar fire, or more properly the sun itself, the sacred emblem of the Supreme Deity, and united in its comprehensive meaning, the great *Trimurti*, or compound principle, on which the existence of all things is founded. This word forms the subject of incessant contemplation with the devout Brahmins, and is deemed so sacred that it never escapes their lips.*

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* Seeley, in the Wonders of Elora, says, that "Strange as it may appear, a Brahmin of the modern day *will on no account pronounse the name of the Almighty*, nor that of Brahma, without drawing down his sleeve and placing it over his mouth, in fear and trepidation; whilst a Christian of education will shamelessly and without hesitation profane his name every hour of the day."

He also states, that on inquiring of a Brahmin to whom the temple of Visvacarma was dedicated, he was informed that it was dedicated to the Supreme Being; *and on pronouncing the mystical triliteral word* A U M *in silence, he made three low reverences, with a cloth over his mouth.*

Capt Seeley also relates the particulars of a theological discussion between himself and some Hindoos relative to the Christian faith. A Brahman asked him, why the Catholics, being British and Christians, did not adopt the Protestant creed? Capt. Seeley replied, that they were Christians, though some differences existed in the forms of worship. The Hindoo observed, that the Catholics did not permit the reading of the Bible, for reasons

The Supreme Deity was also known by the triple appellation of SHREE-BHAGAVAN-JIU. From this Supreme Principle, according to the Hindoo mythology, Brahma first emanated. "Before the system of the Brahmande (which is the manifestation of the world) *Shree-Bhagavan-Jiu* was *single* and *alone*. His beauty, beyond the imagination of all hearts, and the expression of all tongues."—(*Seev Pooran*). Before the creation this Supreme Principle existed, reposing in silence from all eternity;* but by his own power, self-existing, Brahma was produced, becoming *masculine* from the neuter Brahm; afterwards Vishnu and Siva were called into existence. BRAHMA *has now no especial worshippers.* His work being completed, the Hindoos are more interested in propitiating the preserving and destroying powers, whose influence continues to operate—VISHNU representing that power which sustains the present order of existing things—and SIVA the influence which is productive of incessant change. Thus in the order of time, *Brahma* represents the PAST, *Vishnu* the PRESENT, and *Siva* the unknown FUTURE.

The *preserving power*, typified by VISHNU, as the second and most important member of the Hindoo triad, has numerous temples, and those who worship Vishnu are considered as approximating nearer than any others to that species of adoration of the Supreme Being recommended by the sacred writings; for though Vishnu is not the supreme essence, yet being every where, and upholding by his power and goodness the existing order of things, he is regarded as a fitter representative of the Supreme Being than even Brahma. The worshippers of Vishnu are very numerous, and are divided into many sects, each possessing their *peculiar signs* and *particular modes of worship.* The most numerous bear the mark of the *nama*, consisting of *three perpendicular lines* impressed upon their foreheads, as a symbol of exclusive devotion to this divinity.

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which he well knew; that they worshipped images, which our Scriptures forbid; then they had pilgrimages, like the Hindoos, and holy water; but what was more than all, they had in their history mortal men, who sinfully presumed to have performed miracles which belonged alone to the *only God*, BHAGAVAN. *Here he drew his sleeve over his mouth, and made three low reverences; and then exclaimed aloud*—"*Forgive me! forgive me! forgive me! for the crime of repeating His holy name!*" "Now, sir," said he, "which is best, we poor Hindoos, who have *not* been taught other things from on high, *or your people who have, but still disregard them?*"

* In the Shastas, Narud, the son of Brahma, asks his father, how God created the world. Brahma, in answer, says—"Affection dwelt with God from all eternity. It was of three different kinds: the creative, the preservative, and the destructive. The first is represented by Brahma, the second by Vishnu, and the third by Siva. You, O Narud! are taught to worship the three in various shapes and likenesses; as the creator, the preserver, and the destroyer. The affection of God then produced power; and power, at a proper conjunction of time and fate, embraced goodness, and produced matter. The three qualities, then, acting upon matter, produced the universe in the following manner:—From the opposite actions of the creative and destructive qualities on matter, self-motion arose. Self-motion was of three kinds: the first inclining to plasticity, the second to discord, and the third to rest. The discordant actions then produced the *abass;* which invisible element possessed the quality of conveying sound; it also produced *air*, a palpable element; *fire*, a visible element; *water*, a fluid element; and *earth*, a solid one. The abass dispersed itself abroad; *air*, formed the atmosphere; *fire*, collecting itself, blazed forth in the hosts (stars) of heaven; *water* rose to the surface of the earth, being forced from beneath by the gravity of the latter element. Thus broke forth the world from the *veil of darkness*, in which it was formerly enveloped by God; order arose over the universe; the seven heavens were formed; and the seven worlds (planets) were fixed in their places, there to remain till the great dissolution, when all things shall be absorbed by God.

"God seeing the earth in full bloom, and that vegetation was strong from its seeds, called forth, for the first time, *intellect*, which he endued with various organs and shapes, to form a diversity of animals, with five senses—feeling, sight, smell, taste, and hearing; *but to man he gave reflection*, to raise him above the beasts of the field."

Such is the account given in the Shastas of that most awful subject, the creation of the world.

It may be here remarked, that each Hindoo deity is represented as possessing a *consort,* the two being, in fact, a personification of the union of those principles in their particular essences, observed upon at p. 257; the *sacti* or *consort* representing the female energy. Thus the wife of Vishnu is *Lakshmi,* the goddess of beauty; the *Venus Marina,* the sea-born goddess. *Seraswatti* and *Parvati,* or *Sita,* are the consorts of Brahma, and Māhā-deo, or Siva. These are constantly found under different names, which creates much confusion in the Hindoo mythology. Vishnu is also known as Damodara, Madhava, Parushottama, and by various other denominations, which being confounded, frequently occasions error; and this is oftentimes increased by the fact, that in his various personifications, Vishnu, the preserver, is sometimes represented as inflicting chastisement.

The *avatars* of Vishnu are so many *incarnations* or *manifestations* of this divinity. According to the Hindoo mythology they are *ten* in number, of which eight have occurred, one is now in course of manifestation, and the tenth is yet to come, and is looked for by the Hindoos in the same manner as the advent of the Messiah is expected by the Hebrews. In the avatars, Vishnu being regarded as the presiding spirit of the universe, and who has watched over the world and its affairs since it was called into existence, is supposed to have descended into it when his divine interference was required, either in rectifying what was wrong, or to give the world a fresh impulse.

Divested of all the wild imagery by which they are surrounded, these *avatars* are mere allegorical representations, or, rather, wild corruptions of the true history of our globe. There is also this fact, that, although the early avatars are represented as extending over millions of years, the comparatively recent ones have lasted but a few centuries. The *first incarnation,* that of the *fish,* evidently refers to the deluge; an event recorded in the traditions of all nations. According to the Hindoo tradition, there was a general destruction by water, occasioned by the depravity of the age; but Satyavrata (*Noo* or *Noah*), a holy king, and a worshipper of *Heri* (one of the names of Vishnu), was instructed by him to build a spacious ark, and take in it all medicinal herbs, all variety of seeds, and accompanied by *seven saints,* to continue therein secured from the flood, which, at a stated period, was to overwhelm the world. At the appointed time, the sea, rushing over its shores, deluged the whole earth, and it was soon perceived to be augmented by showers from immense clouds. Satyavrata and his companions continued in safety in their ark, and when the deluge was abated, Vishnu, "rising together with Brahma, slew the demon Hayagriva, and recovered the sacred books; and Satyavrata, *instructed in all divine and human knowledge,* was appointed the seventh *Menu.** Passing over the intermediate avatars, which in like manner refer to particular events, we may notice the *eighth,* that of Chrishnu or Krishna, by far the most important of all the manifestations of Vishnu. Krishna was the son of Vishnu, and the period of his birth is thus described:—" Before his birth, the planetary bodies moved in brilliant order in the heavens, and the seasons were regular and genial; the virtuous experienced delight, the strong winds were hushed, and the rivers glided tranquilly. At midnight, when the supporter of all was about to be born, the clouds emitted low pleasing sounds, and poured down a rain of flowers. Kansa, a mighty demon, being, however, apprised that a child would be born that was for ever to overthrow his power, summoned all his principal *asuras*, or infidels, and told them, '*Let active search be made for whatever young children there may be upon the earth, and let every boy of unusual vigour be slain without remorse.*' Chrishna was, however, saved by Nanda, a cowherd, and brought up with Rama, the son of the herdsman; and after many exploits performed by them, they delivered the world from the tyrant Kansa."

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* MENU, in Welch written MENW (the pronunciation and meaning being the same), signifies literally *mind.* Menu is, therefore, a personification of human intellect, and the name was at different times applied to those sages, statesmen, or lawgivers, who successively at particular epochs rendered themselves conspicuous for knowledge and learning, or were distinguished from the rest of mankind by superior talents and ability. This will be further alluded to when treating on Druidical antiquities.

The *ninth* avatar is that of Buddh or Buddha, being the one now in course of performance. Stripping the allegory of its trappings, Buddh represents some great philosopher or reformer, who, some centuries before the Christian era, and probably about the time of Confucius, attempted to overthrow the system of castes, and other Brahminical institutions, and restore the pure principles of faith and doctrine inculcated in the Vedas. Though opposed most vigorously by the Brahmins, the new system spread, and great controversies arose between those who supported it and the supporters of the ancient system. The Brahmins anathemized the Buddhists as atheists; the latter stigmatized the former as idolaters. At length, the Brahmins obtained the superiority, and drove the Buddhists into the neighbouring countries, where the system is still regarded as the great opponent of Brahminism; and though degenerated from its pristine state, presents a much purer and simpler form of worship than that which it vainly attempted to supersede.

The *destroying power*, of which SIVA is the type, has also many temples and numerous worshippers. There are also various avatars or manifestations of this power, but these are not so important or so celebrated as the incarnations of Vishnu. According to the *Puranas*, it is believed that Siva will not exert his powers of destruction on a great scale until twelve millions of years have elapsed. In the mean time, he is regarded as the Divinity exercising the *creating* or *re-generating power;* inasmuch as every act of apparent destruction, so far from annihilating, is, if strictly considered, simply a *change* in the *material substances*, which are at the same time *reproduced* in other forms. Thus, when the destroying power of Siva is exercised on any material substance, by whatever agency that power may be manifested, the operation consists in causing one form of existence to pass away, whilst its elements assume other shapes in the undying, though constantly varying, system of nature. If wood be consumed by fire, its constituent elements do but undergo a change—no particle is lost. The smoke or gaseous principles commingle with the atmosphere to form fresh combinations connected with the ceaseless œconomy of animal and vegetable life, whilst the residuum in the shape of ashes again mingles with the earth—not an atom perishes. There is but a change in material substances. *In thus tracing the essences or ideas represented by Siva, we perceive merely a personification of the profound philosophical principle consequent upon the indestructibility of matter—that principle of ceaseless change eternally acting in the mysterious processes of creation.*

Siva is sometimes worshipped under the name of Maha Kala, "Time, the Great Destroyer." The philosophical idea of the principle of destruction intended by this appellation can, with the preceding explanation, be better apprehended. It has been observed, that the three grand phases of *Time* were represented, or rather indicated, by Brahma, Vishnu, and Siva. Thus it will be perceived that the destructive power exercised by the latter, alludes to the ceaseless system of destruction, change, and reproduction, which, manifested either quickly or more slowly, is nevertheless perceptible in every operation of Nature.

The three principles represented by *Brahma, Vishnu,* and *Siva,* united, formed the grand *Trimurti;* and these were at first, as has been observed, regarded as emanating from one Supreme Intelligence. The separate worship of Vishnu and Siva, to the exclusion of Brahma, is of comparatively recent origin in the system of Brahmanism. This, however, has led to the basest and most degrading superstitions. From the junction of the *Lingham* and *Yoni,* symbols of *Māhā Deo* (the "great God,") Siva, "*the Changer of Things,*" in his generative capacity, and which at first alluded to the union of *Light* and *Chaos,* from whence all things were said to proceed, have arisen rites of the most revolting description; whilst the infatuated worshippers of this deity, from their application to him of the title of *Juggut-Naut,* or *Jugnät* (Jagernaut), literally, "Lord of the Creation," continue under this name to profane the destroying power by the most horrible and sanguinary rites. Indeed, the gross fables, the absurd and inapplicable allegories, which in modern times have, for selfish purposes, been engrafted on the ancient Brahminical faith, have rendered the Hindoo mythology both unintelligible and disgusting.

Even the profound Idea, the sublime conception of the *omnipresence* of the Eternal Deity, has been perverted to an extent which would seem incredible, having originated a pantheon which has been calculated to amount to 330,000,000 of divinities. Thus every object in creation, as well animate as inanimate—every natural act which a created being is capable of performing—the passions which incite, the motives which induce, and the thoughts which regulate every human act, whether moral, sensual, or intellectual—the changes of times and seasons, and all the various phenomena of nature, being regarded as emanations or portions of the Supreme Spirit, were capable of conversion into individual deities worthy of external worship; whilst those objects which from their beauty or grandeur, or the magnificence of their appearance, were more particularly imposing in the works of nature, were conceived to display a more peculiar manifestation of the Divinity. Thus, the sun and the moon—the elements—the midnight heaven, with its starry train—each bright constellation, and every brilliant star—every stately rock and lofty mountain—every solemn forest and spreading tree—the gurgling rill—the rippling streamlet—the flashing torrent, and the great river Ganges—all became gods in the estimation of this idolatrous people; and provided they were individually regarded as constituting a portion of the Divine substance, each might be legitimately worshipped as a fragment of the Divine Spirit. In this most complicated system of *Pantheism,* we perceive a *perversion* of some of those sublime ideas which are recorded in the Vedas; a perversion, however, so complete—a mutation so entire, as ultimately to lose all sight of the ONE Supreme Intelligence, and eventually people the Hindoo mythology with myriads of gods.

Surya, or the god of the sun, is worshipped by a distinct sect called *Sauras. Agin,* the god of fire—*Indra,* the god of the firmament, and

Varuna, the god of water, have also separate worshippers. They are, however, regarded as subordinate divinities.

The Hindoo pantheon presents all the types of the more classical divinities of Greece and Rome. In *Ana Purna* (*Ana*, "grain," and *Purna*, "abundance,") we recognise "Ceres." In *Indra*, "Jupiter." In *Indranee*, "Juno." In *Seraswatti*, "Minerva." In *Yama*, "Pluto." In *Lakshmi*, "Venus." In *Cama*, "Cupid;" and in *Junawasse*, "Hymen." The other mythological personages can be, for the most part, similarly identified.

In reducing the Brahminical rites to their pristine elements, we thus arrive at a primitive faith presenting sublime ideas of the Supreme Being. *Upon these ideas a mythology was subsequently founded, which was intended in the origin to speak merely a symbolical language.* Though now perverted to the lowest stage of degradation, the original rites were in themselves pure and simple, and the system uniting *theology* and *science*, was in its effects grand and pre-eminently imposing.

The preceding investigation will enable us to form a better judgment as to the *purposes* of the rock-cut temples, and the rites which there were celebrated. In the Cave of *Elephanta*, the *Trimurti* was worshipped; whilst *Keylas* (or Paradise), the principal temples at *Elora*, was dedicated more especially to Siva,[*] or to that particular *re-generating* principle consequent upon the indestructibility of matter, which this *personification* was intended to represent.

We must not, however, confound the primitive rites with the abominations practised in the worship of Jug-naut, "Lord of the Creation," at the present day. Sublime truths were originally taught, which, as in Egypt, were "veiled in allegory, and illustrated by symbols."

There are many analogies presented in the rites and symbols of Egypt and India. The LOTOS, so celebrated on the banks of the Nile, is a symbol frequently recurring in the temples of Elora, and it is remarked by Mr. Burrows:—"The *Lotos* is a prominent symbol in the Hindoo and Egyptian cosmogony. This plant appears to have the same tendency with the sphinx, of marking the connection between *that which produced* and *that which is produced.*" VIRGO, the Egyptian Ceres, so frequently seen mounted on the back of LEO in the ancient remains, bears in her hand the *blue Lotos*,[†] which plant is acknowledged to be the emblem of celestial love. Captain Wilford observes, that "The Lotos floating on the water, is an emblem of the world: the whole plant signifies both the earth and its *two principles of fecundation*. The stalk originates from the navel of Vishnu, sleeping at the bottom of the ocean; and the flower is the cradle of Brahma or *mankind*. The germ is both the *Meru* and *Linga;* the petals and filaments are the mountains which encircle *Meru*, and are also the type of the *Yoni*." The *Lotos*, in the Hindoo cosmogony, was thus a symbol connected with *the profound mysteries of creation;* and as to this, Seeley, in his "Wonders of Elora," remarks:—"How happy is the idea of the illustrious men who formed these temples—these eternal houses of worship, contemplating with religious zeal the *Lotos* on the walls of their temples.

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[*] Sir William Jones thinks that *Siva*, like the *Sabazius* or *Bacchus* of the Greeks, was a corruption of *Jehovah Sabaoth*. (See also Cic. de Nat. Deor. l. 3, c. 23.)

[†] Ganga, (Parvati) Ganges personified, is represented always with a Lotos in each hand, and, curious as it may appear, called *Nil Kumal*, or *blue Lotos*. Siva is called *blue*-throat, *blue*-water, or the sea. The setting sun and unknown western country are mysteriously represented by the Hindoos. We have Parvati again as CALI-MA, *black-mother*, *time*, or *consumer;* hence probably CALCUTTA, *cutta* being "*sacrifice or slaughter*." (Seeley.)

"At Visvacarma's temple[*] are seen the large spherical altar, the arched roof, with its stone ribs, emblematical of peace, and the pillars (like the fabled pillars of the world), embracing the orbicular vacuum, with the figure in front of the altar, evidently in prayer, as if meditating on the globe behind, and the vaulted heavens above, ribbed up with its stone rafters, and the tree or umbrella spreading over the altar, as the heavens do over our globe. *All this is a beautiful illustration of the creation; for these temples were meant to last for ever, and to commemorate the unspeakable glory of the Almighty founder of the universe.*"

The analogies existing between the ancient systems prevailing in Egypt and India might be readily multiplied. Thus, in the Bull *Nundi*, the *type of Siva*, and emblem of Divine justice, we recognise the *Apis* of Osiris, and, as in Egypt, a white and spotless bull was preferred. The constellation *Taurus* was the original of both.[†] The bull represented the principle of light, and the cow was regarded as his mythological consort, and referred to the chaotic waters. The horns of the Urus proceeding in a straight line from a centre to a point, happily represent rays of light. In the mysterious pictures of India, the cow pours from her mouth the waters of the sacred river Ganges. To this day, in marriage ceremonies, "a cow is one of the actors."

The worship of the solar disc; of the principles of fire and light, with their various personifications; and many symbols, emblems, and principles, were similar in Egypt and in India. Certain analogies will also be found to exist in the architectural designs of their temples, as well in their ornamental details as in the plan of their construction.

The front of each grand temple at Elora is placed towards the *west*, so as to catch the last rays of the setting sun. Here, in ancient times, the pious devotee, intently gazing on the declining glories of the fountain of material light, was wrapt in silent contemplation. At that tranquil hour, so serene and soothing, his mind impressed with the splendour of that irradiance which the sun's departing beams diffused over the western sky, regarded with profound reverence the grand symbol of "universal beneficence;" and when the fading glories had ceased to illuminate the front of the temple, he retired to its eastern recess, where the "sacred flame," as an emblem of the apparent properties and power of the great object of devotion, inspired him with an awful sense of the *ever-present Deity*, and kindled in his heart the fervour of adoration.[‡]

THE RITES OF INITIATION INTO THE ANCIENT MYSTERIES OF INDIA were divided into four steps, called *Char Asherum;* and as they have been fully explained by DR. OLIVER, it will only be necessary for the present purpose to allude to several of the leading points connected with their celebration, and which I have principally selected from the Rev. Brother's "History of Initiation."

The *first* stage of probation might be performed at the early age of eight years. This consisted of an investiture with the zennar or sacred cord of three threads, sacrifices to the solar fire, and various purifications, with an extended lecture relating to the unity and trinity of the Godhead, and the observance of daily religious rites. The candidate was then clothed in a *white* garment, *without a seam*, and intrusted to the care of a Brahmin, to be instructed in the necessary qualifications for the second degree. These were extremely rigid, consisting in penances, prayers, and ablutions, a restriction from all indulgences of a corporeal or sensual nature, and the exercise of a most severe discipline, until the candidate, having attained a competent knowledge of the traditions and ceremonials of religion, was qualified for admission into another degree.

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[*] One of the temples at Elora. "Visvacarma" was "the architect of the gods."

[†] The vehicle of *Vishnu* is an "*eagle;*" that of *Brahma*," a "*Swan.*" These coincidences remind us of the *white bull* of *Europa*, the *eagle* of *Jupiter*, and *swan* of *Leda*. (Seeley.)

[‡] All the rock-cut temples in other parts of India have a western aspect, doubtless for the purpose of worshipping the setting sun as Suryas: he is called *Vishnu*, and *Chrishna* in Sanscrit; *the same is said by Colonel Vallency to be his name in Irish.*

The probations necessary for the second degree were more severe than those of the former—the austerities were doubled. The candidate's days were passed in prayers, his nights in the contemplation of the heavenly bodies. "In the hot season, he sat exposed to five fires, four blazing around him, with the sun above; in the rains, he stood uncovered, without even a mantle, when the clouds poured the heaviest showers; in the cold season, he wore wet clothing, and went on increasing by degrees the austerity of his devotion." *

The probation being completed, the candidate was then admitted into the second degree, which was called *Gerishth*. Being prepared, he was sanctified by the sign of *a cross*, and subjected to the probation of *pastos*, which was denominated *Patala*, the *Tartarus* of the Grecian mysteries. He was then led to the cavern-temple, or other place of initiation, the interior of which blazed with a lustre equal to the light of the meridian sun. The three hierophants, clad in costly robes, sat in the *east, west,* and *south*, representing the great Indian triad—*Brahma, Vishnu, Siva.* The attendant mystagogues, clad in white raiment and sacred vestments, their heads covered with pyrimidal caps, typical of the spiral flame or solar ray, were seated around. Thus disposed, the candidate was summoned to the centre by a well-known signal from the sacred bell.† The rites commenced by a hymn to the great God of Nature, whether as the Creator, Preserver, or Destroyer. This was followed by an apostrophe to the sun. The candidate was then required to make a formal declaration that he would be obedient to his superiors, keep his body pure, have a tongue of good report, observe a passive obedience in receiving the doctrines of the order, and the firmest secrecy in maintaining inviolable its hidden and abstruse mysteries. The candidate was then sprinkled with water, divested of his shoes—that the consecrated ground whereon he stood might not be polluted—and made to circumambulate the interior of the temple three times, in reference to the grand TRIMURTI, *whose representatives were stationed triangularly in the east, south, and west points of the circumference of the mystical circle.*‡

The candidate was then solemnly enjoined to the practice of religious austerities, and placed in the care of a *spiritual guide*, under whose direction he passed through *seven* ranges of caverns, amidst dismal shrieks and lamentations, referring to the bewailings for the loss of *Cama,* who was fabled to have been slain and his body enclosed in a chest, and committed to the waves, like the Osiris of the Egyptian mysteries. Sometimes the loss of *Sita* was in like manner commemorated. Strange sights were during this part of the ceremony presented to the eyes of the candidate, and amongst others a terrible appearance of Maha-deva himself, in his character of destroyer.

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* Ordinances of Menu. Sir W. Jones's Works, p. 228.

† The bells used in the Jewish ministrations were imitated in the spurious Freemasonry adopted in many of the mysteries; from whence they seem to have passed to the Romish church and other religious systems. They were profusely introduced in the mysteries, and being attached to the priestly vestments, were worn by the Bacchantes in the Dionysiacal celebrations.

‡ When the sun rises in the EAST, he is *Brahma;* when he gains his meridian in the SOUTH, he is *Siva;* and when he sets in the WEST, he is *Vishnu.* (Asiat. Research. vol. 5, p. 254; Mon. Hind. Panth. p. 277.

These appearances were intended to typify the first generation of the various members of the mythology; they also represented the punishment of wicked spirits, and had numerous astronomical references. The Birth of Light, the dispersion of Chaos, and the mysterious process of creation, were also figuratively shadowed forth in this part of the ceremonial.

The candidate next personified *Vishnu,* and passed through peculiar ceremonies referable to the *avatars* of that deity. Thus, in the first, he plunged into the waters, to represent the *fish-god,* and in the *fifth* manifestation took *three steps at right angles.*[*] After passing through a variety of trials, the candidate was enlightened, and introduced into the presence of the altar, when he was told that "whatever is performed without *faith,* whether it be sacrifices, deeds of charity, or mortifications of the flesh, is not for this world or that which is above," and was strictly admonished against the commission of five crimes which were prohibited under heavy penalties in this life, and punished with eternal vengeance in the next.

The candidate was then solemnly obligated, and introduced into the sacred sacellum, a spacious apartment representing *Keylas* or *Paradise.*[†] This was brilliantly illuminated, profusely decorated with gold and gems, ornamented with statues and emblematical devices, and filled with delicious fragrance. The hierophants were arrayed in gorgeous vestments, their heads crowned with mitres and tiaras of burnished gold. The candidate being now fully regenerate, received a *new name,* expressive of his recently-attained purity; and being introduced to the chief Brahmin, was received by him as a brother and associate: he was then invested with a *white robe* and tiara, and instructed in the *signs, tokens, and lectures of the order.* His forehead was marked with a cross, and an inverted level (the tau-cross) was inscribed on his breast, to intimate that he was advanced to an equality with the superior order of priests. He was then invested with the sacred sash,[‡] and consecrated chaplet, received amulets to ensure the protection of Vishnu, and a serpent stone, or amulet, similar to the *auguinum* of the Druids. He was then entrusted with the *sacred word or name,* which has been before explained.

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[*] In the fifth avatar, Vishnu, as a diminutive Brahmin, demanded of the impious tyrant Bali, a huge giant, as much ground for sacrifice as would suffice to place three feet in. The demand being granted, Vishnu, resuming his own form, with *one* foot covered the earth; with the *other* he filled all the space between earth and heaven; and with a *third,* which unexpectedly started from his belly, he crushed the monster's head, and hurled him down to the infernal regions.

[†] The principal temple at Elora is called Keylas, or paradise. Such was the incredible degree of labour bestowed in the formation of this temple that it actually stands *insulated* in the native rock, a considerable space having been scooped away between its natural external walls and the parent mountain. It was into this temple that the candidate was introduced at that part of the ceremony of initiation above described.

[‡] The zennar, or sacerdotal thread, was the insignia of divine priesthood. It could be woven by no profane hand; the Brahmin alone could twine the hallowed threads that composed it, and this was done with the utmost solemnity, and with the addition of many mystic rites. It must consist of three threads, alluding to the Triad or Trimurti (Brahma, Vishnu, and Siva); each thread measuring ninety-six hands, was first twisted together; then folded again, making nine, that is three times three threads; then folded again into three, but without any twisting, and each end fastened with a knot (the jod of the Hebrews); then, being put over *the left shoulder, it passed to the right,* and hung as low as the fingers could reach.—(Ind. Ant. vol. iv. p. 740.)

After this, the newly-initiated candidate was instructed as to the nature and meaning of the various emblems which were arranged around him. The hidden science which was concealed beneath their allegorical veil was gradually revealed to his view; the names, attributes, and recondite essences of the various deities and symbols which he saw sculptured around him were fully unfolded, and he received a clear elucidation of all that had before appeared dark and mysterious. The mythological and symbolical figures which every where abounded were shown to be "emblems of wisdom, strength, and beauty, prudence, temperance, fortitude, and justice, and every other commendable virtue."

After his initiation the candidate was allowed to marry and bring up his family, and his *third* probation commenced when his children were capable of providing for themselves. He then retired from active life, and occupied his time in prayer, austerities, and daily sacrifices. From this point he was deemed to be *twice born,* and considered as a being of a superior class.

The *fourth* degree was believed to impart an extreme portion of merit to the sage possessing sufficient courage to undertake the performance of its duties. Being formally installed, he was solemnly bound to the observance of various penances, severe duties, and bodily mortifications; to renounce the world and all his former connections, and exercise himself exclusively in incessant prayer and contemplation. The strict performance of these duties was believed capable of transforming him into the Divine nature, and secure to him a residence among the celestial gods.

Such is a general outline of the initiatory rites practised in ancient India at the time of the formation of the temples of Elora. It is evident that the religious rites had then, in some measure, departed from the simplicity and purity of their pristine references, and by such deviation, increased by error and misconception, paved the way for subsequent superstition; yet in these rites we trace the elements of primal truths. The worship of the Tri-une deity was inculcated, and the mind gradually trained to the practice of virtue in its severest sense; and though the excess of religious zeal in the performance of the various austerities and mortifications may be considered as a species of infatuation, it is impossible to regard without interest the spectacle of a human being, disregarding the pomps and vanities, the pleasures and allurements of the world, living only for a life to come, and endeavouring to qualify himself for heavenly communion, by casting aside all earthly pleasures, and devoting himself to incessant prayer and contemplation. The origin of *monastic life*, in its strictest purity, is here sufficiently apparent.

The ancient sages and gymnosophists of India were the first to impart to the philosophers of other nations the sublime ideas of the *existence of a Supreme Being,* and the *immortality of the soul;* and as in their teaching (though now enveloped in fables and unintelligible allegories) we discern a knowledge of the leading facts revealed in the volume of the Sacred Law, it is apparent that their knowledge must have been originally derived from a source at once pure and authentic, however subsequently perverted and debased.

The distinction of caste—that greatest violation of the Masonic principle of universal brotherhood, a system whose pernicious influence has for so many centuries prostrated the energies, and prevented the intellectual development of the Hindoo—presents the most formidable barrier against the extinction of that species of idolatry and wild fanaticism disclosed in many of the phases of modern Brahmanism; and consequently offers, by its continuance, one of the greatest obstacles to the introduction of Christianity and its attendant civilizing influences. It is, indeed, a melancholy spectacle to behold so many millions of our fellow-creatures and fellow subjects walking in utter darkness, and following the visionary influences of a blind and degrading superstition, which, enslaving the mind through life in the fetters of gross ignorance and error, presents, as its climax, the horrid car of Juggernaut and the voluntary immolation of human victims at the sanguinary shrine of the monster deity.

Attempts have been made by zealous, but, in many instances, inefficient missionaries, to open the eyes of the Hindoo to the light of the Gospel. Little, however (comparatively speaking), has yet been effected in the way of sincere conversion. The *prejudices* of the natives have been attacked, but their minds remain unconvinced; and herein misguided zeal, so far from achieving any beneficial result, has been productive of lasting mischief. Let us, however, hope that FREEMASONRY (whose beneficent rays are again illumining those oriental regions from which they originally sprung) may, if properly directed, and regarded in its true mission, as the "harbinger of glad tidings," and "the handmaid of religion," become an important auxiliary in the dissemination of TRUTH, *spiritual* as well as *moral.* Tending to break down the barrier of caste, by unfolding the banner of "Brotherly love;" demonstrating the natural equality of both Brahmin and Sudra, and showing that they are both children of the same Great Father, Brethren by the same mortal tie, and partakers of the same glorious hope, the promulgation of our principles cannot fail to exert a powerful influence. Whilst attacking the reigning superstition in its vital part, by unveiling the whole of its symbolical machinery, and shewing the true meaning of its emblems—exposing thus the foundation upon which the superstructure of idolatry has been erected, and clearly tracing the elementary principles to that pure patriarchal fount, recognized as well by Hebrew and Christian, we may hope that the spread of our Order, now wisely encouraged among the most distinguished and influential natives of India, may ultimately tend to the overthrow of ignorance, the suppression of idolatry, and the diffusion of those principles of *faith,* and *truth,* and *universal charity,* the basis alike of Christianity and Freemasonry, and which first hymned in choral symphony by seraphic voices, proclaimed before men and angels, through earth's wide regions,

"GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD-WILL TOWARD MEN."

END OF CHAPTER VI.

THE REV. BROTHER T. HARVEY AND THE BISHOP.*

"Positive ruin the reward of public service."

We well remember in our school-boy days, with satchel on our back, daily passing by the shop of Bowles and Carver, in St. Paul's Churchyard, those celebrated vendors of caricatures. Among them was one representing "A poor journeyman parson, with a bare existence," in contrast with another of "A master parson, with a good living;" beneath the caricature of another poor curate, revolting enough to humanity, there were these words, among others—

"Tho' lazy, the proud prelate's fed,
This curate eats no idle bread."

When gazing in stupid wonder at the time on these caricatures, little could we anticipate that these especial delineations were but types of the future, and that a chubby lad, then jabbering his "hic hæc, hoc" in the monastic town of St. Edmondsbury, under the fear of the ferule and birch of his truly kind pedagogue parent, was really the egg upon which "Mother Church" had determined to sit incubative until she should, in process of time, have hatched a full fledged bishop; yet it has so turned out. Talented as a boy, distinguished in college, keen, shrewd, intelligent, and politic withal, the boy became a man, and walked in due humility through Bishopsgate to Chester, and thence to London, and his walk was purely characteristic of his anxiety to prove how closely he followed the example of his great Master, the meek and lowly Jesus! The quondam chubby boy is now the Bishop of London! the Lord Bishop of London!! the Right Honourable and Right Reverend Father in God!!! Are such terms reconcileable to common sense? Would they not partake of, but for the ridiculous, somewhat of the blasphemous? Father in God! Almighty Protector of heaven and earth pardon the desecration of Thy holy name!

The pharisaical Jews were reproved by Pilate, who could find no crime in Jesus; but they, determined on his death, accused him of blasphemy, in calling himself the Son of God, and he was crucified. Yet, here we have a Right Reverend Father in God, with the "words" of the Adorable One continually on his lip, acting towards one of his humbler followers in Christ in a manner, to say the least of it, unbecoming a *man*, much less a Right Reverend Father in God!

One great charge against the Church of England and Ireland, as by law established, is, that it is not "the poor man's church." In other churches—as the Roman Catholic, the Scottish, the Dissenters, to say nothing of various others, especially the Jewish—the ministers, under prescribed regulation, visit and comfort the sick, relieve the poor, and direct, to the best of their power, the public morals. That very many of the working clergy of the Church of England do likewise is unquestionable, but it is as unquestionable that very, very many more do none of these things; and a perusal of the "positive ruin" to a working clergyman, caused by a Bishop, a Right Reverend Father in God, is not likely to dispose the working clergy to act as they should do. As there are exceptions in the working clergy, so there are exceptions on the episcopal bench—*e. g.* one Norwich is worthy a dozen of London.

In the New Testament the word bishop certainly does occur; but where does "my Lord Bishop" occur?—no where! And it may be a questionable point whether the Christian religion exists in its purity when the functions of its spirituality are thus usurped, and their blessed objects perverted by a leaning to Mammon, and a departure from God.

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* Continued from page 209; also facing leader, 245.

His right reverence will pardon us if, in his treatment of the humble curate, we forget to remember his claim to be heir to the holy apostles.

Brother the Rev. Thomas Harvey has since our last number published his pamphlet, entitled "Positive Ruin, the result of Public Service," a most startling narrative of persecution and oppression it is; but what shall we say if it be altogether true, as can scarcely be doubted by the verification of the circumstances it adduces? That it can hardly be otherwise may be readily assumed by the silence of the right honourable and right reverend Bishop, who would be justified by a clear refutation of the charges against him. What then must be the inference? Why simply this: either that the Rev. Thomas Harvey has sustained grievous injuries at the hands of the Bishop, who assumes to be irresponsible before man, or that the Bishop is in possession of some concealed misconduct of the Rev. Thomas Harvey, which he refrains from disclosing. This is perhaps taking a lenient view of the Bishop's possible position, but it leaves the case thus:—either the Rev. Thomas Harvey has disgraced himself, or he has not. If he has, why does not the Bishop disabuse the public mind, and denounce his victim as unfit for the ministry, by giving proofs of his delinquency? For, observe, that by withdrawing the chaplain from Antwerp, it is not possible but the public must attribute to the Bishop a desire to remove a supposed scandal to the church; and yet were such really the case, he, the Bishop, has the hardihood to palm on the congregation of Margaretting, in Essex, the scandal that he thought needful to remove from British community at Antwerp. Monstrous apostacy! As connected by birth and circumstance with the Church of England, as by law established, we blush for mitred recusancy, and for the serfdom that has desecrated the HOLINESS OF THE ADORABLE ONE! The Mammon of power has proved too much for priestly consistency; and however we regret, and we do sincerely regret, that it has been found necessary that a minister of the Church of England should appeal to the public voice, it is too clear that no other chance of redress remains for him.

The public press has spoken out. Day by day, and week by week, have metropolitan and provincial journals issued their opinions; even periodicals devoted to Church of England matters have decided that "positive ruin, the reward of public service," is no fiction, but a dread reality!

Having before stated the case generally, we shall now report progress in detail, awarding to the Masonic Lodge of Good Fellowship, Chelmsford, all the honour of having rallied around the banner of our oppressed Brother, and cheerfully follow in the rear of so goodly an example.

It appears that the said Lodge "circulated" every Lodge, as well as every Provincial Grand Lodge and Provincial Grand Master in the Order of Freemasonry. Whether in this course they were strictly within the *letter* of Masonic law or not is perfectly immaterial, but that they were within its spirit, we quote from an address of the late illustrious and Royal Grand Master a few words that are perfectly unmistakeable:—"Justinian declares that he acts contrary to the law who, confining himself to the letter, acts contrary to the spirit and interest of it."

The Provincial Grand Master for Essex, a most amiable Brother, wrote two letters on the subject; the one clearly and unhesitatingly disapproving the course taken by the Lodge; the other, considerably *abated in argument*, but still regretting the course taken.

The Provincial Grand Master for the North and East Riding of Yorkshire did not reply as such; but being the GRAND MASTER, he directed the Grand Secretary to address the following letter. And here again, we must impugn the policy of our simple-minded Brethren of Good Fellowship, who thought no counsel was needed in a matter of simple faith. Alas! had they not addressed the Provincial Grand Master for the North and East Riding of Yorkshire, they would have been spared the receipt of the following letter from the Grand Master:—*

Freemasons' Hall, London, 14th October, 1847.

W. MASTER,—I am commanded by the M. W. Grand Master, the Earl of Zetland, to acknowledge the receipt by him of a printed letter, dated "September, 1847," and bearing your signature, accompanied by a printed copy of a report of a committee stated to have been appointed by your Lodge upon the case of "the Rev. Thomas Harvey, M.A., who has sustained such grievous oppression at the hands of the Bishop of London;" and I am to convey to you the expression of the Grand Master's deep concern and regret that the Lodge of Good Fellowship, No. 343, should so far have committed itself in a matter with which it had *no right to interfere*, and publicly to have pronounced opinions on the conduct of a party not connected with the fraternity, condemning him *on an ex parte statement*, and that in a matter, as before observed, with which the Lodge or the Craft had no right to meddle. *The Grand Master knows nothing, and can know nothing, of the case; consequently he offers no opinion*;† but feeling that the integrity and honour of the Craft is likely to be compromised and injured by the proceedings adopted by the Lodge, he considers it his duty thus to express his sorrow, as well as his disapprobation, of the course which has been adopted, and to require that no further steps may be taken in the matter.

By Command of the M. W. Grand Master,
WILLIAM H. WHITE, G.S.

The W. Master of the Lodge of Good
Fellowship, No. 343, Chelmsford.

Consequent on the receipt of the above letter, the following proceedings took place:—

At a Lodge of Emergency, especially convened, on Thursday, November 11, 1847, for the purpose of taking into consideration the case of the Rev. T. Harvey, *M.A.*, the following resolutions were proposed, and carried unanimously.

1st.—*Resolved, unanimously.*—"That the most Worshipful the Grand Master, the Right Hon. the Earl of Zetland, having directed the Grand Secretary to require this Lodge not to take any further steps in the case of its Chaplain, the Rev. Thomas Harvey, it becomes the duty of the members to extend, as far as possible, beyond their circle, the illimitable principle of charity; and, therefore, that this and the following Resolutions be promulgated."

2nd.—*Resolved, unanimously.*—"That in the course hitherto pursued by this Lodge, in order to assist Brother Harvey, there was no intention to transgress any Masonic law or usage; and that party spirit, religious or political, was never, for one moment, entertained by those who thought the Chaplain worthy of their support."

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* It should be carefully noted that this letter is by command of the Earl of Zetland as *Grand Master*, in which character he was not addressed.

† The italics are not so marked in the original.

3rd.—*Resolved, unanimously.*—"That the members of this Lodge, entirely and distinctly, exonerate their esteemed and worthy chaplain, Brother Thomas Harvey, from having entered into Masonry with any intention of laying his peculiarly hard case before the Brethren, in expectation of receiving their support; on the contrary, they fully believe that he was induced to become a Mason solely from the good opinion he had previously formed of our benevolent institution, 'uninfluenced by mercenary or other unworthy motive;' and they solemnly declare that no application was ever made by Brother Harvey to them, collectively or individually, as Masons, for the purpose of making his case known to the Masonic body or the public; and that the course hitherto pursued, was adopted after due consideration, and received the unanimous sanction of the Lodge."

4th.—*Resolved, unanimously.*—"That it is the decided opinion of this Lodge, that although, as Masons, they have been thus prevented from pursuing the course they had intended for the permanent relief of their valued Chaplain, Brother Harvey, they think it their duty strongly to urge the Brethren to form themselves into a committee, in their private characters, as citizens of the world, for the purpose of diffusing and circulating Brother Harvey's second edition of his Appeal to Lord John Russell, and procuring subscriptions and co-operation in the cause *this Lodge* hoped to have been able to establish and perfect."

The Worshipful Master having closed the proceedings, the Brethren adjourned to the banquetting room, Dr. Henry Bird in the chair, when the following gentlemen were chosen as a committee, to carry the resolutions passed into practical effect, and to co-operate with the public at large, and their Masonic Brethren throughout the empire, in procuring subscriptions in aid of the resolution passed at the Lodge of Good Fellowship, 343, August 26, 1847.

Central Committee, Chelmsford, Essex.—Dr. Henry Bird, *Chairman*, Chelmsford; F. J. Law, Esq., *Treasurer*, Chelmsford; Henry Last, Esq., *Secretary*, Chelmsford; Dr. Crucefix, Gravesend; Dr. Prichard, Chelmsford; E. Butler, Esq., Chelmsford; James Wilson, Esq., Hatfield; Jos. Burton, Esq., Chelmsford; Rev. Thomas Gee, *M.A.*, Thaxted; E. L. Ruffell, Esq., Chelmsford; J. N. Eagle, Esq., Chelmsford; W. A. Bowler, Esq., Colchester; Thomas Buxton Barnes, Esq., Thaxted; with power to add to their number.

London Committee.—James Sedgwick, Esq., 3, Church-street, Kensington; Douglas Jerrold, Esq., Upper Wellington-street, Strand; Dr. Crucefix, the Grove, Gravesend; H. N. Nissen, Esq., *Treasurer*, 68, Great Tower-street, London; with power to add to their number.*

In advocating the just, because honest, claims of the Rev. Thomas Harvey to the sympathies of his fellow-men, we only do our duty. HE who came to succour and to save mankind, enjoined us to love God, and do as we would be done by; in fact, to act exactly the reverse of what appears to be the practice of the Bishop, for he conceals the fault, if any exist, yet punishes such concealed fault by the most reckless persecution.

The press has denounced this dereliction from the command of the

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* The number has since been very greatly increased.

HOLY ONE. Clergymen of the Church of England, too numerous to mention, have testified their abhorrence, yet dread to give their names—alas, what moral serfdom! From one letter, however, we cannot forbear the following extract:—

"The case of Bro. Harvey is very hard, but by no means singular; a similar circumstance occurred a few years ago, and the poor clergyman with his wife and family have been obliged to expatriate themselves, and are teaching the English language somewhere on the continent for a maintenance. Bishops possess great power, and are 'irresponsible,' and therefore it is no wonder they sometimes act harshly. Reform is evidently wanted in the church; but although the fabric is in a state of dilapidation and wants extensive repairs, a Bishop is too well provided for to think of allowing it to be touched; lest in attempting to dovetail new members the whole building should tumble about their ears. But this language from an inferior clergyman is little less than treason, and would be termed transgressing against canonical obedience."

The following letter, a copy of which has, we understand, been addressed to the Grand Master, speaks out in words of power and truth:—

MOST WORSHIPFUL GRAND MASTER,—"The toad converts into poison the same juices, of which the bee makes honey." Peace maintained by gross flattery, *id est,* falsehood, is not the kind of peace to be recognized by just men or Masons! A man may be a Bishop, and yet be destitute of every Christian feeling. Injustice is not religion; and brotherly love, relief, and truth have, thank heaven, nothing to do with politics.

Religion consists in a profound humility and universal charity. It is clear as the light that the man who persecutes others is himself insincere. If the Bishop would avoid contempt, let him avoid the causes of it!

Masonry in former days partook of the despotism which then existed; but it must progress with the times, and *be* as benevolent and just as it pretends to be, or stand still and be crushed.

"Render unto Cæsar the things which are Cæsar's;" but if Cæsar attempts to encroach upon, or deprive us of our rights as men and Christians, then we may surely oppose Cæsar, and point him out as a subject deserving public contempt. Fidelity and obedience may with propriety resist tyranny, and not submit to slavery!

The members of the Lodge of Good Fellowship have been forced into the course they have pursued, in order to prove to the Brethren, and the world, that they have not disgraced the Craft by admitting into their Order a worthless clergyman. My principles are my own, my Lord, and when I became a Mason, several years since, under the impression that I was joining a purely benevolent institution, I did *not* entertain the apprehension that I should ever be called upon to sacrifice my integrity or independence of thought.

"Thou shalt love thy neighbour as thyself." Under this injunction how could the Lodge of Good Fellowship consent to leave Bro. Harvey unsuccoured, unredressed? Indeed the Lodge had a positive *right* to interfere, and a duty to perform in the case of Bro. Harvey; as in the event of his becoming destitute or in case of his decease, the Lodge would have been in either case called upon to evince their sympathy by supplying monetary assistance.

Besides this, they have *not* condemned the Lord Bishop of London upon an *ex parte* statement; and if they had, they would only have meted to the Bishop the measure *he* had heaped upon Bro. Harvey, when he refused his licence at Leghorn, and caused him an outlay exceeding 300*l.*, upon *anonymous* and *ex parte* statements.

On the contrary, avoiding this example, the Committee read and *re-read* Bro. Harvey's statements with great caution. They studied and *re-studied* the Bishop of London's statement and Bro. Harvey's "refutation," and they arrived at the conclusion, which every unbiassed honest man must come to, having perused the documents, "that Bro. Harvey had sustained grievous oppression at the hands of the Bishop of London." Had the Bishop been connected with the Fraternity, would the Lodge of Good Fellowship on *that* account have stood blameless in the eyes of your Lordship?

It is evident, too evident, that you, Worshipful Grand Master, do not know any thing of the case, but you may be made thoroughly acquainted with it if you will only take the trouble to read Bro. Harvey's "appeal to Lord J. Russell;" and your Lordship must pardon me for reminding you, that you unjustly condemn the Lodge and their Committee for having given an opinion "upon an *ex parte statement*," whilst you acknowledge that you know nothing, and intimate that it is not your intention to know anything, about the subject upon which you deliver your judicial opinion, pronounce judgment, and issue commands!

You declare, my Lord, that the integrity and honour of the Craft is jeopardized by the Lodge of Good Fellowship's proposal to purchase a living to enable Bro. Harvey to provide for his family, instead of waiting for his entire ruin or his death, *when* they would receive your approbation of any generous attempts of theirs to afford relief! Neither reason, nor argument or proofs of error have been adduced; in lieu of which we have received censure and imperative command. What Masonic law have we broken? What landmark have we removed or injured? How have we perilled the honour and integrity of the Craft?

The Lodge has seriously declared that it is not the wish of the Brethren to interfere with any one's views, religious or political. It is even puerile to accuse them of such intention. They think an act of injustice has been perpetrated, and are desirous, from benevolent motives solely, to secure an income to the injured party.

Fifteen hundred letters have been circulated among the Lodges and Chapters of England, and it will say little for the brotherly love, relief, and truth of the Craft if they be not speedily and generously responded to. If they are not, in such a melancholy case, I shall myself indeed begin to encourage my many years of previous misgivings, and fully entertain the opinion that Freemasonry is another form of tyranny, and only "an organized hypocrisy."

"Nil falsi audeat, nil veri non audeat."

With this letter we for the present call off, and leave our readers to ponder on the case, merely reminding them that there is a general or central Committee and a London Committee, and assuring them that by mutual co-operation they may prove their title to the honourable distinction of the rank of "Freemasons," by associating therewith, or still more so by forming local committees, to put down intolerance and maintain the rallying words of "Brotherly love, relief and truth," supported by "wisdom, strength and beauty."

THE FREEMASONS' LEXICON.

(Continued from p. 282.)

Profane. The word signifies Uninitiated.—All those who do not belong to the Order are frequently so called. Before a Lodge is held, care must be taken that none but initiated are present, and that the Lodge is carefully tiled. In the Lodge lists, which are frequently open to the public, there are given the addresses to which all letters for the Lodge must be sent, and these are called profane addresses. It would be much more proper to call them "town addresses," for many of the uninitiated translate the word profane as unmannerly or impious.

Proponiren.—Proposing a candidate is a thing which requires the greatest care and attention. Through an improper subject, a whole Lodge—nay, even the whole society—may receive a deep wound. It is customary to allow the W. Masters the privilege of making the propositions, as it is admitted that they must be better acquainted with the necessary qualifications of a candidate than an Apprentice or a Fellow Craft can be. No one dare propose a person with whom he is not intimately acquainted, and whose conduct he has not had an opportunity of observing under different circumstances. A good report is something, but it is not sufficient in large cities. The candidate must be a *Christian*, a true servant or subject of the state, and, if he be a husband and a father, he must be those in the fullest sense of the words. A certain degree of refinement of manners is also necessary, for without this the mechanic would not feel comfortable in our society, and would not be satisfied with Freemasonry. In small towns, the duty of proposing a candidate is much easier than in large ones. There, almost every inhabitant knows the others intimately, is acquainted with his domestic habits, his opinions, and his actions: if a person here enjoys a good character, it is very valuable. In large cities, on the contrary, many men are only acquainted with each other by occasionally meeting in society, and the greatest private sinner may here have a good character. But it requires still more care and circumspection in proposing a traveller, and many Lodges have made it a rule to initiate no one from a place in which a Lodge is held. The person who is about to make a proposition, must have carefully inquired whether the candidate is influenced by the desire of gain or self-interest; for they must not look to the Order as a means of making money, but rather as a means of expending it in charitable objects.

Proscription. The severest punishment in the Order.—The Freemason who is found guilty of a crime against the regulations of the Order, or the laws of the land, is solemnly proscribed from the Order, and notice of his proscription is sent to all Lodges, so that he never can gain admission again. After the, for Prussia, so unfortunate period of 1806, there was a W. M. of a Prussian Lodge, a celebrated general, proscribed, because, as commandant of a fortress, he had not done his duty conscientiously to the State.

Protector und Protectorium. Patron and Patronage.—Many Lodges honour the head of the government as their Patron without his being a Freemason, and receive from him a public legal decree, or Protectorium, by which they are not only permitted to hold their Lodges, but they are also legally protected. It is likewise frequently the case that the Patron is a member of the Order. In Germany, Frederick the Great was the first monarch who was Patron of the Order in his dominions, at the same time that, as a Brother, he placed himself at the head of it.

Protocol.—At every meeting of a Lodge, the secretary must make out a Protocol, or a minute of the transactions; and he must be able to understand every proposition and lecture which is introduced in the Lodge, and make a minute of it; that, should any dispute arise about them, the minutes may serve to put it right. The spirit or substance of each discourse should be preserved in few words.

Provinzial Logen. Provincial Grand Lodges.—As from London, in and about the year 1740, several Lodges were formed in Germany, so the Grand Lodge in London called some of them Provincial Grand Lodges; and the other Lodges which were held in the province were directed, when they wanted advice or assistance, to apply to the P. G. L. Those P. G. Lodges were also authorised to form new Lodges, and so far they were entitled to the name of Grand or Mother Lodges. But the Grand Lodge in London reserved to itself the power of regulating those P. G. Lodges, and was always in close correspondence with them. In later times, other Grand Lodges have formed P. G. Lodges, at the head of which there is always a P. G. M.

Pyramiden. Pyramids.—In works upon the secret sciences, the pyramids are frequently mentioned, but it is not decided whether in those immense works of ancient architecture any secrets are hid, or whether they were merely built as mausoleums; but they may assuredly be considered as the greatest works of architecture; and according to Herodotus, the Egyptians considered the pyramidal form as emblematical of human life. The broad base represented the commencement, and the running up into a point the end of our existence. There are upwards of forty of these ancient works found in Egypt, and always several of them together. The largest is near Memphis. The account of an ancient author is not improbable, that one hundred thousand men were incessantly at work for twenty years in building this immense pile; its height is calculated to be four hundred and forty-eight feet, and its sides are seven hundred and twenty-eight feet long. If we reflect that a tower, three hundred feet high, is called a very high tower, then we may form some idea of the height of this pyramid. Even the tower of St. Stephen's church at Vienna is not so high, for it is only four hundred and thirty-five feet.

Pythagoras und Pythagoraischez Bund. Pythagoras and Pythagorian Society.—Pythagoras was a philosopher of Samos, who lived five or six hundred years before the birth of Christ, and who was initiated and instructed in the mysteries of the Egyptians at Memphis, where he resided twenty-two years. After his return from Egypt, he founded at first at Samos, but, as he had here so many difficulties to contend with, afterwards at Crotona, his so well-known school. The fame of his travels, his secret knowledge, and his god-like virtue, prepared for him a favourable reception. According to the example of the Egyptian priests, he taught both publicly and privately. His public instructions consisted of discourses in praise of virtue; and a chosen number of his scholars were subjected to a strict course of discipline; and it was only after having submitted for a number of years to this discipline that they were permitted to attend his private instructions; and in this manner arose the Pythagorean Society—an order which probably served the Christian Ascetics of the first century as a model for a similar union, and for a monastic life. These scholars durst wear no other clothes but such as shewed the greatest purity and simplicity of manners. In order to exercise them in humility and industry, he subjected them for three whole years to be mocked and despised by his other scholars, and condemned them to voluntary poverty, they being compelled to give up their fortunes to the general funds. He also compelled them to silence for a period varying from two to three years, according to circumstances. He delivered his doctrines as infallible propositions, hid by a curtain from the view of his hearers, and often by the mouth of one of his under-teachers. It was only those who had patiently passed through the rough path of preparation, and who under the title of Esoterics were admitted to his secret instruction, that were accepted, and then permitted to hear the master's words in his presence. In the inner order, we find traces of different degrees. First, Mathematicians: they cultivated various sciences, as arithmetic, geometry, gnomonik, music, &c. Second, Theoriticians: in this degree they were taught by observing the operations of nature and the properties of numbers, lines, and angles—introduced into the innermost sanctuary of the order, where they were taught the nature and attributes of the gods, and the future fate of mankind. The last degree of the inner order appears to have been communicated to those members who, as perfectly educated men, were destined to govern the states of Greece, and to give them laws and constitutions. He who was frightened by the obstacles he had to encounter, and wished to withdraw from the society, could return to the world unhindered; the other scholars commenced his funeral procession, erected a monument to his memory as for the dead, and thought of him no more. On their reception into the inner order, they were subject to very severe trials, viz. burning and cutting the body of the candidate; and he was then bound by oath to keep his sufferings secret. The most impenetrable secresy, and the best possible understanding, secured all their steps; even the public were, in all probability unware of their existence. "He says it," was their pass-word. To the members of the Esoterical school, Pythagoras's whole doctrines were laid open unveiled—not as unto the Exoterical or public scholars, under the disguise of signs and symbols. Others were instructed in morality and economy according to their own propensities and capabilities, and then either appointed to regulate the affairs of the society, or sent out to the other states of Greece, to teach and bring into use the fundamental rules of philosophy and good government. The manner of living in the Pythagorean school at Crotona was as follows, viz.:—the brethren, about six hundred in number, lived in one large building, with their wives and families; everything was done with the most perfect regularity. Every morning it was settled what was to be done in the course of the day, and every evening an account was rendered of the day's transactions. They arose before the sun to pay their devotions to it, and then either recited verses from Homer, or some other poet, or had a concert of music, to raise their spirits and fit them for the duties of the day. They then spent several hours in study; after which followed a pause for refreshment, in which they commonly took a solitary walk; before their meals, they went through several gymnastic exercises. The meal consisted principally of bread, honey, and water. The table was frequently covered with the choicest delicacies, but this was only to tame their appetites, for they were always taken away untasted. This society existed about thirty years. Kylon, a rich Crotoner, was expelled from the society. This hurt him so much that, in order to revenge himself, he raised the jealousy of the people against the Pythagoreans, by accusing them of tyrannical and oligarchical opinions, an exclusive zeal for the welfare of the society, and contempt of all the profane or uninitiated. By these means he so excited the passions of the people in Crotona, that they rose in a mob, fell upon the Pythagoreans, and partly burnt and partly strangled about forty of them. Some of them fled with Pythagoras. Those who had not gone over into Greece assembled themselves at Rhegium, but the unfortunate blow which had fallen upon their brethren made them so timorous, that, although they remained true to their principles and mode of living, they never formed another society, and retired entirely from public affairs. Pythagoras died soon after, and it was not long before the constitutions of the states were entirely destroyed, the traces of which were visible for centuries. The people repented when too late that they had destroyed the most disinterested of their benefactors; and, as a reparation for their injustice, they built public monuments in honour of those they had murdered.

Ramsey, Andre Michael de—Was born at Daire, in Scotland, 1686, and died at St. Germain en Laye 1743. He was for some time tutor to a son of the Pretender, for whom he wrote an imitation of Telemachus, under the title of Voyage de Cyrus, 1730, which was translated into German by Claudius, 1780. He afterwards published several very good things, among which was a discourse upon Freemasonry, in which the Order is said to be derived from the Crusades. By this he made himself a name in the history of Freemasonry, although his opinions have long been discarded.

Reception, Aufnahme, Einweihung, Weihe. Reception, Consecration, or Initiation.—This solemn ceremony should never in any Lodge be considered as the most important part of a Freemason's work (although it is always a thing of importance to initiate a new member into the Order), much less should any Lodge when they are preparing the yearly calendar of their work, determine that initiations should take place on certain days. Instruction and charity are the chief works of a Freemason. Initiations are only secondary to these. The day of his initiation must ever be an important epoch to a Freemason, and lead to a serious self-examination. The reflection that in one evening he has become closely united with many thousands of unknown men, is of itself important, even if the initiated should not be able to appreciate the real spirit of the Order. He who offers himself as a candidate for initiation is not, nor can he be immediately, received; it requires four, eight, or twelve weeks to make the necessary inquiries before the balloting can take place. On his initiation the candidate must place himself unreservedly in the hands of the proper officer appointed to conduct him, and submit himself to every proof that is demanded from him, and make no objection to any of the ceremonies he has to go through, but answer every question truly and manfully. When he arrives in the assembly of the Brethren he is asked again, and for the last time, if it is his wish to be initiated. In the moment when he is about to receive the first degree, every freedom is permitted to him either to go forward in the ceremony, or return from whence he came; for we must admit that to enter upon an unknown undertaking is a dangerous thing. He who is in earnest will here prove that he holds it to be unworthy of a man not to complete any undertaking which he has commenced after mature deliberation. If he does so, the assembled Brethren cheerfully and unanimously pronounce him "worthy," and he is made a partaker of the LIGHT. The solemn obligation taken by the candidate, and the sacred and mysterious manner in which the sacred numbers are communicated, have always been respected by every faithful Brother. After the initiation the candidate is admitted to social banquet among the Brethren.

Rectificiren. Rectifying.—Any one who has been initiated in an irregular Lodge, or a system which is not acknowledged, and then seeks to gain admission into a regular Lodge, must not only submit to the ballot, but also to the ceremony of Rectification, which is very seldom denied, it being generally considered that before his initiation he did not know the difference between a regular and an irregular Lodge.

Redner. Lecturer.—After the W. M. and P. M., the Lecturer has the most important office in the Lodge. He, as well as the two first officers, must be perfectly acquainted with Freemasonry, and not only a man who has received a liberal education, but must also possess the true spirit of oratory. His orations or lectures must produce an impression on the minds of his hearers. At the election of a Lecturer the electors should bear this in mind, and reflect that he has something more to do than merely read the ritual. If the Lecturer has sufficient knowledge to be enabled to teach the Brethren Freemasonry, or the bearing of moral truths upon the science in an agreeable and instructive manner, and not in mere mystical forms, he will be willingly listened to by the Brethren. Some discourses are appropriated to certain seasons, but even these the Lecturer must be able to make interesting, in order that they may not appear as mere repetitions. He who confines himself to these discourses, and the mere reading of the ritual, does not fulfil the duties of his office as he ought.

Reisebrett. Tracing-board.—A jewel which every Master of a Lodge should have always at hand to draw fresh designs upon for the information and instruction of the Brethren.

Reise. Journey.—Every Freemason, when he is initiated into the Craft, is taught to consider human life as a journey. He would faint with fatigue, lose himself in unknown roads, or fall over high precipices if he was not supported, faithfully conducted, and fraternally warned. By these means he arrives in safety at the end of his journey, and is permitted to receive light himself, that he may be able to support, lead, and warn others when travelling the same road.

Religion.—The ancient Lodges only admitted those persons into the Order who acknowledged the divinity of Jesus Christ; thus they were to be Christians either of the English, Catholic, Lutheran, reformed or modern Greek Church. Mahometans, Jews, &c., were excluded, for none of these acknowledged the New Testament as a sacred writing. In modern times, under Napoleon Buonaparte, some of the French Lodges have initiated Jews, but they are not acknowledged by the ancient Lodges to be Freemasons.

Repräsentanten oder Abgeordnete. Representatives or Deputies from one Lodge to another.—They may either be representatives of one Grand Lodge in another, or of a St. John's Lodge in a Grand Lodge. In the last case the Deputy must endeavour to maintain the rights and privileges of the Lodge he represents, and must not allow any resolutions to be passed which may act injuriously to the Lodge he represents, or any other Lodge. We perceive by this that a Deputy should have clear views of the rights and privileges of the Lodge he represents, and of the whole Order, or he cannot do his duty as a Deputy in bringing any propositions he may have to make before the Grand Lodge. He must also be able to transmit a correct account of the transactions of the Grand Lodge to the Lodge from which he is deputed.

Ritterschaft oder Chevallerie. ***Knighthood** or **Chivalry.***—The origin of those orders is to be sought in the eleventh century, and they are not derived from Arthur, who is said to have founded the Round Table about the year 516. This King Arthur appears to owe his existence entirely to the romances of the middle ages. Prior to and during the eleventh century the strong oppressed the weak. The Frankish and German provinces were overrun with castles and fastnesses, whose owners lived by robbery, and every one called that his own which he could obtain by the sword. Those who wished to preserve their property never durst lay down their arms. Incendiarism and robbery were universal. Neither church, widow, or orphan property was spared; even kings' daughters were ravished. This entire absence of all that is called justice, morality, honour, or virtue, was the cause which called into existence the spirit of knighthood, that spirit which raised amongst the roughest people modesty and morality as virtues, justice and generosity as duties, and protection to the oppressed as the noblest employment. If we view knighthood in this lovely and beneficial form, we are compelled to consider its members as children of that spirit which, in Lessing's opinion, has produced men in all ages who have united to combat the evils which have afflicted the human race, to curb their violent internal dissensions, and keep them within due bounds, and to promote the best interests of mankind, according to the necessities and wants of the age: who, in short, were Freemasons without the name. The origin of the system is to be sought for in France, and the Crusades assisted in forming it. The knights had their own peculiar ceremonies and rules for governing their actions as men and members of the order. They were bound by an oath, and had different degrees, which the youths had to go through before they were invested with the honour of knighthood.

Rosaisches System. *Rosa's System.*—Rosa was W.M. of a Lodge in Halle, and in the year 1763 he introduced alchymy, theosophy, and cosmosophy into Freemasonry. He maintained that in those things were contained the true secrets of the Order, and for some time he found followers, not merely in Halle, but also in other places. He wished to make it appear that his system was derived from the Knight Templars, but he had mixed it up himself with the other things.

Rosen. *Roses.*—United red and white roses are a beautiful emblem of innocently shed blood. Roses were also, in the earliest ages, considered a symbol of secrecy; from whence we have the expression *sub rosâ* (under the rose), and roses upon the clothing in some systems. Roses also remind us of the union between the branches of the royal family in England in the fifteenth century, whose wars were known as the wars of the Roses.

Rosenkreutzer auch Gold-und Rosenkreutzer neuen Systems genannt. *Rosycrucians, called also Gold and Rosycrucians of the modern System.*—This society first appeared at the commencement of the seventeenth century, in Holland and England, but gave out that they were forming their new building upon the ruins of a fraternity which had existed about a century before. As early as 1618 there appeared a copious discovery of the collegii and the axioms of the enlightened brotherhood of Christian Rosencross; so that we must doubt that John Rose in the Hague was the founder of the society, as some maintain. It was more probable that it was founded by Valentine Andrea, who probably wished to continue the society which had previously been founded by Agrippa von Nettlesheim. Others maintain that, prior to the year 1470, certain mystical philosophers joined together in a society, and that from this society, in about the before-named year, the ancient Rosycrucians originated. The Rosycrucians wore, in their assemblies, a gold collar, from which was suspended a gold cross and a rose. The Rosycrucians willingly admitted alchymists and mystics into their order; they also endeavoured to draw Freemasons to them, especially such as had got the three first degrees. Every one was obligated to the following duties:—1. So long as he lived to adore the Eternal Almighty Jehovah in spirit and in truth. 2. As much as possible to learn His omnipotence and wisdom from nature. 3. To renounce the vanities of this world. 4. To promote the welfare of the brotherhood as much as lay in his power, to love them, and to support them with advice and assistance under all circumstances; and, finally, to keep the affairs of the society an impenetrable secrecy, as true as God is immortal. The Rosycrucians divided nature into four regions—viz., the warm, cold, dry, and damp. They further said, nature had three commencements, as salt, sulphur, and mercury, by means of which all things were produced, supported, and maintained. The mystics and alchymists thus found here a large and an agreeable field for them to work in, and it is not to be wondered at that many of them suffered themselves to be allured into it. The Freemasons were allured with the hope of being able to do much more good, and to live in closer bonds of fraternity. One class of them, also, adopted the name of Theoretical Brethren, in opposition to Practical Freemasonry. Their principal degrees were as follow:—juniores, theoretici, practici, philosophi, minores, majores, adepti, exempti, magistri, and magi. From the end of the eighteenth century we hear no more of Rosicrucianism in a Freemason's Lodge, and in general we hear little of it in the world.

Rosenorden. Order of the Rose.—This was founded, in 1784, by Franz Rudolph von Grossing, for ladies, and as a financial speculation for himself; but his trickery found a very short support. He asserted that his object in the formation of the society was—1st. Improved cultivation and perfection of himself. 2. Education and cultivation of others, especially of the female sex. 3. Benevolence, especially towards widows and orphans. There were two degrees: first, male and female friends; and, second, confidants. The assemblies were called holding the rose. Grossing reported that a Frau von Rosenwald was the foundress, and that he was the secretary of the Order of the Rose, and that all letters were to be addressed to him.

UPON THE ANTIQUITY OF THE ARABIANS, THEIR LANGUAGE AND LETTERS, AND THE ORIGIN OF THE CHINESE AND THEIR EMPIRE.

BY MRS. COLONEL HARTLEY.

IN TWO PARTS.—PART II.

The first inhabitants of Egypt were noted for their justice and piety, and the horror they entertained of shedding human blood, until a fierce Pagan race, called *Hycksoes*, envying their happiness and the richness of their country, broke in upon them like a torrent, destroying all before them, and, taking possession of the happy place of their ancestors, cast the unfortunate inhabitants into slavery, compelling them, upon the pain of death, to worship not only idols, but beasts, and even insects. Terrified by the daily massacres of their people, they fled into the deserts, but the greatest part of them agreed to build ships, or boats, rather than fall into the hands of such monsters, and to try their fortune at sea. Their great Father, Mezzoraim,* had taught them the art of making boats, to cross the branches of the great river Nile, which even before the flood had been extensively acted upon. These people, flying from persecution, originated the Chinese empire, and also the Chinese language. Josephus says, that *Hycksoes*, or *Hyckloes*, was an old Egyptian word, signifying King of Shepherds, or King of Beasts, an appellation given to them by the native Egyptians, as a name of disgrace and contempt. It is certain that this infamous race altered the government of that interesting country, and their conduct seems to corroborate this curious statement. How the early colonists from Egypt arrived in China is a speculative question; ancient writers talk of the lesser sea, which means the straits of Babelmandel. This passage, no doubt, let them into the vast Eastern ocean, and it is likely that the colonists were carried to China, for there are the strongest reasons for believing that the Chinese, notwithstanding their vast distance from Egypt, came originally from that country, about the time of its invasion by the Hycksoes, before adverted to. Whoever compares the account given by the Bishop of Meaux, in the third part of his Universal History of the *lives* and *manners* of the first Egyptians, with those of the Chinese, will find them agree in many essential points; as 1st, their boasted antiquity; 2nd, their early knowledge of arts and sciences; 3rd, their veneration for learned men, who have the preference before others; 4th, their policy; 5th, their unaccountable superstition for their deceased parents; 6th, their annually visiting the family of their ancestors; 7th, their religious worship, &c. As for the last, it is well known that the first Egyptians worshipped the Sun long before the gods Apis and Anubis were introduced among them by their idolatrous invaders: and the Chinese to this day worship the material heaven, as is seen in the condemnation of the Jesuits by Clement the Eleventh; lastly, the use of the pyramids, which in China as in Egypt had reference to the solar worship, (see the account of them in Moreri.) *No om*, or *no on*, signifies in the old Egyptian language the house of the sun. Another affinity exists in their language, for in ancient Egypt the words are made up from monosyllables, put together like the Chinese, which offers a further reason why the Chinese should be regarded as a colony of the Egyptians.

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* Noah.

The patriarch Joseph married the daughter of a priest of On, a word which several learned men say is the same with Heliopolis, or City of the Sun. From Nos comes the Egyptian nomes, or divisions of the country, which the great Bochart, in his Phaleg, says is an *Eqyptian,* not a *Greek* word, though dynasty is Greek.

Hence came the Nomades, and Numidæ, from their wandering, and frequently changing their habitation or names.

The Eastern tongues are in general extremely deficient in vowels. It is, or rather was, much disputed whether the ancient Orientals used any characters to express them, their languages therefore had an inflexible thickness of sound, extremely different from the vocal harmony of the Greek, which abounds not only in vowels, but in diphthongs. This circumstance denotes the Greek organs of perception as more acute, elegant, and discerning; they felt such faint variations of liquid sounds as escaped the dulness of Asiatic ears, and invented marks to express them.

They distinguished in this manner not only their *articulation,* but their quantity, and afterwards their musical intonation; yet the Chinese language, from modern experience, would baffle the finest Greek ear that ever existed.

So remarked the celebrated Dr. Gillies, who so ably has written upon sound and form.

When the Almighty created the world, he saw that all was very good. The language of Adam, who spontaneously named *every living thing,* even the grass of the field, must have been perfect—it was no doubt the Hebrew tongue, a language which lends to all, and borrows of none.

The vanity of each nation induces them to *pretend* to the most early civilization; but such is the uncertainty of ancient history, that it is difficult to determine to whom the honour is due.

It should seem, however, that the contest may be confined to the Egyptians, Hebrews, Phœnicians, and Cadmeans.

Languages undergo a thousand alterations, as luxury advances. More substantives and qualities are wanting to *express names,* and denote *adjectives* by weight, measure, *number,* &c. The best Grecians at the colleges are not understood by the present Hellenes, or at least but very partially so; the Lingua-Franca, has spoiled the pure dialect of Athens. Lord Byron declared the Albanians spoke a language called Romaic, as notoriously corrupt as the *Italian* of *Naples;* and he continues to observe, Yanina (where next to the Fanal, Greek is purest) although the capital of Ali Pasha's dominions, is not in Albania, but Epirus, and beyond Delvinachi, in Albania Proper, up to Argyvocastro and Gepaleen, worse Greek is spoken than even by the Athenians; and he mentions that as the modern Greek is a powerful auxiliary, not only to the traveller and foreign merchant, but also to the classical scholar, the *old language* is conjectured to be probably more attainable by foreigners than by the modern Greeks themselves. Is not the Hindostan language, or the Moorish Arabic at Madras disused, by the native people, for a vile one called the Malabar, almost too gross a language to take the trouble of learning? Again, we find in India the invincible Usun Chasan, or as the true reading is, Uyen Hasan (that is, Hasan the tall in Turkish, Hasan al Tawil in Arabic), was the sixth greatest prince of that Turcoman family, which is distinguished by the name of Ak Koyunli, that is, Turcomans of the white sheep, as another clan was styled Karah Koyunli, that is, Turcomen of the black sheep, these emblems being borne on their respective standards. These tribes were governed by great princes; in process of time one state swallowed up the other. What, however, makes this branch of history the more worthy of notice is, that under the wing of this Turkish, or Turcoman house, first arose, and on its ruins was founded a far more celebrated state, that of the Persian Sophies. Still the Turkish and Persian languages are totally different, though both are dialects originating from the Arabian.

That great Arabian intercourse must have taken place with India there can be little doubt; for *Cabul*, where such disastrous tragedies have so recently occurred, was well known to them, and in all ages it seems to have been despised for its situation. The lots of the twelve tribes must have extended beyond all calculation, for this city became the lot of Asher, as is fully expressed in the nineteenth chapter of Joshua in the twenty-ninth verse, and this portion of Oriental ground King Solomon once offered to Hiram, King of Tyre, who named it *Cabul*, to express his displeasure at the present, for that Hebrew word implies "dirty," "displeasing."

Thus the Arabians diffused themselves over a great part of the world. We read of Jason, whose finest ship was Argo, and built by him to fetch the golden fleece from Colchis. Losing sight of fable, the first notice of shipping was undoubtedly taken from the ark; and it must be remembered, that the first Arabian Egyptian colonies were not the idolators of a later period, who were very secondary to the former tribe, they (the former) having had the honour of teaching the Grecians, as can readily be proved.

The Sidonians, whom Bochart proves to be the descendants of Canaan, used shipping, as he also asserts, before the children of Israel departed out of Egypt.

The Chinese, who certainly descended from the first Egyptians, and are great traders at home, possess the like pride and contempt of other people, saying that all other nations have but one eye, whereas nature has given them two; signifying, thereby, how much wiser they think themselves than other men.

Like the Hebrews, the ancient Egyptians reverenced the word AL, or perhaps EL, which, with them means very grand, or high: Al Cair for Grand Cairo; alchymy, for the highest chemistry, &c.

The earliest inhabitants of Egypt had a hatred of idolatry, as well as the earliest Chinese, but their rites made them appear idolatrous in effect. The modern Chinese have degenerated in consequence of their conquest by the Tartars, for they worship the material heavens, and pay superstitious rites to their deceased ancestors. The Canaanean, or Phœnician language, was one. The Chinese had a great many significations for the same word, either from the plain simplicity or poverty of the ancient languages, or, more probably, from an affected mysteriousness in all they did, clothing every thing in fable. *Josephus* against *Apian*, distinguishes two languages of the ancient Egyptians, the one sacred, the other common. Their sacred language was full of mysteries, perhaps like the Cabala of the Jews.

It would take the writer too much paper, and cause this essay to exceed the prescribed bounds, to explain geologically why Egypt has, in many spots, lost its original fertility, and become converted into vast deserts of sand, which assuredly, unless cultivated, must increase; *once* the *Roman granary,* it has become much deteriorated from natural causes, which are easily explained.

Mr. Thomas Keith has so admirably put forward, in his preface, the history of arithmetic, derived from Arabia, that it would prove a twice-told tale either to describe that branch of science, or rival him by so doing. I shall content myself with expressing an opinion that the Chaldeans and Egyptians were the first astronomers in the world. They called the chief astronomer a priest of the sun, and there was one in the patriarch Joseph's time, for the nation's salvation depended not only in the periodical overflow of the river Ægyptus, now called Nile, but in a knowledge of astronomy. In travelling, although they know the use of the compass, yet experimental philosophy tells us that the needle is of little use in navigation, when under the line, but lies fluctuating, without turning to any point of itself; because, as some suppose, the current of the magnetic effluvia, flying from pole to pole, has there its longest axis, as the diameter of the equator is longer than the axis of the world. But whether the same effect is produced on the needle by land, as is the case at sea, we must have more certain experiments to know, though it is probable it may.

The ancients crossed the desert in certain latitudes with it, and could count the variations, when it was not too much influenced by heat, and thereby observe how far the dromedaries proceeded in an hour, or any other space of time. Their course was generally due west when they set off from Egypt, to journey towards the worst portion of the sands; and if the travellers declined to the north, or the south, they knew how many miles they had advanced in so many hours, and could compute how much the declination took off from east to west. And though we cannot tell (say the ancients) to a demonstrative exactness, we can answer pretty nearly; for the elevation of the pole, or the height of the sun, shows us how far we decline to the north or south, but we have no certain rule for the east or west, when journeying on the sands.

The celebrated Bochart proves that the Phœnicians, or Carthaginians, were Cannaneans, and St. Austin (in his city of God) says that the ancient country people about Hippo, in Africa, who are the ancient Carthaginians, if asked who they were, would answer, we are originally Canaani, or Canaaneans.

Joshua dispersed them out of Canaan, and invaded the greatest part of the countries round about them. Bochart in Canaan proves almost demonstrably that they dispersed themselves over all the islands and seaports of Europe, Asia, and Africa, and in his preface he quotes a most curious passage out of Procopious de bello Vandelico of a pillar that was found in Africa, with a Phœnician or Canaanean inscription, which signifies in Greek

ΗΜΕΙΣ ΕΜΕΝ ΟΙ ΦΕΥΓΟΝΤΕΣ ΑΠΟ ΠΡΩΣΟΠΟΥ
ΙΗΣΟΥ ΤΟΥ ΛΗΣΤΟΥ ΥΙΟΥ ΝΑΥΗ.

"We are those who fled from the face of Jesus, or Joshua, the robber, the son of Nava."

Eusebius in Chronico has much the same.

END OF PART II.

SISTER FURNELL.

TO THE EDITOR.

As a constant reader of your admirable periodical, and as *reporting* has become a Grand Lodge fashion, I venture on giving you a faint sketch of the most magnificent Masonic scene I ever witnessed, though an Old-un, who has enjoyed its privileges on many a distant shor and foreign land. It was my luck, and I bless my stars for that same, to be qualified to form one of a numerous party invited by Bro. Furnell on the last quarterly meeting of the Prov. Grand Lodge of North Munster; and, after a day passed in good work, we adjourned to his hospitable mansion, where, heaven bless our esteemed and respected Sister Furnell, a reception awaited us which it is vain to attempt a description of; for when the gong told "high twelve," summoning us from a saloon replete with all the emblems of the Order, the P. G. Marshal telling off the procession in due order, we proceeded to the hall of banquet, the bugle sounding an appropriate march, where a blaze of light and splendour almost dazzled us. Each Lodge readily took its place, identified by small banners of blue and gold of their several numbers. The P. G. Chaplain invoked a benediction, and a feast commenced. At length our noble host claimed a bumper in honour of our Queen, when the bugle notes, succeeded by those of Bro. Mackey, W.M. of No. 4 (and the best private singer in the kingdom), who gave the national anthem, dispelled my dream of temperance, so that I filled to the sky-light for our young prince and the royal house. Then "Rule Britannia" so soothed my scruples, that no man could exceed me in doing full honours to the Grand Masters of Great Britain in succession, as well as to the Grand Orient of France, a prime favourite with our host. The health of Bro. Furnell, the host, was given, and received with enthusiastic applause, and whose reply was fully equal to the grand salute. Next we testified our love and respect for the gallant Colonel Sir Michael Creagh, and other Masonic worthies; but the toast of the evening was that of our Sister Furnell, whose considerate kindness, true-hearted sincerity, and undeviating devotion to her husband's Masonic pursuits, give her high rank in our estimation; and gracefully do we find this generous lady emulating the noble conduct of her countrywoman, the lady Mason, the Hon. Mrs. Aldworth, to the memory of whom, and to the peace and happiness of Sister Furnell, we breathe a prayerful aspiration.

An Old K. T. from a distant Shore.

DR. ASHE.

This Rev. Brother dedicated his manual to H. R. H. the Duke of Sussex, and he addressed the fraternity generally in prefatory remarks. He also issued a printed circular address to the Duke of Leinster and the Masters and Brethren of the Lodges of Dublin and Ireland in general, observing, "that it was in Dublin that the light of Masonry arose on the author—in Dublin he perfected his Masonic studies. The retrospect of that happy period when the thought was pleasant, and the smiles of friendship were full of encouragement, is even at this moment delightful, although the day of youth is gone down. But whilst that youthful day is done, it seems, even in its setting, to supply a twilight brightness and gladness in the serene and satisfactory reflection it affords, in some sort like the deliciousness of the autumnal night-time in the Bay of Naples, or some charming region of Asia the Less. Innocent and useful pleasures which are past carry forward a bright charm to fling a circle of delight about their remembrance to the last—an enchanting beam of illusion, if it ought to be so entitled, that accompanies the living impressions of interest and enjoyment to the gates of the grave." Thus he wrote.

The Doctor was frequently a successful pleader from the pulpit in aid of the Female Orphan Home, for daughters of Masons dying in exigent circumstances.

He thus apostrophises the Duke of Leinster:—"The son of a good and great Brother, to whom the author was well known. It is an era auspicious in Masonry in Ireland; the immediate Grand Master will throw additional lustre upon the Order in his native country. His own ingennous heart will urge him to excel in his high station; and the body in general, in the warmth of their fine and faithful feelings for the cause of Freemasonry, will be more and more interested to copy his example, and to let their honourable and valuable light shine."

Dr. Ashe was prophetic. His Grace of Leinster has done his duty; and had he been properly seconded by those with whom he has, by circumstances, been associated, Freemasonry in Ireland would have presented a glorious rivalry with the sister Grand Lodge of England. But His Grace has had not only to carry it, Sinbad-like, on his shoulders, but has had to contend with unmasonic cliqueism, that impedes those operations which his own honesty of purpose would carry out.

The body of Masons have, to use Dr. Ashe's expression, "warm and fine feelings for the cause of Freemasonry." But arms and legs are too much for body and mind; the one catch up the *spolia opima*, and the other enable them to run away with good intentions. The duke, in his kindness, does not like to interfere too much. However, time will yet come to his aid; and let us hope that when bygones may be quoted, they will be dealt with better grace than is permitted us at present.

THE GRAND LODGE OF ENGLAND, AND THE REPRESENTATIVE SYSTEM.

(Continued from page 294.)

> "If any part of the representative body be not chosen by the people, that part vitiates and corrupts the whole; if there be a defect in the representation of the people, that power, which alone is equal to the making of the laws in this country is not complete, and the acts under that circumstance are not the acts of a pure and entire legislature."—JUNIUS, Letter xxxvii.

As the object of these letters is not to find fault, but to shew how to carry into practice a doctrine not acted upon at present, it will be as well, firstly, to see that what appears to be the theory is so in reality. On investigation, therefore, it will be found that the governing body of the Masons in England is an assemblage of the Masters, Past Masters, and Wardens of all the private Lodges holding warrants, duly issued from the Grand Secretary's office, under the command and signature of the Grand Master of England for the time being, he having been elected to that high office by a majority of votes of the assembled members of the fraternity; and such election having been confirmed at a subsequent meeting of the Grand Lodge, the Grand Master is placed in the chair as president or head of the meetings, and of the Brethren at large. This assembly has the sole power of making laws and regulations for the government of the Craft, and of altering, abrogating, or repealing them, &c. (see Book of Constitutions, page 23, clause 14.) On looking at my former letter, it will be seen that the laws have been made to give the management of the affairs of the Craft into the hands of the members of the Craft themselves. Thus far I have confined myself entirely to the authorized copy of the laws published by order of the proper authorities. I presume that enough has been said to show that the Masonic fraternity is to be ruled by a constitutional or representative government, and none other, with a head chosen by themselves; and such representatives are selected by the votes of their respective Lodges; very subscribing member to which, of whatever degree, having the elective franchise; it is incumbent upon every such member to attend and vote; and that it is of the greatest importance that he should do so, is proved by the duty he is called upon to exercise, for not only is the representative whom he elects the guardian of his interest, but he becomes the guardian of the interests of the whole fraternity, and legislates not only for his Lodge or province, but for the Craft at large, in virtue of his place in Grand Lodge. By another book, published by command of the Most Worshipful Grand Master, and under the sanction of the United Grand Lodge of England, it will be seen that the ramifications of the Craft are so extensive and distant as to make compliance with the law impossible, and that a large portion, in fact a great majority of the Lodges, become disfranchised from the impossibility of acting up to the regulations. At page 73 of the "Freemasons' Calendar and Pocket-book for 1847," is a list of Lodges under the Grand Lodge of England, and subject to the laws above quoted; the analysis is given at the conclusion of my last letter, and shows that but one hundred and ten Lodges, out of seven hundred and eighty, legislate; how far *all* the Lodges have a voice in the making of their own laws, their own taxation, or in their own government, will at once be seen; but the disfranchisement or impossibility to act up to the law is not desired by any individual or party, is not deemed necessary or desirable by those in possession of the privilege; nor is it supposed to be advantageous—it is purely the effect of accidental circumstances, from the formation of laws convenient, proper and effective at the time in which they were made, and which have not been altered to accord with the altered circumstances of Freemasonry, and the extension of the Lodges and localities of the fraternity. Such alterations must, however, be made in Freemasonry in accordance with the landmarks of the Order, which in this as in all other cases must be kept holy and inviolate, but must from time to time be brought under the consideration of the entire body, as well as under the notice of the Grand Lodge. How this is to be effected, except by circular to every Lodge, I know not; the expense and trouble of which I do not feel disposed to incur, nor do I consider that it is the province of any individual to take that responsibility upon himself; the *F. Q. R.* seems therefore the shortest, readiest, and most public way of drawing attention to the various topics requiring investigation by the fraternity, and eliciting an opinion before it is mooted in Grand Lodge, in precisely the same way as the public press and newspapers of the country draw the attention of the public, and of our legislators, to such amendments in our public laws as from time to time require revision, so as to make the laws of the land consonant with the times. In taking a short review of the origin of the present laws of Freemasonry, it will be found indisputably authenticated, particularly by the Book of Constitutions of the year 1738, that it was subsequent to the year 1700 that non-operative Masons were for the first time admitted into the society, and that in the year 1717 the first *assembling* of a Grand Lodge took place, consisting of the members of *four* Lodges, all of which met in London, and were all the Lodges then in existence in the south of England. The oldest Master Mason was there, and then voted into the chair, and a resolution to meet every quarter was carried. It was also arranged "that the privilege of assembling as Masons, which had hitherto been unlimited, should be vested in certain Lodges or assemblies of Masons, convened in certain places, and that every Lodge being hereafter convened, except the four old Lodges at this time existing, should be legally authorized to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication, and that without such warrant no Lodge should be hereafter deemed regular or constitutional." In consequence of this regulation several new Lodges were soon after convened in *different parts of London and its environs*, and the Masters and Wardens of THESE LODGES were *commanded* to attend the meetings of the Grand Lodge, make a report of their proceedings, and transmit to the Grand Master a copy of any bye-laws they might form for their own government. Here then is the germ of the representative system, excellent in itself, and well arranged for the time and purpose it was intended to serve, but wholly inadequate to the subsequent extent of the fraternity, which has become spread over the habitable globe, while the laws have not been equally extended to suit the alteration in the state of the society. That such alteration is required, will be seen by the words of the constitution of the society itself, "that the affairs of the society are *governed* by a general representation of *all private* Lodges on record;" and yet the three hundred and eighty-seven Provincial Lodges are unrepresented, the seventy-eight Canadian Lodges are unrepresented, the fifty-six East Indian Lodges are unrepresented, the thirty-one West Indian Lodges are unrepresented," &c. &c. It is not necessary to swell this list of Lodges, which *are not*, and in very many instances by the present arrangement *cannot*, be represented. The provinces can (it must be admitted) send one or more of the members of each Lodge to attend the meetings of the Quarterly Communications, or the especial Grand Lodges, but the possibility of a country Lodge doing so is somewhat lessened by the time and expense attendant upon such proceeding; this is so evident, that it would be mere waste of time to enlarge upon it; but while they have the right, the power, and the inclination—the means, and the individual to send, may be entirely wanting; but they ought not to be deprived of their share of the honour or of the disgrace of legislating upon the matters that come before the assembled representatives, many of which may seriously interfere with their interests and privileges, and yet of such legislating they would know nothing until promulgated to them as laws that are in force. Need instances of recent occurrence be adduced to show that this may take place, or have taken place?—certainly not; every country Mason knows the fact, and waits only for the improvement of the law; but while the power exists in the provinces, although so difficult of performance, what shall we say of Lodges situated beyond a railroad distance? in their case the law must become a dead letter. Surely they are not expected to send a representative who must be the Master, subscribing Past Master, or Warden of the Lodge! These officers are always to be found in the immediate vicinity of where the Lodge exists, yet Lodges in Canada or India are supposed to be the governing body, and have as much right to vote and give opinions in Freemasons' Hall as any Lodge that meets in Great Queen Street, London. But they cannot send every three months from Hong Kong, nor from St. Thomas's, nor from Bengal, nor from Canada, Africa, nor from anywhere else where our Lodges are situated; yet they have a right, a desire, and a command to attend, and the Masonic body has an equal right to demand that they should attend, that their opinions may be ascertained, their views considered, their interests consulted, and their wishes known before any laws (by which they are to be bound) should be enforced. The disadvantages are so evident that it would be better perhaps to enter at once on the remedy than to point out the extent of the grievance.

FREEMASONRY AND MAYORALTY.

The quarterly meeting of the town council of Southampton took place (Nov. 9), to elect the mayor and municipal officers, and on other business. There was a large attendance, and the retiring mayor, Wm. Jas. Le Feuvre, Esq., opened the business of the day; and called upon some member of the council to propose a gentleman for the office of mayor for the ensuing year; whereupon Mr. John T. Tucker proposed that Mr. Daniel Brooks, of Richmond Lodge, be elected to that honourable office; in doing which he took occasion to speak in terms of high approbation of Mr. Brooks—of his having been twelve years a member of the council, active and useful in all its important duties, and especially referred to the circumstance of no councillor for the populous ward of St. Mary ever having been preferred to that office, although Mr. Brooks had been repeatedly proposed, and as often rejected by a tyrant majority—a majority that, he rejoiced to say, had now become insignificant. He also charged the late majority with not only requiring a political, but a Masonic character in their officers, and said, that to be a Freemason had hitherto been almost essential to hold an office of honour in that corporation. He had found that out of twenty-nine mayors, or other of the more distinguished officers, elected since the passing of the municipal bill, twenty-three of them were Freemasons. Mr. Tucker said he had nothing to say disrespectful of that body, but he supposed the members assembled as a secret society, and therein settled the municipal affairs of the town. Mr. Tucker concluded by proposing Mr. D. Brooks—(applause).

Mr. Richard Andrews seconded the proposition, and spoke in strong eulogy of the honourable name and business character of Mr. Brooks.

Mr. Stebbing said it could not be denied that a great change had occurred in the constituent character of the corporation; so much so, that as soon as the new aldermen were presently elected, the majority of the last twelve years would become the minority. It had therefore become a grave question with the existing majority what course should be adopted; and although, by whipping up a good attendance, they could elect the mayor and sheriff, yet they felt that the more handsome and gentlemanly course would be, to let the majority that would presently exist, have officers of their own selection to carry out their views of business in the ensuing year; and having come to that decision on Friday last, they had thought it right to intimate such their intention to their opponents; and therewith that the conservative party in the council did not contemplate offering a political or factious opposition, but were prepared to give a generous support to the new mayor and council in all measures, where conducive to the interests of the town. He congratulated Mr. Brooks on the prospect of an unanimous election, which unanimity was most important in the high office he would shortly fill, and he (Mr. Stebbing) and his friends, would have much pleasure in giving him a fair and friendly support—(cheers)—gratified the more that the gentleman brought forward possessed so many qualifications for the office.

Mr. Alderman **Lobb** (one of the members of the council, who had thrice filled the office of mayor) gave an eloquent and spirited defence of the Masonic body; and said, that no such subjects as political or municipal matters could by possibility be discussed in a Mason's Lodge; and, moreover, that nothing of the kind had ever occurred in Southampton. He felt it was a matter of gratification to him as a Mason, to hear that so large a number of civic officers were or had been Freemasons, and if so, they might rely on it the public interests had not suffered. He knew full well that the principles of Masonry would ever keep a public man in the path of duty; and the advice and friendship of his brother members would at all times stimulate him to good deeds. He could but insufficiently explain the advantages of Masonry to Mr. Tucker, who had not yet seen the light, but could assure him, that a participation in the secrets of Masonry would never make him a less useful member of society, nor render a corporate officer unworthy of his high position. Mr. Lobb concluded by stating that he should offer no opposition to the very respectable gentleman who had been proposed as mayor of the borough.

Other gentlemen having addressed the council in a similar spirit, and no other candidate being proposed, Mr. Brooks was declared duly elected, and was immediately sworn into office.

[We offer no comment on the above. It is, however, gratifying to observe, that out of twenty-nine mayoralty chairs, no less than twenty-three are filled by Masons. Brothers Stebbing and Lobb had an opportunity of defending the Order of Freemasonry, which they did not neglect, and probably set Mr. Tucker right in a case of doubt.]

ROMISH PRIESTS *v.* FREEMASONRY.

York Hotel.—The W. Masters of 51, 837, 989, presiding. W. Patrickson, Secretary.

The circumstances of the death and burial of the late lamented Bro. Thomas Mulhern having been considered—

"That he was for many years a zealous member of Lodge 51."

"That he was a zealous member of the Church of Rome, and treasurer to the Roman Catholic chapel and some Roman Catholic charities, and in every respect was considered as one of the most attached and intelligent lay assistants of the Roman Catholic Clergy of this Union."

"That he had a severe attack of apoplexy a few days before his death, when his wife immediately sent for the parish priest, the Rev. M. Dunleavy, to administer the rites of the Church to him: but the reverend gentleman refused to do so, as the deceased Brother was a Mason, and had declined shewing any disposition to forsake that society, and THAT HIS HANDS WERE THEREFORE CLOSED AGAINST HIM."

"That our deceased Brother was attended to the grave by several Masonic Lodges in this town, at the desire of his friends and family; but as no Roman Catholic Clergyman attended to perform the funeral service, although the Roman Catholic Bishop and Priests had been entreated to do so, his body was committed to the earth without these religious ceremonies; the withholding of which was calculated to stigmatise the character of our deceased Brother, and to outrage the feelings of his surviving relatives."

"That our Institution knows no religious or political distinctions."

"That it embraces within its bosom religionists of all denominations, and that, by introducing members of every creed into a society, where they are united truly in the bonds of love and brotherly affection, renders it peculiarly qualified to soften down those asperities which crafty and interested individuals have so successfully created."

"That we deprecate every attempt made to disunite the members of the several religious communities, which the terror of the example set, in the instance of our departed Brother Mulheru, is so powerfully calculated to effect. * * *"

The Masters of Lodges were formed into a Committee of co-operation to sustain the best interests of the Craft; and it was ordered that the resolutions be published in the "Dublin Evening Mail," "Sligo Journal," and "Western Luminary."

Signed by Order. William Patrickson, Secretary.

ligo, 21st February, 1828.

AN IRISH MASONIC DOCUMENT.

(*Circular.*)

Dublin, ———. (Mem. undated.*)

Dear Sir and Brother,—The Grand Lodge of Ireland having appointed a committee "to enquire into the state of the Order of Freemasonry in this country, and to report its opinion as to the best means of improving the same," I am instructed, as Secretary, to request your

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* Can any Brother supply the date?

most zealous co-operation, and that of your intelligent Masonic friends, on this occasion, by disseminating as widely as possible the object of this enquiry, and endeavouring to procure answers as speedily as possible to the following queries, or any of them, together with any other matter relative to the state of the Order, or its improvements, which your judgment may suggest. Your answer, transmitted to No. 33, Dame-street, will oblige, dear Sir and Brother, yours truly,

Edward Trim, Secretary.

QUERIES.

1. What Lodges meet in your neighbourhood?
2. What is the charge of admission and contribution?
3. What is the mode of ballot, and what notice requisite before the ballot can take place?
4. What is the strength of each Lodge?
5. What their periods of meeting?
6. How many members usually attend?
7. Of what description of persons do the Lodges usually consist?
8. What Lodges are most respectable?
9. Is the Order improving or declining?
10. If declining, to what cause do you attribute its decay?
11. What is the prevailing opinion among persons not of the Order respecting Masonry?
12. Is Masonry reputable or disreputable in your neighbourhood?
13. What measures would you recommend for improving the state of he Order? *

ROMAN CATHOLIC INTOLERANCE TO THE DYING AND THE DEAD.

TO THE EDITOR.

Respected Sir and Brother,—In the *Nieueve Rotterdamsche Courant*, of the 16th of September, I found the following account; and as fidelity to the Craft, and the respect paid by the world to a departed Brother are pleasant subjects for the Brethren to reflect upon, I have translated it, and if you find it worthy of a place in your truly valuable work, you are welcome to it:—

"We read in the *Courrier du Grand Duché de Luxembourg*—Mr. Motus, director of the Luxembourg Company's Iron Works, died of a fever on the 7th instant, and the last consolations of religion were denied to him upon his death-bed. This event occurred in the following manner:—

"Mr. Motus was travelling upon business when he was suddenly seized with an illness, in Mersch, which took him to his grave. The pastor of the place visited him, but refused to administer the sacrament unto him unless he would abjure Freemasonry, of which society he was a member. Mr. Motus answered, that Freemasonry was an institution which contained nothing contrary to true religion, and that to abjure it would be to do a foolish thing to which he could not consent. A few days after, the son of the sick man, who found his father in a hopeless condition, sent a message to the pastor begging him to suffer the sacrament to be administered to his father, which the minister again refused. Mr. Motus died, and the following day his corpse was carried from Mersch to Fischbach, his late residence. The pastor of the place declared that he would not allow the corpse to be buried in any other place than that where the unbaptized children were buried, to which the burgomaster of Fischbach replied that he would cause the grave to be dug where he thought good; and he was, in fact, buried alongside of his daughter, according to his last request on his death-bed. On Thursday, 9th instant, a number of the friends of Mr. Motus, from Luxembourg, Larochette, and the neighbouring places, assembled together to pay the last token of respect to the memory of a man who was loved and respected by all who knew him, among whom was the burgomaster of Larochette, accompanied by a band of music. About three o'clock, the tolling of the castle bells announced that the funereal procession would commence. The band went first, playing solemn music, followed by the corpse, covered with a pall, and preceded by a crucifix sent by the city of Luxembourg. The relations, and a number of friends of the deceased, with nearly the whole of the inhabitants of the place, closed the train. The body was borne by the workmen of the ironworks, and by them lowered into the grave, after which Mr. Barreau, at the request of the relations and friends of Mr. Motus, delivered a most impressive funeral address."

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* This paper is from the Collection of "Cuttings from the Globe."

As it is almost impossible to translate these things literally, I beg to state that I have strictly confined myself to the meaning of the paragraph and to the words which the writer would have used had he been writing in English—viz., number of musicians, band of music (playing sacred music being understood in Dutch).

I am, Sir, yours most respectfully and fraternally,

George Watson.

Rotterdam, Sept. 16, 1847.

WHAT IS A COMPLIMENT?

TO THE EDITOR.

Dear Brother,—Please to say what you call a compliment. When Dr. Crucefix said it was a compliment to the *F. Q. R.* that a reporter was to be appointed, "save my ears from such compliments," said Bro. Humfrey. It is a compliment (said a Brother to me the other day) to the Grand Secretary and his clerks that a reporter is appointed, because otherwise they must have done the work and got no more pay. Now, Mr. or Mrs. Editor, what is a compliment? I always fancied the Grand Secretary and his first clerk, and the first clerk's first clerk, attended to take notes of the proceedings, such as all other secretaries do at meetings of the bodies to which they are attached; but our staff are either stupid or incompetent, and therefore another person is nominated to do what should be their duty, at all events for an extra twenty guineas a-year. I will be bound to say our Grand Secretary's office could have produced one or two persons to have done the work; is it not almost an offence to them to have to go out of doors to spend our twenty guineas, to find some one able to take notes for such a document as the Grand Lodge report of the proceedings? If that is a compliment, what is a tacit insult? If, as is said, the Grand Secretary, under the rose, reports for the *F. Q. R.*, I am sure he is able to do the other. Is it fair to ask, what he gets for his reports beyond the allowance of "more kicks than halfpence?" Please give me an answer, as I am easy—

"Animo esse offenso."

[We present *compliments* to our correspondent, and preferring kicks to ha'pence, do not exactly like to attempt to explain what is not to be explained; neither do we feel called on to say what we really pay the Grand Secretary, or his legion of clerks, for their services to the *F. Q. R.*, or for writing or reporting for us. Compliments pass now and then between us, *e. g.*, in 1835 the Grand Secretary publicly announced that the *F. Q. R.* would not exist for twelve months; this compliment was paid us upwards of twelve years ago. In compliment to us, Masonry has increased in number and respectability, the number of its charities has been doubled, the staff has been increased, Lodges have multiplied—in fact, all that is good in the Order has been verily done *purely out of compliment to us;* and further this deponent sayeth not on the subject of compliment; Mrs. Grundy should be asked the question—her late address was "Sumatra," but we hear she has evaporated for a time to her lodgings in the "moon."]

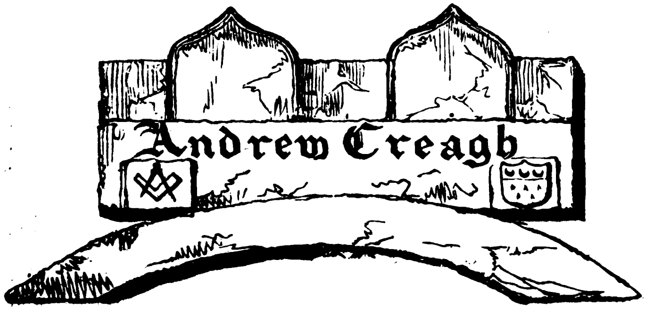
MASONIC SEPULCHRE.

TO THE EDITOR.

Our distinguished townsman and Brother, the gallant Colonel Sir Michael Creagh, during a late visit to this city, in a ramble (reviving the reminiscences of boyhood), discovered amidst the tombs of his ancestors, in St. Munchin's churchyard (one of our oldest cemeteries, beautifully situated on the Shannon, at the north-east angle of Thomond bridge), the remains of a very old sepulchre, having the name Andrew Creagh in raised old English characters, with the square and compass, and the Creagh arms thereon; it is most perfect and in bold relief, putting to shame the surrounding sculpture of the present age; though it is to be deplored that the mausoleum, which must have been of corresponding magnificence, should have perished amidst the din of warfare, for which the site is famed. There is every reason to believe this to have been erected after 1605, when Andrew Creagh was mayor of this city.* I send you a rude sketch; but having no pretensions to be an artist, you will excuse, yours,

Llenruf Leahcim.

Limerick, Nov. 11, 1847.



The characters, about three inches in size, and prominently forward, can be easily deciphered at fifty yards distance.

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* The office of mayor was thirty-three times filled by a Creagh.

TO BRO. GIBBINS.

Dear Sir and much-admired Brother,—Although I am unseen by thee, thou art ever present to me, in this my Elysium, and, it may be, thy future abode. Our late Bro. Cervantes has made several memorable remarks on circumstances in general; the following is not among the least apposite to a particular moment in the eventful Grand Lodge of England, held on the 1st instant, whereat, although the bodies of the Grand Lodge below were not present, their spirits were! But to the point; vide Chapter 2, Part 1, Book 3, of the Life and Exploits of Don Quixote. The wench *loquitur*:—

"'How is this Cavalier called?' quoth the Asturian Maritornes. 'Don Quixote de la Mancha,' answered Sancho Pança. 'He is a knight-errant, and one of the best and most valiant that has been seen this long time in the world.' 'What is a knight-errant?' replied the wench. 'Are you such a novice that you do not know?' answered Sancho Pança. 'Then learn, sister of mine, that a knight-errant is a thing that, in two words, is seen cudgelled and an emperor; to-day is the most unfortunate creature in the world, and to-morrow will have two or three crowns of kingdoms to give to his squire.' 'How comes it then to pass, that you being squire to this so worthy a gentleman,' said the hostess, 'have not yet, as it seems, got so much as an earldom?'"

Cervantes and myself have agreed to call thy attention, O Gibbins! to the above.

The Shade of Peter Gilkes.

From below, as near the banks as possible
on the other side the Styx.

TO THE EDITOR.

Canton, Sept. 4, 1847.

Dear Sir and Brother,—If the Craft thrives in foreign Lodges, it surely is not owing to any fostering care or attention to their wants which they receive from the officials in Great Queen Street. I have been sojourning during a quarter of a centuay in India, and other parts of the far East, and have had numerous opportunities of observing the difficulties which Lodges here labour under to maintain their existence, and to survive the apathy and unconcern with which their wants and requisitions are invariably treated by the Grand Lodge Officers to whom the management of its foreign affairs is entrusted. Their neglect and inattention to every thing but the receipt of remittances, is proverbial. The excellent Bro. Alexander Grant, of Londonderry, whose long residence in India, and zeal and ability in advocating the cause and interests of its Lodges, have rendered him the honour and polar-star of the Asiatic Craft, will, I hope, be stimulated by this exposure and appeal to take up the cause of the neglected Lodges of this quarter of the world; and should he once be induced to do so, I have no doubt that his able support and advocacy will meet with that success, in affording relief and consolation to his suffering Brethren in the East, which has distinguished all his varied and numerous efforts for the advancement and improvement of Masonry throughout his eminent career, both in this as well as in his native country.

Bro. Grant, like myself, belongs to the military service of the Honourable Company, and he has had many opportunities of judging of the wants of the Lodges in this country; but as he has been mainly, if not altogether, connected with the Lodges in Calcutta, where, thanks to *his* zeal and services, a Provincial Grand Lodge has been established, he is perhaps not so acutely aware of the difficulties and neglect those Lodges labour under which do not enjoy that advantage. I will mention a few instances that have come under my own personal knowledge, and let him and you judge if it be any wonder that the Craft in foreign parts be in a decayed and declining state. The only thing to be surprised at is that it exists at all, and it can only be said that it possesses, within itself, a vital and immortal principle, which enables it to flourish, though it is deprived of that health and vigour which it would doubtless attain unto, were it cherished, as it certainly ought to be, by its professed guardians and sustainers. I can vouch for the following instances of the gross neglect of the Officers of the Grand Lodge to whom the foreign correspondence and the management of the affairs of foreign Lodges are entrusted, and the destructive consequences which must follow such disregard of our wants and appeals, will be evident to every one who is interested in the welfare of his Brethren in foreign parts.

I have known a Lodge expel a Mason for public violation of its bylaws and the constitutions of the Order, and for conduct otherwise so reprehensible, as a man and a Mason, that a due regard for the character and reputation of the Craft rendered it indispensable he should be excluded from any further participation in its privileges; and though the case was fully brought to the notice of the Grand Lodge, and the attention of the Grand Secretary *repeatedly* called to it, no answer was ever returned, and the Lodge was left *for years* in the most uncomfortable position; for though they had appealed to the highest authority, the Worshipful Master and Brethren had no opportunity of knowing if their proceedings had met with approbation; or if they had, in their zeal for the honour of the Craft, exceeded the just bounds of benevolence and discretion.

I have known a Lodge solicit a change in its name, point out errors and discrepancies in the engrossing of a warrant of constitution, which, as a legal instrument, was thereby made null and void.

I have known a Lodge receive a number of certificates less than the number applied for, and no explanation given why they were withheld.

I have known a Lodge solicit the necessary sanction of the Grand Master for certain purposes specified in the Book of Constitutions.

I have known a Lodge ask for assistance and information upon which its welfare and very existence depended; but I cannot say I have ever known a single reference, on any subject, meet with the smallest notice or attention, in any of the instances I have cited, or in very many similar ones, I could as easily adduce. I have never seen a letter from the Grand Secretary's office exceeding six lines; and the only thing that appears to come within the scope of its feeling and sympathy is comprised in the attractive and significant letters *£. s. d.*

I believe it is in contemplation to revise and modify the Book of Constitutions; and I earnestly hope Bro. Grant, and others who know what is necessary to place foreign Lodges on a more effective footing, will bestir themselves at this favourable opportunity to accomplish it. The following suggestions appear to be most desirable, and their adoption in the new code will, I am certain, be attended with the most beneficial effects.

1. To repeal the rule which makes it indispensable to serve twelve months as Warden to qualify for the chair, which rule is very desirable

in England, but should be relaxed in favour of foreign Lodges, where the vicissitudes of the public service often remove Brethren from a situation before such qualification can possibly be attained.

2. To abrogate the law which makes it necessary for a Master to resign his office at the expiration of two years, even *when there is not another qualified member belonging to the Lodge.* This places him on the horns of an unpleasant dilemma, for he must either continue to act in direct contra-position to the established rules of the Grand Lodge, or he must close the Lodge till doomsday, for there is no hope of any appeal on the subject being attended to by the proper authority, or more correctly speaking, its constituted organ.

3. To alter the rule which requires a month to elapse before a Brother can be advanced to a high degree, which I think should only simply prescribe that *not more than one degree shall be given to any Brother at the same meeting,* allowing a discretionary power with the Master to act in other respects as the emergency of the case may require. The present rule of one month between each degree should continue in force with regard to members who are permanent residents at the station, or in the district where the Lodge is held.

4. To allow Lodges in India, and other foreign stations, to make Masons at the age of eighteen years, if such indulgence is at any time permitted in England by dispensation from the Grand Master. Applications are frequently made in this country for admission at this age by worthy young men who are desirous to enter the Order, from a favourable opinion preconceived of the institution, a desire of knowledge, and, in many instances, an anxious wish to follow the revered injunction of a venerated parent in England. Opportunity for initiation is sometimes difficult to be met with by public servants in India, and Lodges and individuals suffer much from the want of a discretionary power in the hands of the Master, who might, if called upon, satisfy the authorities in England, by a declaration signed by himself and the Wardens, that the departure from the general rule, either with respect to age, or the time of advancement to a higher degree, was called for by the emergency of the case, and that the party admitted under it was not a permanent resident of the station or district where the Lodge is held. These most desirable relaxations of obstructive rules there is every reason to hope would quickly produce the most gratifying and important results in the increased prosperity and extended influence of our ancient and honourable fraternity; and in the hope that *wisdom* from the GREAT ARCHITECT of the UNIVERSE may direct our Grand Master to the favourable consideration of these suggested improvements, which, I verily believe, are necessary to maintain the Lodges in foreign parts, under his rule, in continued *strength* and *beauty.*

I remain, dear Sir and Brother, yours faithfully,

A ZETLANDER.

[A Zetlander too haplessly reiterates the wants caused by a reckless determination to offend and insult foreign Lodges under our constitution, by a disregard to the decencies of social order. We want new blood infused into the good old system—a new Grand Secretary—previously granting a most liberal allowance to him of the "olden time;" a Secretary for foreign correspondence, and a broom to sweep the Augean stable in Great Queen Street, so that it may become sweetened and purified:—nothing else will do. Touching the letter; the Lodge did wrong to *expel,* it could only suspend, consequently a wrong sentence is null and void. A Master may hold his office until a successor be regularly elected and installed in his stead; if circumstances, therefore, prevent election and installation of a successor, the Master only performs a duty by preventing the Lodge becoming dormant. The law doubtless was passed to prevent undue influence. We differ as to the proposed relaxation of granting degrees within the lunar month: but in the sunny East and the Western hemisphere it may be well to consider the propriety of relaxing the law in favour of candidates of eighteen years of age.—Ed.]

IS PRUSSIA SINCERE?

TO THE EDITOR.

Sir and Brother,—I am authorised to submit the following letter for your notice.—Yours truly, P. M. 113.

To R. L. Wilson, Esq.

Dear Sir and Brother,—I addressed Brother White, Secretary of the Grand Lodge, some weeks since, communicating the annoying result of my attempt to visit a Prussian Lodge, whereby I claimed his assistance to prevail on our Most Worshipful Grand Master to adopt such measures as may enable English Masons, of whatever faith they be, to visit Prussian Lodges without difficulty.

Not having heard from either of them since, and still labouring under the same disadvantage, I avail myself of your means for the promotion of my views, which is to beseech you to read the letter alluded to, and act hand and glove with Bro. White. Be pleased to see the Most Worshipful Grand Master on the subject, and give him a proper idea of the extent of my own and other English Masons' annoyance, owing to the perseverance of Prussian Lodges affronting us, whereby we are entirely prevented improving in Freemasonry, which is my earnest desire.

I trust, dear Sir and Brother, you will not only excuse my intrusion, but favour me with a few lines as early as possible.

Yours fraternally,
S. Pollack,

Koningsberg, 15th November.

Initiated in No. 76, and exalted in the Croydon Chapter.

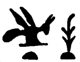
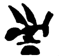
[We trust that Brother Wilson will have the moral courage to draw the attention of the Grand Master to the position of these Masons in Prussia, whose interests with English certificates are, it appears, still disregarded. If this shameful equivocation shall continue, let the Grand Lodge of England take a further step.—Ed.]

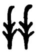
TO THE EDITOR.

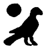
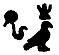
Dear Sir and Brother,—In the fifth chapter "On the Study of Masonic Antiquities," at page 255, line 31, is a typographical error, which, though apparently slight, affects materially the sense of the entire paragraph where it occurs. Instead of "circumstances occurred which brought the *new* systems into frequent contact," read "circumstances occurred which brought the *two* systems into frequent contact." You will be pleased to note this, that your readers may make the necessary correction.

There is also a misprint in Mrs. Colonel Hartley's essay on "Arabian

Antiquities." At page 291, in the 13th line, instead of "curious *fable,*" read "curious *table.*"

Whilst on this subject, I may also take occasion to remark, that in the third chapter "On the Study of Masonic Antiquities," at page 15, the hieroglyphics immediately above the symbolic prenomen of Osortasen the First, and which are there, in their symbolic sense, rendered "Pharaoh," would be more correctly and literally rendered "King of Upper and Lower Egypt." It is true that these hieroglyphics  (which appear also on the Rosetta Stone, in the sixth line) in their symbolical meaning represent a *title* equivalent to King, βασιλευς, and are so interpreted in a variety of instances, and that they have thus been considered indicative of the word "Pharaoh" *as a title of regal dignity,* although they do not *phonetically* produce that name. The group, however, does not represent a single name, *but a junction of two titles;* and though the meaning is the same as the word *Pharaoh,* its complete translation will be better rendered as "King of Upper and Lower Egypt." Thus, dividing the group (see Egyptian inscriptions, plate 24), means King of Upper Egypt, and  (see inscription on a Slab of Sevechus, B. C. 720), means King of Lower Egypt.

It may be interesting to observe, that the *twig,* or *reed,* used alone, sometimes expresses the adjective Royal, and that its express meaning, in a symbolic sense, is limited or governed by some other hieroglyphic, either immediately preceding or following. Sharpe suggests that, besides the word ⲥⲟⲗ (whence it represented the letter S), it may also have been called ⲣⲟⲟⲩⲉ; and hence represented the word ⲟⲩⲣⲟ* "a king." Two reeds thus,  (see Rosetta Stone, line 5), represent the word splendid, or regal. As the word ⲥⲟⲗ is a "*reed,*" the *two reeds* naturally indicate the word ⲥⲟⲗⲥⲉⲗ, "splendid;" and, as observed by Sharpe, this is a very instructive instance of the manner of *phonetically* expressing a word which could not easily be expressed pictorially.

The celebrated title Pharaoh, which generally preceded the *square* name of a king, was represented phonetically by the following hieroglyphics —the *hawk* being A, and the *sun* RE; together meaning ⲟⲩⲣⲟ king; and if to this we prefix the article P I, we thus have PI-A-RE, or ⲡⲓ ⲟⲩⲣⲟ, "the king." This group was sometimes represented with the ornamental addition of a *crown* to the hawk, and a *pendant-asp* to the sun, as in the following hieroglyphics  which are copied from an inscription of Ptolemy Auletes. The additions, however, do not vary the phonetic value of the hieroglyphics. The title Pharaoh continued under the Ptolemies and Roman emperors.

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* See observations as to the derivation of this word at page 21. The idea of the solar orb (the God Sun), and the golden beams which herald his approach, whilst rising in the East; and to be found not only in this word, and in the Hebrew word אור (AUR), but also in words of a similar character in other languages, thus:—OR (gold); OR*iens*, OR*ient*, &c.

At page 16 line 22, the Hebrew word A D M is misprinted, *resh* being substituted for *daleth*, and *samech* for *mem*. Instead of ארס read אדם.

As these inaccuracies have been repeated in foreign publications, I have considered it essential to notice them at the conclusion of the present volume; and at the same time have taken the opportunity of adding a few explanations, which will not, I trust, be deemed misplaced.

I am, dear Sir and Brother, yours truly and fraternally,
THOMAS PRYER.

No. 11, Artillery-place, Finsbury-square, Nov. 28, 1847.

TO THE EDITOR.

Sir and Brother,—The importance of one of the measures voted in Grand Lodge last night will, I trust, be a sufficient apology for my craving a space in the forthcoming number of the *F. Q. R.*, although the first of the month has passed by: but, before another opportunity offers, the Brethren will have paused in their *mad career;* or, what is much to be feared, a *fatal blow* will have been given to our invaluable institution.

Far be it from me, Sir, to raise my feeble pen through any spirit of *factious opposition*. Sorry should I be to fail in the respect due to the M. W. G. M., or refuse to place a *reasonable* degree of confidence in his zeal and integrity. We will not enter into the question of whether the motion of the M. W. G. M. infringes upon the "ancient landmarks of the Order;" but most certainly he has called upon the Grand Lodge to entrust him with an unheard-of, and most unconstitutional, stretch of power. No doubt the colonial P. G. M.'s would be highly gratified by having a little discretionary power entrusted to them. But discretionary power is a very dangerous thing, even for the strongest heads and most upright hearts. We will assume that the present noble lord, at the head of the Craft, is very cautious in granting enlarged powers to colonial P. G. M.'s, and that he never does so without having a very strong *primâ facie* case laid before him. Still, Sir, there are very serious questions to be well weighed. Who shall guarantee that the reports laid before the M. W. G. M. are the truth, the whole truth, and nothing but the truth? Who will warrant that his confidence shall not be misplaced? But allow these dangers to be all but imaginary; still I say, *cui bono* this change? An increase of members might be gained for the Grand Lodge of England, and an increase of quarterage for its exchequer; but would that compensate for the dangers to be apprehended at no distant date? We have seen enough of the nature of concession and expediency, in other quarters, to make us apprehend similar results in the Masonic world. When did a favour, conceded from motives, ever stop the receiver from clamouring for more?

The majority of last night must not be considered as fairly representing the sense of the Craft at large, or even of the small portion present; for several, I know, remained neuter, or voted contrary to their opinions, out of respect to the M. W. G. M. Another pretty index to judge of last night's proceedings by is this—*on* the dais, a *few* hands were raised *against* the motion, *many for* it; *below* the dais, the order was much reversed. I do trust that, at the next Quarterly Communication, the Brethren will rally round the constitution of our Order, and give their votes, not out of respect to any person or persons, but from respect to their Masonic obligation and duties.

I am, yours fraternally,
PHILO-MASONICUS.

London, Dec. 2, 1847.

TO THE EDITOR.

SIR AND BROTHER,—A worthy Brother in his excellent address to the especial Grand Lodge, held on the 30th ult., having alluded to the payment of 25*l.* that was made to me for a MS., it may be necessary, to prevent any misapprehension of the fact, that I should state that such sum was paid to me as the agent of the aged female relative of the late venerated Bro. Dunckerley, for a valuable Masonic record, and not on my own account. I regret that it escaped me at the time to give the foregoing explanation. Yours fraternally,

ROBT. THOS. CRUCEFIX.

Grove, Gravesend, Dec. 2, 1847.

TO THE EDITOR.

MR. EDITOR,—The case of the Rev. Thomas Harvey and the Bishop of London is one which incontestibly proves how little connection exists between "proud prelacy" and Christianity—how little a bishop by "divine permission" is influenced in his conduct by the mild, charitable, and truly fraternal principles of his *professed* faith—"Whosoever is angry with his brother without a cause, shall be in danger of the judgment." During the long years the bishop has unrelentingly persecuted the Rev. Thomas Harvey "without a cause," have those words of his Divine Master never once held communion with "the still small voice," and softened his iron heart? During all that long period has it never once occurred to him, that in systematically depriving of bread a humble brother "in whose fidelity, morals, learning, sound doctrine, and diligence he does fully confide," he is *wantonly outraging* the principles of that religion which he receives the moderate income of something more than twenty thousand pounds per annum to *teach*?

The principle that "the labourer is worthy of his hire," is one of those of which the Right Rev. Charles James is not so likely to become oblivious. But when the labourer's exertions have a direct tendency to counteract and frustrate the object which he is engaged to serve, the man who can unscrupulously pocket the "hire," must, in the words of the modest bishop's friend, the Rev. Lord C. Harvey, "be a person not possessing even a low degree of what constitutes the feelings of a gentleman."

For a moment admitting that the irresponsible power of a bishop justifies him to his church in bowing a humble brother to the dust, and when he "asks bread to give him a stone," will that power justify him to humanity in recklessly depriving an innocent and amiable woman, and her helpless family, of that support, which they can only look for to an unoffending husband and father?

I feel how utterly idle it is to attempt to soften, by any appeal to religion, honour, or humanity, a heart that for sixteen years has been coldly petrifying in the dark cavern of a virulent churchman's breast. It is only to the Masonic body and the public that the reverend sufferer can look for that justice which a Christian bishop denies. Improper and unmasonic attempts have been made to render inoperative the truly fraternal exertions of the Chelmsford Lodge of Good Fellowship in Mr. Harvey's behalf. Is a society, whose motto is "brotherly love, relief, and truth," with its heart glowing, and its arm outstretched to raise a fallen and injured Brother, to have its pure philanthropic throbbings stilled, and its proud and stalwart arm paralized by the heartless sophistry of the cold soulless worshippers of rank, and the flatterers of mammon? Or will Englishmen and English Masons judge of humanity by their own standard? Will they stand by and see an innocent victim hustled hungering into his grave by the oppressor, or, will they give their countenance and subscribe their mite to save him?

HIRAM.

TO THE EDITOR.

MR. EDITOR,—Can you inform me whether a degree called the Grand Council of Princes of Jerusalem is given in England? I have heard of the Supreme Council of the 33rd degree, but do not know whether the above degree, of Princes of Jerusalem, is a part of their system.

Your obedient servant,
AN INQUIRER.

[The very interesting degree, called the Grand Council of Princes of Jerusalem, is the 16th degree of the Ancient and Accepted Rite of which the Supreme Council of the 33rd degree is the head in this country. "An Inquirer" will have the opportunity of knowing more of the 16th degree in the course of the spring, when it will be conferred under the authority of the Supreme Council.—ED.]

POETRY.

ODE.

BY BROTHER JOSEPH PEARSON, NEWCASTLE-ON-TYNE.

Seize the Muse in her noblest flight,
Summon to earth spirits of light,
Strike the harp on its boldest chord,
Aid frail mortals, mysterious word,
To raise an Anthem worthy of thee,
Thou heav'n-born science, Freemasonry!
When spiritual darkness earth o'er ran,
And savage beast and savage man
Made earth a hell with woe and pain,
And peace had fled to heaven again—
Nor Egypt's shores, nor Judah's plains,
Sent forth the cry, "Jehovah reigns!"
So lost was man: when from above
Thou taught'st him joy and peace and love;
When poor and blind, and naked was he,
Thou taught'st him the value of Charity;
To worship the one true God above
With all his heart, for "God is love;"
To live on earth with all his care,
By plummet's law, "by rule and square;"
And then, as now, when death drew nigh,
Thou finally taught'st him how to die.
This tribute of praise, then, is due to thee,
Thou Science, Divine Freemasonry!

LINES ADDRESSED TO A LADY AT CHURCH.

So mild a look, with such devotion join'd—
A virgin body, and a spotless mind!
Pleased with her prayers, while heav'n in mercy sees
The lovely votress on her bended knees.
Sure it must think some angel lost its way,
And happ'ning on our wretched earth to stray;
Tired with our follies, fain would take its flight,
To be restored to those blest realms of light.

H. R. S.

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

Quarterly Convocation, *Nov.* 3, 1847.—Present, E. Comps. Dobie, as Z.; J. C. Morris, White, M'Mullen, Baumer, Callaghan, &c., with several subordinate Principals.

The Grand Chapter was opened in form, and the minutes of the last meeting confirmed.

Comp. Brereton, representative at the Grand Lodge of Ireland, and a Past Z., admitted as a visitor.

Report of Committee of General Purposes read.

Financial report very favourable, nearly 300*l.* in hand.

A warrant was granted for a new Chapter to be held at Huntspill, Somerset, to be attached to the Rural Philanthropic Lodge, No. 367.

All business being ended, the Grand Chapter closed.*

UNITED GRAND LODGE OF FREE AND ACCEPTED MASONS OF ENGLAND.

Especial Meeting.

(*Circular.*)

R. W. Brother,—Your attendance is hereby required at an Especial Grand Lodge, to be holden at Freemasons' Hall, on Monday, 29th day of November, 1847, at seven o'clock in the afternoon, to proceed with the consideration and despatch of such business proposed and intended for consideration at the last Quarterly Communication as time did not permit of being then brought forward. The Grand Lodge will be opened at eight o'clock precisely.

By command of the M. W. Grand Master,

Freemasons' Hall, Nov. 12, 1847. William H. White, G. S.

Committee of Masters, Nov. 24.

Present—Bros. J. L. Evans, Crucefix, Parkinson, A. Henderson, Philipe, Rule, Boronandi, &c.

Scrutineers for Monday, Nov. 29, Bros. Levick, Norris, and Thomson. For Dec. 1, Bros. Muggeridge, Smith, and Jarrett.

Business for Monday, Nov. 29.

1. Unconfirmed part of former report of Board of General Purposes.
2. Alteration in the Constitution, preventing a Brother from being Master of more than one Lodge at the same time.

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* But not in due form, because the venerable Comp. Baumer, Principal Sojourner, has got a crotchet in his head that the three sojourners in the Grand Chapter, at the closing, are to accompany the three Grand Principals, *in word and deed*, in the ceremony; and on the two last occasions he has, during the closing, loudly, and in a manner not adding very much to the solemnity of the meeting, obstinately expressed his desire to have his own way.

3. By Bro. **Elliott**—That a Master and two Past Masters of any Lodge should not be members of the Board of General Purposes.
4. By Bro. R. G. **Alston**—That Provincial Grand Secretaries may, at the discretion of the P. G. M., be non-resident.
5. Report of the Board of General Purposes for December.
6. Report of ditto for May, as to an additional grant of 100*l.* per annum to the Royal Masonic Benevolent Annuity Fund.
7. Report of ditto, in the case of Bro. Motton, as to the appropriation of 5*l.* by the Master to his own use.
8. By Dr. **Lane**—As to an alteration in the eleventh regulation of the Grand Lodge as to adjournment, &c.
9. By Dr. **Crucefix** (*sixth time*)—Renewed notice of motion —"That the sum of 300*l.* be allotted annually from the Fund of Masonic Benevolence, and applied to the payment of annuities to the widows of Freemasons, under such regulations as the Board of General Purposes shall hereafter submit for the approval of the Grand Lodge."
10. By Dr. **Crucefix** (*second time*)—Renewed notice of motion—"That the Right Hon. the Earl of Zetland, M.W.G.M., be most respectfully requested to sit for his portrait to some distinguished artist, and that such portrait be placed in the hall, among those of his lordship's illustrious and noble predecessors."

Business for Wednesday, Dec. 1.

1. By Bro. **Dobie**—As to grants of benevolence above 20*l.* to be settled by the Board of Benevolence.
2. By Dr. **Lane**—As to mis-report of his speech in the authentic circular of the Grand Lodge.
3. By Bro. **Scarborough**—Renewal of notice of motion as to library and museum.
4. By the **Grand Master**—On the expediency of relaxing the law respecting conferring degrees in the provinces from one month to one week.
5. Report of Board of General Purposes as to suspension of Bro. Henry Rowe, of the Neptune Lodge.
6. Financial report highly satisfactory.
7. By Bro. **Bigg**—Notice of motion, to throw open the distinction of the "Red Apron" to all Lodges in rotation.
8. By Bro. **Bigg**—To bring under the consideration of Grand Lodge the conduct of the President of the Board of General Purposes as an unwarrantable usurpation of power, in not putting certain resolutions thereat.
9. By Bro. **John Savage**—That all votes not exceeding 50*l.* be paid forthwith, but that larger sums abide confirmation.
10. By Bro. **Boronandi**—To enquire into the circumstances of the non-reception by the P. G. M. of Bengal of native gentlemen and other non-Christians.

The subsequent Board of Benevolence was liberal in their grants to the poor and distressed.

ESPECIAL GRAND LODGE, 29th NOVEMBER.

Present—Right Hon. the Earl of Zetland, M. W. G. M., on the throne; the R. W. Bros. Lewis, P. G. M. Sumatra, as D. G. M.; Rowland Alston, P. G. M. Essex; A. Dobie, P. G. M. Surrey; J. C. Morris, G. W.; Rowland Alston, jun., P. G. W., as J. G. W.; V. W. Bros. M'Mullen, W. H. Smith, P. Thomson, Parkinson, L. Thompson, Forman, Crucefix, Philipe, &c. &c.; Bro. the Rev. J. O. Dakeyne, Grand Chaplain; the Grand Stewards of the year; the Masters and Past Masters of the Grand Stewards' and other Lodges.

On the **GRAND MASTER** taking the chair, he observed, that as the clock had not yet struck eight, he should wait for the exact time before opening Grand Lodge, which was subsequently opened in ample form, and with solemn prayer.

The **GRAND MASTER** having ordered the Grand Secretary to read the circular convening the Especial Grand Lodge, stated that arrears of business on the paper had so greatly increased, that he had considered it advisable to give the members of Grand Lodge an opportunity to begin the new year without the clog of unsettled motions and reports. It would be well and wise to give to every measure its full share of deliberation, but the various speakers might make their addresses short, without curtailing them of any part necessary for the development of their views. He would set them the example, and at once proceed to take the back lists of matters not yet completed. The first was a portion of the recommendation of the Board of General Purposes for 1846.

Bro. **JOHN SAVAGE** rose, and moved—"That no Brother shall be Master of two Lodges at the same time, without a dispensation from the M. W. Grand Master;" such law to follow Art. ii. p 56, and to be repeated after Art. iii. p. 78. Of course these numbers and pages related to the last Book of Constitutions, and must be so arranged as to come in the proper places in the one about to be printed. The object of the latter part of the recommendation was mainly inserted to meet the case of a prince of the blood-royal being a member of the Craft, and would be called for on his appointing his deputy. He (Bro. S.) would have inserted the intention of the dispensation, but considered himself tied to the words as they originally stood. The subject had been so long in print and so well recognized—had, in fact, been debated in private Lodges and Masonic parties, that it would be lost time now to enter into a very long disquisition upon it; the reasons were various and many, all of which had been conceded, therefore no objection was likely to be raised. He begged the Grand Secretary to read the clause in question, the adoption of which he afterwards formally moved.

Bro. **M'MULLEN** seconded, as it enabled every Lodge to be represented at the Board of Benevolence through its Master; whereas, if one Master sat for two Lodges, that could not be the case.

After a few words from the M. W. G. M. and several other members,

Bro. **RULE** wished to see the wording altered; for, as it now stood, a man may be a Master of three Lodges, but not of two, (shouts of laughter). It is all very well, but you know a notion prevails that a man may marry three wives, but not two, (increased laughter), because it is not forbidden. (Cries of "how are you going to elect him to the third, when he can't be Master of a second?" Bro. Rule shook his head incredulously, but sat down).

It was agreed that the words should stand " Master of not more than one Lodge at the same time."

Bro. M'Mullen moved that a former report of the committee of management of the Royal Masonic Benevolent Annuity Fund be taken into consideration. The principal clause to which attention had to be directed, was the suggestion that a hundred pounds additional should be annually granted to the said fund from the Fund of Benevolence, in quarterly payments of twenty-five pounds each. Such grant was absolutely needed in consequence of the great number of applicants, and the limited means at the disposal of the committee. Fifty-one candidates, all equally deserving, were before the subscribers at the last election, but only a few of them could they grant annuities to, from the amount they had to deal with. It was impossible adequately to describe the distress and misery the committee found to exist among the candidates; and whom to reject or recommend they knew not. He therefore urged Grand Lodge for a larger amount of money, as that would enable them considerably to increase the sphere of their actions, and would enable them to relieve many whose petitions, if even brought before the Board of Benevolence, could not receive the same care and the same searching enquiry that the committee of the Annuity Fund invariably adopted. The Fund of Benevolence could well bear the additional grant; Masters of Lodges to have additional votes in proportion. The motion being seconded,

Bro. Peter Thomson briefly, but emphatically, moved, as an amendment, that the grant be extended to two hundred pounds.

Bro. Crucefix seconded the amendment. The larger—the more extended the charity, the greater the share of support would it receive from him. He rejoiced at the opportunity thus afforded him of setting himself right with regard to the imputation of opposing this particular charity. He begged Grand Lodge to look at the amount of thankfulness they might ask for, if their hearts were that way inclined, from the new recipients of their bounty. Ten more Masons could be assisted every year—ten more Brethren could be placed in comparative comfort —by their vote this evening. He pressed upon their best and kindest feelings the consideration of the proposition, and in doing so, he placed himself at a disadvantage at which he might with justice complain, for it was now two years since he had placed upon the paper of notice of motion the proposal that Grand Lodge should grant annually to widows of Freemasons three hundred pounds. He had had the promise of a Grand Master on the throne that his motion should take precedence, but, one way and another, it had been put off, and he had a good cause of complaint that these money-grants were brought forward before his, as they might be used as arguments hereafter against his motion, which would not be just to him, but, nevertheless, it should not prevent him assisting every charitable project that was brought forward.

Bro. John Savage agreed with all that had been said, and all that could be said in favour of the Masonic Benevolent Annuity Fund. He supposed for the additional second hundred pounds an additional vote would be given to the Masters of Lodges.

Rev. Bro. Dakeyne hoped charity and patronage would not of necessity go hand in hand. Why for ever harp upon that string? Give —give to the needy, the distressed, and the poor! He did not want an extra vote; on the contrary, he wanted to give double, and the charity thus given would be the more real on receiving no patronage for it. He asked them, instead of doubling votes, to double subscriptions—to give two guineas where they now gave one, and five shillings where half-crowns had hitherto sufficed. He should double the contributions he had given before to Masonic charities, and hoped the rest of the Brethren would do the same.

Bro. Dr. **Lane** expected the entire motion would be altered to suit the altered proposition. It now stood " to be paid in quarterly payments of twenty-five pounds." If the grant was intended to be for a lengthened period, it must stand " fifty pounds per quarter." Although the Brother objected to the extra vote, or patronage as he called it, yet that subject must be looked at in making a correct position.

After some further discussion, the amendment was passed.

Those portions of the various reports alluding to the cash accounts, incomes, and expenditures of the departments, were then brought under the notice of the Grand Lodge, but as the same have already been published and sent to the different Lodges, details of them are unnecessary, nor was it thought requisite that they should be all read. That part of the report of the Board of General Purposes referring to the Master of the Lodge 380, Teynmouth, was taken into consideration, by which it appeared a petitioning Brother, the Master, and all the members of the Lodge, were very blameable.

Bro. **Dobie** was not present at the Board of which he had the honour to be President, when this was before it—not from any neglect, but because he was attending to his Masonic duties in his province. He could not conceive why it was sent to Grand Lodge, as the Board had ample power to deal with it, and could, and ought to have done so. The Vice-President of the Board presided on the occasion, and he must leave it to him to explain the affair.

Bro. **John Savage** was perfectly ready to explain the whole of the circumstances he hoped, to the satisfaction of Grand Lodge, without the taunt of incapacity in the absence of the President. The Board had not the power, by the Book of Constitutions, of expelling any Brother from the Craft, but Grand Lodge had. (Cheers). This was considered so disgraceful a case—so flagrant and unmasonic—that to deal with it by fine or suspension, would, it was thought, be wholly inadequate. The Board, therefore, came before the highest tribunal, namely, the Grand Lodge, and impartially, and without comment, stated the facts. It was now in the power of the Masonic body to deal with it as it thought best. He hoped he had given a good answer why they had not dealt with it in the absence of Bro. Dobie. (Cheers).

Strong feelings were expressed, and animadversions made, on the merits of this case, by the Rev. Bro. Cox, Dr. Crucefix, and others. The case was ultimately referred back to the Board of General Purposes. Until a decision shall have been come to, we do not feel at liberty to go further into it.

Bro. **Elliott** was called upon to bring forward the motion for which he had given notice; but not being present, it was considered as abandoned.

Bro. R. **Gardiner Alston** claimed but a few minutes to submit that the article page 51 of the Book of Constitutions, relating to Provincial Grand officers, be altered as regards Provincial Grand Secretary, who, in case of necessity, might be allowed to be non-resident in the province, because he believed by such an alteration the members of the Craft in the provinces would be much advantaged. It was at all times desirable that the Provincial Grand Master should be in as immediate contact with the Provincial Grand Secretary as possible, as that would considerably increase his capability of assisting his province; it was therefore desirable that his Secretary should be near him. This was particularly important where the Provincial Grand Master took an active part in the welfare of his province. Where he delegated his power to a deputy, and, with the power, the management and work of the province, it naturally enough followed that the Provincial Grand Secretary should be near the deputy. His proposition went, therefore, so far as might be thought expedient by the Provincial Grand Master in making an appointment of Provincial Grand Secretary, not restricting the Brother who was appointed to any particular residence, but in any locality in or out of the province as might be most beneficial to the interests of the Craft. He did not wish to suggest alterations for the pleasure of altering, but because in his experience he had seen great inconvenience arise from the restrictive nature of the present law, which had very many disadvantages, and no corresponding advantages. He left the motion in the hands of the Brethren. He had no personal interest in this measure; and if it were thought or shown to be likely to occasion dissatisfaction or inconvenience, he would be pleased if it were rejected; if, on the other hand, it was proved to be likely to have great advantages, he requested their support.*

Bro. PHILIPE seconded the motion, shewing, in a very able address, the advantages to be expected from the alteration.

Bro. DOBIE (P. G. M. Surrey) could not for one moment consent to the proposal. Provincial Grand Masters were noblemen, members of parliament, or other distinguished individuals, who resided a part of the year, if not the whole, in London, and of course they would like to have their Provincial Grand Secretary near them. How was the correspondence to be carried on with the province, or with the Deputy Provincial Grand Master, who in most cases did all the work, and who corresponded with the Grand Secretary, and has to inform and be informed of what was going on, more particularly that which related to his own province, if no limit were placed? The Province of Cumberland might have a Secretary in London whom they did not know, and who knew nothing of their interests; or he would take the case of the Provincial Grand Master for Sumatra (laughter); suppose he had his Provincial Grand Secretary at his elbow, how was the Craft in Sumatra to be ruled? who was to be the judge if it were necessary or not?—the Provincial Grand Master himself. They did not think that a good plan, surely. He should vote against the motion.

Bro. ALSTON (P. G. M. Essex) must bear testimony to the inconvenience of having a Provincial Grand Secretary at a distance from the Provincial Grand Master, who personally rules a province, and felt an interest in the welfare of the Order in his district. He had long seen and felt the impolicy of the arrangement as it now stood, and pointed it out to the late Most Worshipful Grand Master, when he did him the honour of making him Provincial Grand Master for Essex. He said, "Your Royal Highness knows I have but small property and small interest in the Province of Essex; my residence and property are in Hertfordshire; and the difficulty of corresponding with the province."

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* The press of matter, in consequence of two very full meetings of Grand Lodge since our last, compels us, though very unwillingly, to abridge all the speeches this time; but we regret it particularly in the case of Bro. Alston, who is admitted to be one of the best speakers and most forcible reasoners in Grand Lodge.

But his Royal Highness allowed him to appoint one of his sons as Provincial Grand Secretary. How the province had succeeded, it was not for him to say; but it was pressed upon him by his late Royal Highness because it had been neglected for fifty years previously to his time, and because it was known he was an anxious Mason, whose heart was in the Craft, and his person ready to serve it, that he became, at the pressing solicitation, he might say, of the late Grand Master, Provincial Grand Master of the Province of Essex; a province which now, he was proud to say, would not yield to any, in feeling, practice, or Masonic worth, under the Grand Lodge of England: but if it was to be necessary that his Provincial Grand Secretary should be at a distance from him, he could not promise to continue the head of the Essex Brethren, whom he should part from with regret, but whom he would leave as soon as he could not serve to his own and their satisfaction.

Bro. M'Mullen saw very well that it was for the convenience of a solitary case that this motion was made. It might be convenient to one, but very inconvenient to many. He did not conceive that for an individual case the law should be altered, which worked very well, and was not complained of. The Provincial Grand Master for Essex was no doubt correct as far as he was concerned, but the Deputy Provincial Grand Master mostly did all there was to do, and near that officer the Provincial Grand Secretary should reside: as it was imperative that the Deputy should be in the Province, the Secretary must be so also.*

Bro. Dr. Lane was sorry to hear from Bro. Dobie, himself a Provincial Grand Master, that he entertained so indifferent an opinion of the rest of the Provincial Grand Masters, as to think them incapable of judging of the propriety where the Provincial Grand Secretary should be. The Province was circumscribed by certain boundaries, and yet mostly across those boundaries a most invaluable Provincial Grand Secretary might be resident, to whom, by the proposed arrangement, all the duties could effectively be performed. He considered it would be advantageous to the Provinces not to tie the government of the Provincial Grand Master too tightly, as much good might result in enabling the Provincial Grand Master to come more immediately into direct contact with the Brethren of his Province, than of almost compelling the duties to be performed by a resident Deputy within the Province. As now, the interest being local, and the Provincial Grand Master not necessarily resident within the Province, he might be almost estranged from his Province, and depend upon his Deputy and Secretary; but if the proposal were carried, it would open the door for interchange of communications between the Prov. Grand Master and his constituents

Bro. Dobie was of the opinion he had first stated, and would just tell them, since this question had been known to have been started he had received seven letters from Brethren not resident in Surrey, soliciting the appointment of secretary to that province.

Bro. Faudel.—But Bro. Dobie need not appoint any one of them; it was entirely in his discretion.

Bro. R. Gardiner Alston had not said *shall* be resident out of the province; it was optional with the Prov. Grand Master, whose office was originally established for the purpose of spreading Masonry in the provinces, thereby advancing the interests of the Craft, and such was the object of the present motion. Any Prov. Grand Master having taken the appointment, would feel desirous of forwarding the well-being of the Order in his district, and would be competent to judge if the appointment of his Secretary in or out of the province would do that most effectually; he thought it a desirable arrangement, and should certainly vote for it.

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* Curious logic this! Why the D. P. G. M. for Essex resides in London!

The **Grand Master.**—I think I can meet the case, and suggest what will be satisfactory to all parties, and save the time of the Brethren. I should have done so before, but have delicacy about it, as it would appear as if I asked for more power than the Grand Master already possesses, which is not my object, but to carry out the views that have been expressed, I think that if it were put that the Grand Master might authorise a Prov. Grand Master to appoint a Prov. Grand Secretary out of the province, by dispensation, it would be all that is asked for.

Bro. **John Savgae** hoped the Prov. Grand Master of Sumatra would not ask for a dispensation.

The suggestion of the Grand Master having been seconded, was carried.

Bro. **Crucefix** was called upon to bring on the motion, that a grant of three hundred pounds per annum be given to establish a fund for annuities to widows of Masons, under such laws as the Board of General Purposes shall agree upon, submit to, and have the sanction of Grand Lodge. He did so with the greatest pleasure, after having given notice six successive times to Grand Lodge—a repetition of an imperative duty that would possibly have disheartened many; but as there was nothing dishonourable in leading even a forlorn hope, so he could not but anticipate the result of the present resolution as an achievement that would redound to the honour of Freemasonry. He had, on former occasions, alluded so pointedly and at length to the nature of the motion, that he would confidently rely on the justice of Grand Lodge to recognise the powerful claims of the widow to its sympathy and liberality. To some, the amount he moved for might appear to be large; in his opinion it was but a small instalment of a debt, the payment of which would go more to strengthen the value of Freemasonry without the walls of Grand Lodge than any outward visible sign. To cheer the heart of the desolate widow, who had been bereaved by the chastening hand of Providence, became the duty of man, and more especially of the Freemason, who, in this age of improvement, would, he hoped, become at last unselfish, and having provided for his own sex, might at length seriously consider the desolation of home of that better sex to whom he was indebted for the lesson of piety, virtue, and honour, and to whom he owed whatever happiness he was permitted to enjoy. He should use no further appeal, but fearlessly leave the motion in the hands of the Brethren, confident that it would be carried by acclamation.

Bro. Dr. **Lane** seconded the motion in a very eloquent address, during which he adverted very happily to the natural confidence entertained by his friend Dr. Crucefix, that the motion was of such a nature as to command the acclamation of Grand Lodge. He fully agreed in the sentiments of the mover, and urgently impressed the Brethren with the stringent necessity there was to do justice to the widow by removing a stigma caused by delay.

Bro. **Dobie** thought that a grant from the funds of Grand Lodge annually, to form annuities to the widows of Masons, very desirable; he thought, also, the more extended the charity that Grand Lodge could grant, the more praiseworthy it would be. He had himself always advocated the extension of Masonic charities, and in his own person had, to the extent of his means, acted upon that principle; indeed, he might say he had done other charities injustice by the disproportionate sums he gave to them in comparison with the Masonic charities. The present was not the time to ask for a money grant. The large sums given at the Board of Benevolence made a heavy drain upon the funds, and by the vote that had been come to that evening, two hundred pounds per annum more would now be required for the annuity Fund than before; he should oppose the grant for the present.

Bro. **Scarborough** was sorry to hear that any Mason would oppose the grant of a small pension to the widows of Masons; it was not enough to talk of their charity, and how pleased they were to give, if they never carried out their kind intentions, and did not give when the opportunity presented itself and the time came; they took care of themselves—they voted money for themselves in their old age—they took care of the children of Masons, that is, their own children—but the mothers of those children, the widows of the Masons, they took care might languish and die for want; even the widows of those very annuitants they made no provision for, and when the man died, not only was the woman's protector gone, but with him all her hopes, her very means of living—was that fair? He should vote for the motion, and had the greatest pleasure in doing so; he recommended the Brethren to think less of the trappings, the gewgaws, the tinsel of Masonry, and more of the charity, more of what Masonry professed to be, but what it was not; let the Brethren indulge less at the banquet, and be more charitable—a dinner less to each would give a great many more dinners to widows, and that would in the end be more gratifying to them than any extra indulgence. The proposition was nearly connected with true Masonry, and he should support it, and hoped all in Grand Lodge would do the same.

Bro. **M'Mullen** hoped he should not be misunderstood nor mistaken, he concurred in what had been said about charity, but at present we could not afford it; he admitted it was a small sum to ask for, and the application was desirable, but now was not the time to grant it; at the proper time he should support the application for a grant by his vote, because he approved of the proposition; but he could not conceal the fact that it would entail great difficulty on the Grand Lodge if this was acceded to; we had already made, at it were, contracts with several individuals to allow them annuities, that was a bargain between two parties, and if we were not very careful of our funds, we should perhaps not be able to keep our engagements; it might be necessary, if this were carried, to tax the country Brethren, to raise the large sums that would in future be wanted to support the charities, and we all know the objection of the provincial Brethren to pay a few shillings a-year more, and all the charities would suffer if an attempt of the sort were made; this should be borne in mind, and therefore he could not vote for it.

Bro. **Whitmore** had heard the same cry raised before, but it was not correct, it was not true in practice, nor founded upon experience; the reverse was the case; the more charities the more ready the Brethren were to support them, the more extensively useful the charities became the more they were known, and the more good they did the more the means would flow in for extending their usefulness. It had been proved in the case of the Girls' School; from very small beginnings it became a noble, a generous, and an extensive establishment to the Craft; when an institution for boys was asked for, the same objection was made, the funds could not be found; but was it so, or was the reverse the fact? As one increased in usefulness and importance, the other kept pace, and now they were enabled to talk of thousands in connection with the schools; and yet, during the time these two were advancing side by side in the opinions of the Craft, a third charity was established; did not the opponents of the increase of charity in the Order talk in precisely the same way as the Bros. M'Mullen and Dobie had spoken, that evening, against the extension of the charities of Masonry? and yet, while all these three charities were flourishing, a fourth was proposed, and, strange to say, as much approved, as well supported, as any of the others, and the Brethren only vied with each other in giving their support to all the four; and a fifth, when commenced, as he hoped it soon would be by their vote that evening, would flourish as they had done in conjunction with them; and he was perfectly hopeful of the co-operation and support of the provincial Brethren.

Bro. Philips would say a word for the provincial Brethren, they would agree to the full in the proposition worded as it was, they would be glad to see their widows have a chance of these annuities, and their support might be depended on; the grant was a small one, asked for a most praiseworthy object, and one by far too long neglected, the widow should have been thought of before, and certainly before the one hundred pounds asked for by the committee of the Annuity Fund had been doubled without any previous intimation. The hundred pounds asked for by them was all very well, but why always be for the male and not allow a something for the poor aged female? from the temper and manner of the Brethren present, he was glad to see that the motion was likely to be unanimously carried.

Rev. Bro. B. Dakeyne could assure Grand Lodge they quite mistook the provincial Brethren; he belonged to no London Lodge, and could therefore speak from experience of what the provincial Brethren thought upon this subject; it had their most hearty good wishes, and would have their support and co-operation, as it had his. The grant to widows of Masons was founded on the purest principles, it gave to those from whom they did not receive; it assisted those who were poor and afflicted, and were unable to demand from them as a right what they had long been looking for as a boon; he trusted no selfish feeling would enter their minds, and the fear that one of them might perhaps in his old age require assistance which had been granted to the desolate hearth of the widow, would not operate with them; their best feelings were called into action, and he was sure they would but respond in one way when this subject was before the provincial Brethren; but it was not understood by them, they thought they were to be taxed direct, but the benefits to any one would be very indirect; that the sums were to merge into the general fund—and they were opposed to it, because they considered that money enough came into the treasury to relieve all that were entitled, including the widows; but if it had been known for what special object the fees were to be increased, the provincial Brethren would have come to support, and not oppose, such a motion. Those who had mentioned the provincial Brethren knew little of them, when they said they would not pay a few shillings more per annum to make the widow's heart rejoice—to make the relict of a Brother comfortable—to assist her in her solitary moments, and in her bereaved home. He should vote for the proposition which had been suggested, and it would gladden the hearts of the provincial Brethren to know it had been carried.

Bro. R. **Gardiner Alston** did not think it fair that the proposition for two hundred pounds being voted to the Royal Masonic Benevolent Annuity Fund should stand in the way of this grant; he and others had understood that that was not to be made an objection to this, which was to be considered on its merits, and which had been so frequently postponed; this indeed, would have taken precedence of the previous money question, but for a technicality that it was embodied in a report which, according to their rules, had to be read before other resolutions were proceeded with; had that not been the case, this would have been submitted to the Brethren several meetings since, as from its object it deserved to be. He should indeed be delighted to find this only the commencement of a brighter era, an era for granting not only by annual grants to our sisters the small sum we at present could bestow, but the eventual carrying out of one of our most beautiful precepts, relieving all who needed assistance. The beginning was made, and he believed if we were to poll every Freemason in England upon the question, nine hundred and ninety-nine out of every thousand would vote for it. The R. W. Brother concluded one of his more than usually spirited and argumentative speeches.

Bro. **Crucefix**, although entitled to reply, was so happy in his position, that he would simply observe that he envied all the happiness they had the power to bestow, and most cordially wished them the "hearts-ease" the several addresses had bestowed on himself.

Carried unanimously.*

Bro. Dr. **Lane**, in a very elaborate address, proposed that the law, page 28, clause 11, be altered, that the hour of eleven be no longer restrictive for bringing on a new motion or other business. "If," said Bro. L., in the course of his speech, "we were always sure of having a Grand Master who, when he found motions accumulate, would act like our present M. W. G M., and from time to time call especial Grand Lodges, his motion would be unnecessary, nor should he have brought forward such a proposition if his notice of motion had not been given before any thing had been said about extraordinary Grand Lodge meetings, but as that was optional, he thought it wise to come to some determination upon it." The Brother then went into the advantages to be derived from such a course; and that if after all eleven o'clock was thought a good time for discontinuing the sitting, any Brother could then move an adjournment.

The **Grand Master** suggested to the Worshipful Brother to withdraw his motion. As he had expressed himself satisfied with the way he had conducted the business of Grand Lodge and the Lodge of Emergency he had a right to infer that he would not have cause to complain of his allowing arrears of motions to accumulate, therefore he could postpone his motion until he had ceased to be Grand Master.

Bro. **Lane** had not the slightest objection—(motion withdrawn.)

Bro. **Scarborough** proposed that the sum of twenty pounds be set aside annually for the purchase of books, &c., to form a library and museum, which should be open for the instruction and amusement of the Brethren from ten o'clock in the morning until nine o'clock at night, in the house in Great Queen Street, where the Grand Secretary's office was. Bro. S. powerfully and statistically prefaced the motion, shewing the desirableness of possessing the means of cultivating intellectuality more than gastronomy; that the other bottle did not half so much good as the other volume; that it was laughable to tell a poor but enquiring Brother to make a daily advance in Masonic knowledge, and the arts or sciences his particular study, if we withheld from him the means of doing so, and did not even give him a hint where Masonic knowledge could be gathered. We had even this year carefully taken out all allusion to a library from the calendar published by Grand Lodge, though small blame for that which only misled; he was first told there was a library, then there was not; but if there was, why could not any one see it? if there was not, why had the Library Committee expended, very recently, several pounds upon it? He did not hope for the support of General Officers, for they all voted one way upon all occasions. Even when he brought this forward before, there were but two honourable exceptions. Bro. Scarborough's address was very pointed and conclusive.

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* The M. W. G. M. did not speak upon the question, which was the more noticeable, as he usually addresses Grand Lodge two or three times during each debate, and generally *after the reply*, on putting the motion.

Bro. Crucefix saw in this a good beginning; it was a finger-post to the right direction, and showed the road to better things. Light would break in upon them if this subject were properly treated, and facilities given for improving themselves in Masonic lore. He was glad to see that probable justice would ultimately be done to the great principles many years since advanced by Bro. Henderson on this subject, whose public services should never be forgotten.

Bro. Dobie considered the whole motion ridiculous. To think of founding or continuing a library eleven hours a day, buying books, and all other expenses, for the sum of twenty pounds a year! Where were the books? not in English, and but few in any continental language. He spoke two of them, and had read books printed in them; but they bothered one much more than they enlightened, and after going only half through any of them, the reader would find himself bewildered in trash. Who was to attend to the duties of librarian, and how was he to be recompensed? and when all that was done, who would come and read the books? and when they had, what good would they do them?

Bro. Lane.—Tastes and habits had taught him thrice the number of languages spoken by the Grand Registrar, he had therefore the advantage of being enabled to read and comprehend more books than that Brother, and could assure him he had derived pleasure and instruction from that source of Masonic knowledge. Those who knew anything of the continent, knew that large collections of books existed in Masonic societies there, and that many very valuable works were in this country, which the library, if established, might some day hope to possess. He had collected several rare and costly works on Masonry, valuable even in the places where they were published and best known, from their scarcity; these he intended to present if the library were established and carried on under regulations that were satisfactory to him. Bro. Scarborough, in his excellent opening, had alluded to several purchases made by the Library Committee; one through the agency of Bro. Crucefix, of a manuscript for twenty-five pounds. He could assure those who had not seen it, that it was a truly curious and important document, and one the British Museum would be very glad to possess. He spoke of it of his own knowledge, as the manuscript had been in his hands before it was offered by Bro. Crucefix.

Bro. **M'Mullen** supposed the motion was withdrawn—(cries of "No! no!"); therefore, he opposed the proposal. If Bro. Lane had such nice books, and was going to give them, why had he not done so? The library committee had never heard of the books, or of the intention before now; they had no objection to take them. Bro. Scarborough complained that in former years it was stated, in the Pocket Book, that a library existed, and yet no one could find it, or see the books; and then he made a grave charge that it was omitted from the last calendar. They could not please him anyhow. It was to prevent his being misled that it was left out, at his own suggestion, altogether. It would not do, and Bro. Scarborough had better withdraw his motion.

Bro. **Lane** explained. He said he would present the books if the regulations in future were satisfactory, not as now, to be buried alive.

Bro. **Philipe** followed, in support of the library.

Bro. **Crucefix** called the attention of Grand Lodge to the time, three minutes to eleven. He had the Most Worshipful Grand Master's permission to propose at once that a portrait of the Earl be painted, to be placed in the Hall, among his noble and illustrious predecessors. Very little need be said upon the subject, for if much were attempted, it could not tend to increase the perfect unanimity with which he felt assured this proposition would be received.

Bro. **Whitmore** seconded, and the Grand Lodge rose *en masse*, and carried the resolution by acclamation.

The **Grand Master**, in a few words, returned thanks for the compliment, and agreed to sit for the portrait; but he hoped that no haste would be anticipated, as his various engagements and business would not enable him at present to devote much time to it.

It was proposed and carried that a committee of five be appointed to carry into execution the vote of Grand Lodge, viz.:—Bros. Crucefix, Dobie, Whitmore, R. Alston, Jun., and H. S. Lee. Bro. J. C. Morris's, S. G. W., name was added.

Bro. **Faudel** pointed out that the number was full without him, and that the vote for a committee of five was passed.

Bro. P. Hardwick, G. S. B., and Bro. Morris, S. G. W., were, nevertheless, added.

Bro. **Philipe** resumed the interrupted debate on Bro. Scarborough's motion, and went into a history of the library from its commencement, during the Grand Registrarship of Bro. Henderson, and while he (Bro. Philipe, was on the Board of General Purposes. The Brother spoke at great length, amid the noise of Brethren leaving Grand Lodge. He was understood to approve heartily of the project, and would lend his services and experience to make some practical and useful arrangement for the convenience and carrying out of the measure.

The M. W. **Grand Master** did not see that the sum asked for would at the best, carry out the intention of Bro. Scarborough. If a large sum had been asked for, and it had been in the power of Grand Lodge to have dispensed so large a sum—say, five or six hundred pounds a year—a library might be obtained, but it would take many years before any good would come of so small an annual expenditure. That was not the proposer's object, but an immediate useful arrangement for a library. This, it was evident to any reflecting man, was not to be done by the means at their command; but he, the M. W. Grand Master, would advise the mover to bring it before the Board of General Purposes, which could shortly be done; indeed, he would propose that it be referred to the Board, and then some way might be found of meeting the difficulties that now presented themselves.

Bro. Scarborough assented.

Bro. **Dobie** should take care that Bro. Scarborough was summoned to attend before the Board, and he hoped he would bring all his books with him.

Grand Lodge was then closed in ample form.

QUARTERLY COMMUNICATION.

December 1, 1847.—Present: the Right Hon. the Earl of Zetland, M.W.G.M., on the Throne; Bro. Lewis, P.G.M., Sumatra, as D G.M.; Bro. Alston, P.G.M. Essex; Bro. Lord Suffield, P.G.M. Norfolk; Bro. Humfrey, P.G.M. Kent; Bro. Dobie, P. G.M. Surrey; W. Bro. Morris, S. G. W; W.Bro. Robert Willett, J. G. W.; Bros. Hebeler, Burmester, Rev. J. Carver, and Boronandi, representatives from Berlin, Hamburg, Massachusetts, and Switzerland; about forty Grand Officers; a numerous attendance of Grand Stewards, present and past; and Masters, Past Masters, and Wardens of many other Lodges.

The Grand Lodge was opened in ample form with solemn prayer.

The **Grand Master** said, he had received notice that it was intended to ask him a question that evening upon the subject of privilege; he should, therefore, request the Brother to go on with that before any other matter came before Grand Lodge, as it was desirable to settle it before a proposition that would be made that evening should be entertained. That evening was the time fixed upon to propose a Grand Master, and he understood he was to have the honour of being put in nomination; but as the question to be proposed affected him individually, he did not think it right that he should be nominated, unless he gave what was considered a satisfactory answer. He called upon Bro. Lane, therefore, to proceed.

Bro. Lord **Suffield**.—"Aye, that's it." (Cries of "Order," "Chair.")

Bro. Dr. **Lane** stated, at length, his question of privilege. That a report, professing to be an accurate account of what he and others had stated in Grand Lodge, at the Quarterly Communication in June, and published by authority of the Grand Master, had misrepresented what he had said, and very inaccurately reported his speech. He had not the vanity to suppose that what he said in Grand Lodge was of much importance, nor very valuable; he should, therefore, not complain if he were not reported at all; but he could not conceive that it was considered justice to make what he had said appear ridiculous. He had no doubt that it was inadvertence; and if he had been permitted, at the next meeting of the Grand Lodge, to have set himself right, the question would never have reached any importance; but others had made it so, and left him no alternative but to ask if it was by his lordship's instructions that such a report of his speech had been made. Every Brother must see that, personally, it was not of very great consequence, and that he brought no charge whatever, more particularly against the M. W. G. M., of whom it had been his fortune frequently to speak in

Grand Lodge, and always admitted that he believed he was a most amiable and kind man, and would on no account be guilty of premeditated injustice. It was solely on public grounds he had brought forward the subject, and had no doubt the M. W. G. M. would be glad to put the whole question upon a proper footing. He had made use of the word "misrepresented:" he assured his lordship and the Grand Secretary he did not mean it in an offensive manner, neither wishing to insinuate that it was used as done intentionally or wilfully, and would, therefore, withdraw it, finding it had given pain, and such was not his object; and any other word would express as well that he meant to say he had not been correctly reported. Of that he entertained no doubt, and left it, therefore, to those who were responsible for the report to explain, if they thought proper (Cheers).

The **Grand Master** had, on a previous occasion, stated his reason for giving an authorised report of what took place in Grand Lodge: it was because the *Freemasons' Quarterly Review* gave unauthorised reports, which had the appearance of being sanctioned by Grand Lodge: such was not the case. To meet the difficulty of having their proceedings continually published in the *Freemasons' Quarterly Review*, which had been denounced as an unauthorised publication, he said he would cause a reporter to attend, and take notes of the proceedings, which he, the Grand Master, would take upon himself to superintend the publishing of. He never had intended that the report should be a verbatim copy of what had been said, but a brief summary of what had taken place at their meetings; and such had been done. He had not lived so long without knowing that men liked to hear themselves talk; and many years' experience in the House of Commons, and some few in the House of Lords, proved to him that half the speeches would never have been made if it had been thought they would not get into print. He was not going to make the Grand Lodge a debating society for men to make speeches, the only purpose of which was to get them into print.—The Grand Master then read the reported speech, and the copy that had been forwarded by Bro. Lane; compared them, and made comments as he proceeded.—He did not think, he said, he should be worthy of their confidence, if it were thought he intentionally issued wrong reports; but he sanctioned and held himself responsible only for the substance of the address of the Brethren.—The Grand Master concluded a long and temperate reply, which appeared to give general satisfaction.*

Bro. Lord **Suffield** did not think the matter should rest there (oh, oh). They should hear him out. He considered a charge had been made against the Grand Master. The Brother who brought it forward had explained away a part, and he supposed the Brother would now withdraw the remainder, and express his regret at having brought it forward. (Loud cries of "No! no!" from all parts of the hall.)

Bro. **Lane** had already said all he had to say upon the subject. He meant nothing offensive to his lordship; he brought the matter before Grand Lodge upon public grounds, and did not stand at all singular in the opinion that the report was not quite correct. The word "misrepresented" seemed to imply a predisposition to give an incorrect report; but as that was not his thought, he had withdrawn that word.

Bro. **Humfrey** would like, and he was sure his lordship, the M.W.G.M., would also like, the expression of the opinion of Grand Lodge. It would not be possible to go on without the M.W.G.M. had the confidence of the Brethren, and no living man could be more entitled to it. The Prov. Grand Master for Kent then launched into a fulsome panegyric, which, to a mind like that of the M.W.G.M., we think, must have been unpleasant in his presence, and concluded by proposing that the Grand Lodge "is satisfied with his lordship's reply, and thanks him for the trouble he has taken, and declare the report as published by his lordship's sanction to be entirely correct." This proposition, however, seemed to meet with general opposition, and cries of "write it!" "read it!" were general. The motion, omitting the entire last part, was then read, and seconded by Bro. Dobie, and was put. Some Brothers seemed to object, but a feeling being evinced that it should be carried unanimously, Bro. Lane and others called out, "A mistake—a mistake!" The motion as altered was passed.

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* The M.W.G.M. was cheered several times by the Brothers on the daïs during his explanation.

The minutes of former Grand Lodge was read; also several reports from Board of General Purposes, Board of Benevolence, and Committee of the Royal Masonic Benevolent Annuity Fund. Several of the subjects gave rise to debates; among other matters, that of the Treasurer of the Lodge No. 22, who had been suspended by the Board; which was carried without a dissentient, the Brethren regretting it had not been made expulsion at once.

On the motion that the minutes of the Especial Grand Lodge, held on 29th November, be confirmed,

The Grand Master said, that he should move for the confirmation of the whole of the minutes, except that part which gave two hundred pounds to the Masonic Benevolent Annuity Fund, and to three hundred pounds for Annuities to Widows of Freemasons; not that he objected to the charities, but in these difficult times it was necessary to be very cautious before we decide upon parting with so much money annually; but his objections were, that only forty-eight hours had elapsed since that vote had been passed, and sufficient time had not been given for a dispassionate consideration of the subject by the members of Grand Lodge, and of course not sufficient time to make the Provincial Brethren acquainted with the decision. His objections were thus twofold, namely, the doubt of their means, and the want of time to promulgate the same. No difference could be made by the postponement of the confirmation, as the Board of General Purposes was to suggest the regulations by which this fund was to be governed, and submit the same to Grand Lodge; the Board could be proceeding in the department which had been assigned to it, and, when completed, come to Grand Lodge with them; so that, in fact, not the slightest hindrance would be sustained by not confirming those minutes until the next meeting.

Bro. Humfrey, P. G. M. (Kent), seconded the motion, on the ground that he and his province knew nothing about it. He would ask the Grand Secretary if he had given notice to the provinces of this motion coming forward. [The Grand Secretary, after some flinching, and endeavouring to avoid the question, replied "No."]

Bro. Alston, P. G. M. (Essex).—The Brother had a right to put all his questions to the chair, but not to the Grand Secretary. Every notice called for had been given, and every Masonic law complied with. Did the Grand Secretary ever give any notice of any motion to the provinces? of course not—it was not his duty to do so. This question was as well known in the provinces as in London, and as well understood and wished for. If the Prov. Grand Master for Kent knew nothing about it, it was his fault; he ought and might have known; and if he had, he would have found, on enquiry, his province as desirous to see it in operation as his province (Essex). He saw no use in postponing the minutes; the subject had been very ably and fully debated more than once, and was generally approved. The proposer of it had given notice of his intention to bring it forward at five successive Grand Lodges, and what more could be desired? He trusted it would be at once confirmed.

Bro. **Crucefix**, as the mover of the proposed grant, had not the slightest wish that this subject should be hurried, or thought to be pressed forward, without the fullest enquiry. If it were even still more fully debated, and the honest opinions of the provincial Brethren allowed to be given, it would have their unanimous support. It was a holy cause—it would bear the light of investigation; and if the Brethren thought more time should be given, in God's name let it be so. The beginning was certain, the end would be great, the result was undoubted; and he had not the slightest fear that the charity and Masonic worth of the provincial Brethren would yield the long-delayed justice to the widows of the deceased members of the Craft. The vote for confirmation would be as unanimous as the vote for the motion whenever it came forward and whoever might be present. As to not giving sufficient notice, nearly two years' notice, repeated every three months, was surely enough. He had done everything in his power to give publicity to the subject, and everything that Masonic law, within and without these walls required, he had performed. As to common law, he did not attempt to mix up such a question therewith. His was a bill of the first character, bore the seal and impress of true Masonry, and was, above all, indorsed by "charity," and he had no fear of the provincial and London Brethren duly honouring it in March next.

Bro. **Philipe** hoped it would at once be confirmed, for he knew something of the province of Kent, and could assure the Prov. Grand Master of that province that the Brethren were perfectly satisfied. He also knew something of Essex, and Herts, and several other provinces: and from what he could learn, they would all be pleased that this motion was brought forward, and were ready to support it. He did not think there was the slightest necessity of fearing bad times in Masonry, although every thing had its ups and downs; but they had ample funds, and need not fear that they could not carry out the vote of three hundred pounds to support poor, aged, and distressed women. If they really and honestly had such a fear, why vote two hundred a year to the Annuity Fund, without any notice or intimation whatever? Why be lavish upon one charity, and refuse to another, equally worthy, but not at all supported. He objected, on the motion being put, to the additional two hundred pounds to that fund, which was quite uncalled for at present, receiving, as that charity did, four hundred pounds a year already from the Fund of Benevolence. It could not really be the fear of not having the means, seeing that no opposition was made to the additional grant of two hundred pounds to male pensioners; but a cry was raised when three hundred pounds was asked for, after two years' notice, for female pensioners! He could not agree to what had been said against the confirmation of this grant, as there was not any good argument in support of it.

The **Master** of a Kentish Lodge (the name has escaped us), spoke on the subject, and stated that his Lodge had not received any notice of the Especial Grand Lodge.

The Grand Master's suggestion, of a postponement to March, was unanimously agreed to.

Bro. **Gibbins**, before the conclusion of the preceding debate, jumped up, but as quickly resumed his seat. At the proper time he once more essayed to speak, to propose that the Right Hon. the Earl of Zetland be the Grand Master for the year ensuing. The laughter with which he was greeted, and which continued several minutes, placed the Brother in no enviable position. This, however, he bore with stoical fortitude, looking from side to side. On his right and on his left the scene was the same, and the very daïs re-echoed the laughter of the Brethren. We hope never again to witness such a sight in Grand Lodge, which was directed entirely at the manner of the proposer, and not in any way to the subject of his motion. When silence was restored,

Bro. Dr. **Lane** seconded the proposal. When entering Grand Lodge, he did not anticipate the honour of which, he had no doubt, every Brother present envied him; but he did it to show his sincerity, and that no personal motive on his part, or disrespect to the Grand Master, induced him to bring the breach of privilege question before the Brethren. Bro. Lane again went at length into the whole subject.

The **Grand Master** had given notice that he should propose the alteration of the 11th clause of page 62 of the present Book of Constitutions, which compelled twenty-eight days to elapse before a Brother could receive a higher degree, and that eight days in our colonies should be sufficient time between each degree, if the Prov. Grand Master granted a dispensation to that effect. It happened, that in many of our colonies there were Lodges under the constitution of Scotland and Ireland, and by their laws all the three degrees could be given in one day. Many men, who would prefer being English Masons, went to those Lodges because they could, as they supposed, learn a great deal more in so short a time. Many of these we should be proud to enter under our constitution; but they, being passers through, or seafaring, or military men, could not join us. He, therefore, thought it advisable to meet the difficulty by his present proposal.*

Bro. **Dobie** seconded the proposal.

Bro. **Humfrey** would support the motion, yet he thought, in fact he asked, for its extension. His province was peculiarly situated. It had many harbours, and a great extent of coast, was visited by many seamen, and should, therefore, come within the operation of the proposed law. Many persons who would spread Masonry all over the world would then become initiated, but now declined.

Bro. R. **Gardiner Alston** reluctantly, and with considerable diffidence, rose to oppose the Grand Master's proposal; it was a mere matter of expediency, quite unnecessary and uncalled for. So highly had this law been thought of, that an additional clause had been inserted, that no dispensation was to be granted to suspend the operation of this law. How did candidates know that three, or three hundred degrees, existed? Was he, when initiated, less a Mason than if he had them all?—and was every Mason to be put to the proof before the hand

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[*] We are compelled, from want of space, to curtail all the speeches upon this question: we give the points only.

of fellowship was extended to him? He was as much a Mason at the first as at any other degree, and could receive a Grand Lodge certificate just as well. The men it was proposed to admit by this law were those who had no settled abode for the time; if they had, the law was not required; if they had not, they could get the remaining degrees at the port they happened to be at a month after their admission, and so on. He could not see any necessity, and therefore, could not concede any alteration.

Bro. Burmester spoke on the subject.

Bro. H. C. Sirr was an Irish Mason, and could speak of the great respect the Grand Lodge of Ireland, which he once had the honour to represent, entertained for the Grand Lodge of England. They did not wish the English Masons to come down to them; on the contrary, they had so high an opinion of the English Book of Constitutions, and the way it was observed, that they were anxious to raise theirs to the same standard. He could not believe they were serious in wishing at once to get rid of so important a feature, which compelled every man to give some proof of his proficiency. He did not see either that a man was less a Mason for being initiated in an Irish Lodge in one of our colonies, than in Scotch or English Lodges; but he certainly considered it dangerous to get rid so easily of one of our landmarks.

The Grand Master then ordered two letters to be read that had been received from the Provincial Grand Masters of the Bahamas and Nova Scotia, and one from Captain Mathew, the governor of the former—all soliciting the relaxation of the law.

Bro. Philipe found, after all, the case rested upon two letters, the contents of which he could not agree with. Because Lodges happened to exist where several degrees were jumbled together, were we without reason to do the same? Why not rather induce the Irish and Scotch Lodges to put themselves on a footing with ourselves, than, without consulting or advising with them, come to their standard? If we gave way, Freemasonry was gone. Our ceremonies were impressive, our obligations important; deprive them of their regularity, and what did they become? What, indeed, would become of Masonry? It would become less and less intellectual. The laws for the Colonies could not with any justice be withheld from the Provinces, and then to London was but a step.

Bro. Crucefix entered into the question of the proposed relaxation in the law, which he altogether denounced, not merely as dangerous to the Craft, but as the first step to its extinction as a great universal system of "Unity;" it was the sacrifice of high consistency to a mean expediency. It was so threatening in its character as to call for the energetic opposition of every true friend to the Order. What, after all, did the friends to this unholy contemplation urge? Why, that because the Scottish and Irish Grand Lodges were so relax in their ritual, the Grand Lodge of England should descend from its high estate! It had been attempted to show, that a week's study was equal to a month's; he was of a different opinion, and having given the attention of many years, the most important of his life, to the study of the Craft, and having thrown his mind and his heart into its mysteries, he could not more thankfully acknowledge the blessings he had derived than by opposing, with all his power, this encroachment on its stability. Let this proposed motion be carried, and he would prophetically declare the citadel itself must capitulate. "Let us have," said the Brother, "but a few determined supporters of Masonry; but as to such as would join us under the circumstances proposed, I would not willingly accept a whole army of them."

Bro. Rule, G.P., was a Scotch Mason; he was made in a Lodge over which his father had presided many years, and he received his degrees all in one night; and what did he think of it, would they suppose?—he knew nothing at all about it the next day. It was extremely bad, and doing away with the respectability of the society. "Indeed," said Bro. Rule, very excited, "it will be no better than a free and easy, an Odd Fellowship, or whatever else you call some of those societies; a man will get in to have a good dinner, pay for it, and say or think all the rest is humbug."

R. W. Bro. Jennings, at great length, supported the motion, and attempted to show it was of no consequence to have all the ceremonies performed eight days from each other; for, if a man did not learn something of Masonry in eight days, he would not in twenty-eight.

Bro. J. C. Morris, S. G. W., could say he would not yield to Bro. Crucefix, or any Brother, in love of the Craft, or in supporting the landmarks; but having been Deputy P.G.M. of Madras, he had found the inconvenience of not being permitted to grant a dispensation upon the time allowed for each degree.

Bro. John Savage did not agree that any necessity for alteration existed. It was an important landmark that was sought to be abolished; but if even he were to suppose such a thing desirable, which he did not, the proposal did not at all meet it. We were informed men could get three degrees in one day, and to counteract that, we were to make them wait eight days. They would no more wait eight days than twenty-eight. Either we must do the same as the Scotch and Irish Lodges, or they would have the preference from those who had hitherto given it to them. Why not make them all they wanted at once—anything. If this were done, they might depend they had arrived at the beginning of the end of Masonry.

Bro. Dr. Mackenzie said, we were going downwards; on the Continent, months, not days, were required before a Brother was advanced, and proof of his having exerted himself to deserve the advancement should be given. The multiplicity of OB. to be taken in one day, should in itself warn them how they approached to the system where that was adopted, for no man could know, in the hurried manner it was proposed to advance him, the nature or importance of his OB.

A division being called for, there appeared for the proposition of the Grand Master . . .	90
Against it	49
Majority	41

Bros. Mitchell, Rackstraw, Crucefix, P. Hardwicke, &c., moved for various grants, on the Report of the Board of Benevolence being read; among which were two of fifty pounds and one of thirty.

Bro. Crucefix presented to the Grand Lodge, on the part of Bro. R. Spencer, P. M. of Lodge No. 329, two copies of the engraving of the statue of his late R.H. the Duke of Sussex, M.W.G.M. The thanks of the Grand Lodge were voted to Bro. Spencer for the gift.

Grand Lodge was closed in ample form, and solemn prayer.

GRAND CONCLAVE OF ENGLAND AND WALES.

Committee of General Purposes, 1*st Oct.*—Present, Sir Knights Crucefix, Claydon, and Wackerbarth.

There being no report from the Sub-committee appointed to consider of the costume, &c., the subject could not be entertained.

Some correspondence was read; in particular, a letter from Jersey, on the subject of a warrant for an Encampment; which, of course, was respectfully referred to the Supreme Grand Master.

A report was given of a Masonic Templar having been munificently relieved by the Chapter of Observance with twenty pounds, but whose certificate was not returned to him, by reason that it was considered to be informal, if not a forgery. The certificate was produced to the Committee, and was an exact copy of the certificates formerly issued by the Grand Conclave, and the assumed seal of which body was attached; but it appeared to this Committee that either such certificate and seal must have been surreptitiously obtained, or that the certificate itself was altogether a forgery.

The Committee then directed that the certificate should be impounded, and that the Commander of the Encampment, No. 15, at Newcastle-on-Tyne, should be written to on the subject, detailing all circumstances, and requiring his explanation thereon.

It was suggested that the month of October was altogether an inconvenient time for the meeting of the Committee.

The Committee then adjourned.

SUPREME GRAND COUNCIL FOR ENGLAND AND WALES.

The Supreme Council of *Sov. Gr. Insp. General* of the 33rd and last degree of the Ancient and Accepted Rite, assembled by regular convocation at their Grand East at the Freemasons' Hall, London, on the 9th of December, instant.

After the discussion of affairs relating to the administration of the Supreme Council, and the reception of a highly satisfactory statement of the financial affairs of the Supreme Council from the Ill. Grd. Treas. Genl. H. E., the Supreme Council constituted itself a Sovereign Chapter of Grand Elected Kts. K. H. of the 30th degree.

The Most P. Sov. Gr. Commander, R. T. Crucefix, on the throne.

The Ill. Bro., Henry Udall, Gr. Treas. Genl., occupied the Chair of President of the Sovereign Chapter of Kts. K. H. The Sublime Princes of the Royal Secret of the 32nd degree, and the Grand Inquisitors Commanders of the 31st degree, then present, took their seats according to their respective rank and dignity in the Order.

The Sov. Chapter of Kts. K. H. having been opened with the accustomed ceremonies, the Excellent and Perfect Brethren, Sir John Stephen Robinson, Bart., of Rokeby Hall, Ireland, and Stephen Henry Lee, were introduced, and, with the ancient and accustomed solemn ceremonies, received and admitted to the exalted degree and dignity of Grand Elected Knights K. H.

The Ill. Gr. Sec. Genl., D. W. Nash, then read to the assembled Members of the Holy Empire such decrees and ordinances of the Supreme Council, touching its constitution and organization, as the Supreme Council deemed advisable to be made known to the Members of the Holy Empire; and announced that the choice of Representatives to and from the Supreme Council of the 33rd degree for the Northern Masonic District and Jurisdiction of the U. S. of North America, and to and from the Supreme Council of the 33rd degree for France, and this Supreme Council, had been fully arranged and confirmed; that on the part of the Supreme Council for the Northern Masonic District and Jurisdiction of the U. S. of North America, the Illustrious Brother, Edward A. Raymond, Gr. Treas. Genl. H. E., had been appointed Representative of this Supreme Council, and on the part of the Supreme Council for France, the Illustrious Brother Bugnot; and that on the part of this Supreme Council, the Illustrious Brother, Henry Udall, Gr. Treas. Genl. H. E., had been appointed to be the Representative of the Supreme Council for the Northern Masonic District and Jurisdiction of the U. S. of North America, and the Illustrious Brother Henry Beaumont Leeson, Gr. Chanc. H. E., to be the Representative of the Supreme Council for France.

The Sov. Chapter of Kts. K. H. having been closed in due form, the Supreme Council constituted itself a Sov. Chapter of Princes Rose Croix, when all the Excellent and Perfect Brethren of that degree in attendance were admitted, and, with the Illustrious Brethren assembled, adjourned to the banquet-room.

THE CHARITIES.

As yet no reports have been received from either of the Schools, or the Benevolent Annuity Fund. We understand that, on the 14th October, five children were elected into the Female School; and it will be seen, by our report of the Especial Grand Lodge, that an additional sum of *two hundred* pounds per annum has been voted in aid of the Benevolent Annuity Fund. The vote abides the result of the Grand Lodge in March next as to confirmation.

ASYLUM FOR WORTHY AGED AND DECAYED FREEMASONS.

"That this Grand Lodge recommend the contemplated Asylum for the Aged and Decayed Freemason to the favourable consideration of the Craft."—*Unanimous resolution of Grand Lodge*, *Dec.* 6, 1837.

The Committee of Inspection having made their final report, it was decided, at a Special General Meeting, held on the 28th October, that the site selected for the erection of the Asylum at Croydon was in every respect desirable, and that the land should be purchased. The deposit has been paid, and the conveyance-deed is in course of preparation.

We had hoped to have given fuller particulars, but as the legal arrangements are not completed, this is not possible. We request the forbearance of our readers; meantime, several talented artists intend to compete in designs.

The Annual Ball in aid of the Asylum will, it is understood, take place in February: the list of Stewards is already numerous; and now that the certainty of the erection of the Asylum is beyond all doubt, additional interest will be imparted to the gratification of the evening. Fuller particulars of the ball will appear in our advertising pages.

THE REPORTER.

The Testimonial to Bro. Savage.—The time fixed for the presentation to Bro. Savage is on Friday the 17th of March, on which occasion the Committee and their friends purpose to have a supper banquet, to which they publicly invite the attendance of such of the Craft as may be desirous to honour them by their company. The chair will be taken by Dr. Crucefix, who will be assisted by Bro. Mountain as Deputy, and a competent Board of Stewards to conduct the proceedings. We anticipate not merely a pleasant meeting, but that it will prove an instructive lesson, by the grateful manner in which a merited compliment will be paid to a most useful and faithful servant of the Craft.

Emulation Lodge of Improvement, *Nov.* 19.—The anniversary festival of this distinguished Lodge was held. The attendance was not so numerous as we have seen on former occasions, but it lost nothing of its *prestige* under the presidency of Bro. Hervey, the treasurer. It was observed that a little of the "publicity" given to the anniversary of the Lodge of Instruction in the city might be advantageous, and the anniversary of 1848 is looked to in proof. The memory of Peter Gilkes was drank in silence. The general addresses were of no ordinary kind.

Oak Lodge (No. 225.)—The Worshipful Master, Bro. Pryer, has been supplied with so much work during the present season, as to be unable to continue his series of lectures during the ordinary meetings of the Lodge. At the meeting in October, besides passings and raisings, five gentlemen were initiated, and upon that occasion was presented the interesting circumstance of a father and son seeking admission into an universal Brotherhood—Cornelius Horne, Esq., manager of traffic of the South Western Railway, and his son Mr. Canille Horne, having then "been brought to the Light." The latter had not attained his full age of twenty-one years, but the M. W. Grand Master, at the request of Bro. Pryer, kindly granted a dispensation to authorize his initiation. William Robert Burgess, Esq., nephew of the late Dr. Burgess, Bishop of Salisbury (who was a Brother of our Order), and Dr. Cotes and W. Critchett, Esq., were also initiated. It is needless to say, from the correct working of this Lodge, that the ceremonies were performed in the most imposing and effective manner, and that the candidates were deeply impressed with their solemnity. After the Lodge had adjourned to refreshment, the W. M., in proposing the health of the newly-initiated

Brethren, took occasion to address them, in a forcible manner, upon the objects and principles of our Order, and explained the true meaning and high moral references of many portions of the interesting ceremony they had witnessed, so as to afford a complete elucidation of many portions containing a hidden meaning, and which, without due explanation, are not intelligible to the novice. Bro. Cornelius Horne returned thanks on behalf of himself and the newly-initiated Brethren, in a speech characterized by great good sense and deep feeling, expressive of the effect which the ceremony of initiation had produced upon his mind; his ardent desire to become better acquainted with the true secrets of Freemasonry, his sincere conviction in their beneficial tendencies, and his firm intention to support, by every means in his power, the principles of the fraternity. We regret that space will not permit us to do justice to an address so creditable to an E. Ap. Several other gentlemen were proposed, so that the W. M. will be busily engaged; and we understand it is the intention of the Lodge to request him to retain his seat in the East for another year.

Mount Calvary Encampment of Knights Templar.—We understand that the members of this Encampment, over whom Sir Knight Pryer (S. G. I. G. 33°) presides as Eminent Commander, intend applying to the Supreme Council of the 33rd degree for a warrant, authorizing them to confer the superior degrees; the intention, in particular, being that the Rose Croix degree should be constitutionally conferred, so that the Companions receiving that sublime degree may be recognized in the various Supreme Councils of the Eastern and Western hemisphere, which they cannot be unless admitted under the sanction of the Supreme Council of England and Wales. It is as well that that fact should be more generally understood, as the Rose Croix degree is not an appendage to Templar Masonry, falling under the jurisdiction of the Grand Conclave, but is the 18th degree of "the Ancient and Accepted Rite," over which the Supreme Council in each country can alone exercise legal and competent jurisdiction. As the Eminent Commander is a member of the Supreme Council, there is no doubt that the matter will be managed to the satisfaction of the Encampment.

Grand Stewards' Lodge, Public Night.—*Notice.*—In consequence of the lamented death of Bro. J. P. Acklam, P. M., there will be no meeting of the Grand Stewards' Lodge on Wednesday, Dec. 15, 1847.

By order of the W. M.,
Robt. H. Forman, Secretary.

Antiquity Lodge.—A torpor appears to have come over "old antiquity." John Henderson, where art thou? Come to the rescue, or there will be a beggarly account of empty seats!

Bank of England, 329.—This admirable Lodge sets difficulties at defiance; proudly and nobly it is ever at work. As a work of art, Bro. Smith's portrait gallery is worthy of a visit.

The press of public matters prevents us giving many reports, which indeed generally come so late that we may well be excused their omission.

CHIT CHAT.

Sir Augustus D'Este has lately erected, in St. Lawrence Churchyard, Ramsgate, a splendid tomb, to contain the remains of his mother, the late Duchess of Sussex and the Countess of Dunmore, which are to be removed from the church; and it is also his wish that, at his decease, he should be interred with them.

Sir David Pollock, late Chief Justice of the Supreme Court of Judicature at Bombay, who died on the 22nd of May last, had executed his will in the previous month of March, appointing two of his sons executors. Charles M. J. Pollock, Esq., solicitor, at Bombay, proved the will in India, and Arthur B. Pollock, Esq., of the Middle Temple, barrister-at-law, proved the same in London. The personality in this country, liable to duty, was valued at 12,000*l.* His property in India and in England is to be divided into eight equal parts, leaving a share to each of his six sons, one share to his daughter, and the remaining share to the three children of his eldest son, deceased.

The late Denouncer of Freemasonry.—The Right Rev. Magr. Caruana, Archbishop of Rhodes, and Bishop of Malta, died on the 17th of November, at the advanced age of 88.

Spread of Chartism.—The French are jealous that they have not a member in their Chamber of Deputies like Bro. Wyld, the mapseller, in the House of Commons, as there might be a chance they say, then, of the "*Charte*" being made, at last, "*une vérité!*"

Freemasonry.—A man must be a poor creature that cannot invent a hoax. For two centuries we have had a first-rate one, and its name is —Freemasonry. Do you know the secret, my reader, or shall I tell you? Send me a consideration, and I will. But stay, the weather being so fine, and the philosophers, therefore, so good tempered, I'll tell it you for nothing; whereas, if you become a Mason, you must pay for it. Here is the secret:—When the novice is introduced into the conclave of the Freemasons, the Grand Master or his Deputy looks very fierce at him, and draws his sword, which makes the novice look very melancholy, as he is not aware of having had time as yet for any profaneness, and fancies therefore that somebody must have been slandering him. Then the Grand Master or his deputy cites him to the bar, saying, "What's that you have in your pocket?" To which the novice replies, "A guinea." "Anything more?" "Another guinea." "Then," replies the official person, in a voice of thunder, "fork out." Of course, to a man coming sword in hand, few persons refuse to do that. This forms the first half of the mysteries; the second half, which is by much the more interesting, consists entirely of brandy.—*De Quincey.*

Anecdotes of Pius IX.—One day, as he was passing privately in one of the distant streets of the Transteverini, a considerable crowd was assembled round an old man, stretched upon the ground, and beating his head against the pavement in strong convulsions. "It is a Jew! it is a Jew!" cried the people; and, restrained by the accursed name, not one afforded the poor man the least assistance. "It is a man!" cried the pope, descending from his carriage, and pressing through the crowd; "it is a suffering creature, who must be succoured!" and raising the poor Jew in his arms, he placed him in his carriage, and conducted him to his home, where he remained until his senses returned. The same day he sent him his physician, and the following day one of his secret chamberlains to make enquiries concerning him.

We find the following anecdote in some of the Paris journals:—"Cardinal Lambruschini wrote to several religious communities engaging them to offer up prayers that the pope might be removed from his state of blindness. One of these letters was sent to Pius IX., who caused the cardinal to be invited to come and see him. The cardinal having replied that he was ill, and could only go the next day, the pope sent a message that he would wait on the cardinal. On this the cardinal hastened to the Quirinal, and on being introduced to the pope, the Holy Father placed in his hands the letter which he had addressed to the communities. When the cardinal had read it, the pope said 'You now understand that I could not go to bed without pardoning you!'"

MALTA, *Oct.* 24.—Yesterday a confirmation was held in the English church of St. Paul, in Malta, by the Bishop of Gibraltar, for the officers and seamen of the Mediterranean squadron. The squadron, consisting of six line-of-battle ships and two frigates, was at anchor in the great harbour, and it was a beautiful sight to see the candidates landing from the ships and proceeding through the streets of Valetta, headed by the chaplains and officers, to the noble edifice in which the confirmation took place. There were between three and four hundred in number, including a good many officers; some of them lieutenants of mature age, who had never before had the opportunity of being confirmed. The demeanour both of the officers and men showed that they were impressed with the solemnity due to the occasion. The bishop made an earnest and affectionate address to them, as Christian officers and seamen, warning them against the temptations peculiar to their particular station in life, to which they listened with profound and serious attention. They afterwards knelt down at the communion rail, officers and men together, and were confirmed according to the usual manner. The confirmation lasted about two hours, and the devout attention of the seamen continued throughout the whole time.

SWITZERLAND.—It has been decided at Constance, by sixty-five votes against twenty-nine, that the rights of citizenship, with all the privileges attached to it, shall be conceded to the Jews.—*Douglas Jerrold's Weekly Newspaper*.

A TALE OF VERSAILLES.—One day M. Cerfberr went to the palace of Versailles, to entreat Louis the Fourteenth in favour of the Israelites. He found the hall so full of courtiers, that he was compelled to tarry a long time before he could be admitted. The day had far advanced, and M. Cerfberr, seeing that his turn had not yet arrived, placed himself to repeat the prayer of Mincha, which it is incumbent on Israelites to do before dusk. This religious man retired to a corner of the hall, and while saying his prayer, with profound devotion, the usher of the chamber announced that the king was ready to receive him. Without, however, hurrying himself, on hearing the calls of the chamberlain, who repeated that the king waited for him, M. Cerfberr devoutly finished his prayer, and when admitted to the king, he said, "Sire! there is only one monarch greater than your Majesty; it is God, and it was before him I was detained." The king, who was acquainted with the piety of M. Cerfberr, and that to a profound patriotism he joined great elevation of mind, graciously approved his excuse, and granted his petition in behalf of the Israelites of Alsace.—*Moral and Religious Tales.*

MISRECKONING OF AN APOSTATE.—An Israelitish officer, to curry favour with Napoleon, baptized himself. Relying on the privileges he fancied he should acquire by embracing the religion of the majority of the French, he solicited a preferment, of which he considered himself certain. But the Emperor, who despised all interested apostasies, administered the following rebuke:—"I will give him no promotion whatever; I have no longer any confidence in him. He who has betrayed his God will not hesitate to betray his country."—*Ibid.*

THE ARCHBISHOP AND THE JEWESS.—M. de Cheverus, Archbishop of Bordeaux, so well known for his virtues, was going out in his carriage from the palace, when a miserable looking old woman approached the door of the vehicle and implored alms. "Give twenty francs to that poor woman," said the prelate to the priest who accompanied him. "What! my lord, a piece of gold to this beggar? She is a Jewess!" "You are right," replied the Archbishop; "as a Jewess, she without doubt often receives less assistance than other indigents; therefore give her a *hundred* francs!"—*Ibid.*

THE PROTESTANT, THE JEW, AND THE CATHOLIC PRIEST.—"A little anecdote, illustrative of Christians being more attached to Jews than to their own brethren, just occurs to my mind, and may, perhaps, fill up a nook in your periodical. A Jew of the island of St. Thomas being at Jacmel, one of the ports of Hayti, some months ago, became intimately acquainted with an English clergyman of the Baptist denomination, who was a missionary there. The missionary, who was in very delicate health, fell ill and died. On his death-bed he begged his friend the Jew to read the burial service over his remains, before they were committed to the earth. The Jew declined, arguing, that, as a Christian, the dying man had better have that service performed by Christians; and stating also, that he could not conscientiously read, on so solemn an occasion, what he did not believe in. 'Then say the prayers customary at the funeral of a Mason' (of which fraternity he was a member) was the reply. The Jew was a Mason of high rank, and scrupulously fulfilled the request, the funeral being attended by every respectable inhabitant of the place. Thus a Protestant preferred a Jew's services to those of a Catholic priest. I regret to say that the Jew died a month ago. His name was Benjamin Levy."—*Jewish Chronicle.*

MARRIAGE.—*Sept.* 30.—At Trentham, Staffordshire, the Marquis of Kildare, eldest son of the Duke of Leinster, to the Lady Caroline Leveson Gower, third daughter of the Duke and Duchess of Sutherland. Bro. the Marquis of Kildare was made a Craft and Royal Arch Mason at Oxford, and a Masonic Templar and R. C. &c., in London, under the auspices of Dr. Crucefix, now M. P. Grand Commander 33rd degree.

Obituary.

FUNERAL SERVICE FOR BROTHER LOUIS BONAPARTE, EX-KING OF HOLLAND.

Paris, *Sept.* 29.—This day being fixed for the funeral service and interment of the mortal remains of Louis Bonaparte, ex-King of Holland, and of his son Napoleon Louis (who, it will be recollected, was killed in the insurrection at Forli in 1831), I proceeded at an early hour this morning to the church of St. Leu, distant sixteen or eighteen miles from Paris, in which the ceremony was to take place. During the later years of his life, Louis Bonaparte adopted the title of Count de St. Leu. In this church had already been entombed his father, and his first son, who died in infancy.

On my way to the station of the Northern Railroad, I became aware that some of the old soldiers of Napoleon would be present on the occasion, for I overtook, in the Place Montholon, a Red Lancer of the Imperial Guard, and one of the "Guides," (Chasseurs de la Vieille-Garde). At the station, I found a large body of officers of the old army—French, Poles, and Italians—all in deep mourning, and soldiers and sub-officers of the different "arms" of the Imperial Guard in their original uniforms. Several special trains had been ordered for the conveyance of all who desired to testify respect for the amiable, brave, and independent Louis, and his great brother, Napoleon.

The little church of St. Leu, in which the ceremony was to take place, was as splendidly decorated, without and within, as regard for mourning would admit. I shall not, however, attempt at this moment a minute description of the manner in which all had been ordered, but shall say at once, that the Imperial arms, the tri-color, arranged as in the time of the republic and the empire, the golden bees, and the eagle, all figured in the decorations. The church was hung with black cloth, the pillars bound with silver bands. Tablets and medallions, with the "N," the eagle, and the Crosses of the Legion of Honour, and of the Iron Crown, were tastefully arranged on pillars, pilasters, and the frieze above. Over the altar, on an Imperial or Royal mantle of violet colour, blazed the Imperial and Royal arms. Near to it, in the middle of the choir, was raised a magnificent catafalque, on which were placed the two coffins—of the parent and his son. The crown, on a cushion, rested on a pillar draped with black velvet, close to them.

The eye wandered, however, from these insignia to still more interesting objects—the mourners. They were numerous; but one, the principal, was absent—Louis Napoleon. There were among them Prince Napoleon, son of Jerome, ex-King of Westphalia, a striking likeness of his uncle, and his sister, the Princess Matilda Demidoff, who also resembled the Emperor; the Princess Bonaparte Wyse; General the Duke of Padua; several members of the Clary family, (that of the Empress Josephine); MM. de Vatry, Thaer, and Belmontet, and Generals Sheraski (Pole), and Oliviera (Italian).

Prince Louis Napoleon was represented by Dr. Conneau.

I shall here observe, that those who believe or who flatter themselves that Napoleon and his family are forgotten in France, would, had they witnessed all that I did to-day, doubt the accuracy of the impression. More enthusiasm was displayed at the funeral of Napoleon, but there never was clearer evidence of attachment and respect for himself and his family than were indicated by the comparatively small number of persons assembled in the church of the little village of St. Leu. There was an expression of sadness about all, but every eye, rivetted on his relatives—nay, even on the decaying remnants of the Grand Army who surrounded them—spoke a language that could not be misunderstood.

After the funeral ceremonies in honour of the ex-King of Holland and of his son were brought to a close, the relations and friends of the illustrious deceased took their departure; but the bodies are to lie in state during this day and to-morrow. On Saturday, they will be entombed with the remains of Charles Bonaparte—the Emperor's father—and of the infant son of King Louis, who died exactly forty years since.

From the evidence of many who were present throughout the entire day in the church of St. Leu, I find that I have diminished rather than exaggerated the amount and depth of feeling—of affection and respect for the dead—displayed on the occasion; and which must, in fact, be regarded as a testimony of affection and respect for the Emperor. The appearance of the Prince Jerome Napoleon produced, in every person present, a profound sensation. The resemblance he bore to his great uncle struck every beholder. An old soldier, who had seen him pass in a carriage from the railroad station to the church, exclaimed, "That must be the nephew of the Emperor!"

I should have mentioned, that at each side of the altar stood a representative of the Imperial Guard—(one of them only a private soldier, the other had been a serjeant-major, as his uniform indicated). Both wore the Legion of Honour, and had been at Tilsit. On the entrance of Prince Jerome Napoleon, they presented arms to him. After the ceremonies were over, he shook hands with them. When he left the church to proceed to the railroad station, he was surrounded by the people, and so much pressed upon by the crowd, in spite of the large force of *sergens de ville*, and *gendarmes* on duty, that his march was most difficult. Shouts of "*Vive l'Empereur!*" and of "*Vive Jérome!*" rent the air. Those cries were so loud and so enthusiastic as to suggest fears that the Government might take umbrage or alarm at it, and oblige him and his father to quit France.

The church was so dark, and the light so imperfect, that I could not see one-half of the distinguished persons present. In addition to those I have mentioned, I find there were:—M. Decazes (not the Duke), who had been *lecteur* to Queen Hortense; M. Tissol (of the Institute), M. Cuvillier Fleury; the Abbé Coquinan; M. Dalmesberg (secretary of Prince Louis Napoleon); General Donnadieu, &c. It was reported that Prince Louis Napoleon had received permission from the Government to be present, and vast excitement was suggested by the rumour, but I need not say it was totally unfounded.

July 1.—Died, on board the Danish brig, "Anna Magrethe," on her passage from Hamburgh to Singapore, in latitude 0° 30′ south, and longitude 22° 50′ west, William Wilson Smith, æt. 17, the only and much-beloved son of Brother J. C. Smith, W. M. of Zetland Lodge, No. 748. He was a youth of the most amiable and pious disposition, promising abilities, and in every way likely to have proved a blessing and a happiness to his parents, from whom he had been separated seven years, for the purpose of completing his education in England. The anguish of his loss is the more severely felt from the near prospect they had of seeing him, when it pleased the Great Architect of the Universe to frustrate their expectations, and take the object of all their earthly hopes unto Himself. This is a sorrow which admits of no other consolation but that which is found in perfect submission to the will of God. May this be afforded them, and realization of mercy eventually experienced in that which now is so painful and grievous.

> "It matters little at what hour of day
> The righteous falls asleep. Death cannot come
> To him untimely, who is fit to die;
> The less of this cold world, the more of heaven;
> The briefer life, the earlier immortality."

Had this youth of promise been spared, he would possibly have been initiated by dispensation. The Zetland Lodge is a pattern one, and its Master most exemplary.

Sept. 25.—At his residence, Yarborough Cottage, Southsea, Portsmouth, æt. 73, Bro. GEORGE STEBBING, optician, &c., P. M., P. Z., P. C., and Father of the Phœnix Lodge, 319, Portsmouth, of which Lodge he had been a subscribing member from 1804 to the day of his death, during which lengthened period he never missed a Lodge but from illness or absence from home. The veteran Mason was much esteemed in the Masonic world, as well as in the royal navy, in which service several of his ingenious inventions have from time to time been introduced by the Admiralty. He has left a widow, and thirteen sons and daughters living; amongst them are several active Masons, two being Masters of Lodges and Grand Officers in Hants.

Oct. 4.—At Cleve's Lodge, Queen's Elm, æt. 55, Bro. RICHARD B. PEAKE, leaving a large family in great distress. We believe that a long but-ill founded expectation of future independence had recently been broken to the hope of this estimable man, and that his spirits sunk under the disappointment.

Richard Brinsley Peake, the dramatist, was the author of many deservedly popular productions, including "The Hundred Pound Note," "The Climbing Boy," and various others, the names of which will be in the minds of our readers. The late John Reeve was a performer in not a few of them, and it is not easy to decide whether the actor was more indebted to the author, or the author to the actor. Mr. Peake's talents were extremely versatile; he wrote several novels, and for many years was a valued contributor of essays, &c., to our best magazines. His illness was of considerable duration and suffering, and from the first his medical attendants were extremely fearful for the issue. He was one of the godsons of the late Richard Brinsley Sheridan, who was well acquainted with Mr. Peake's father, at one time prompter at Drury Lane theatre, and subsequently at the Lyceum, when in the hands of Mr. S. J. Arnold. The pieces then performed were usually sent by him to the licenser. The brother of Mr. R. B. Peake was formerly actively employed by Madame Vestris at the Olympic, and he also followed the business of a coal-merchant, but we believe that he died some years ago. "Dick Peake," as he used familiarly to be called, was a most cheerful and clever companion, but at the same time a man of very regular life and steady conduct. Nobody can for a moment dispute his claims on the sympathy of the public and of the profession, and we hope that something substantial may be done for his wife and family in the shape of benefits at our theatres. This is such a case as we should like to see Mr. C. Dickens and his amateur histrionic friends take up, and in this way it would not be difficult to raise such a sum as a thousand pounds, a most material aid to the widow and her children.

We are glad to hear that several literary, musical, and dramatic persons have formed themselves into a committee, with the view of getting up a performance, on an extensive scale, for the benefit of his family, and that most of the available talent in the metropolis will cheerfully aid in the benevolent cause. Covent Garden is spoken of; but nothing has as yet been decided upon, nor will it indeed be judicious to have the performance for at least a month yet, when the courts of law will be in full play, and the parliament will be assembled. Several liberal donations have already been received, and there is no doubt but the public, who have been so often amused by his productions, will come forward readily to alleviate the distress into which his widow and numerous family have been plunged by his lamented death.

Bro. Peake was upwards of twenty years in the Craft as a member of the Jerusalem Lodge. His character was appreciated at the Board of Benevolence, which unanimously voted fifty pounds to Mrs. Peake. The grant has been confirmed by the Grand Lodge, and we trust that the Brethren at large will unite, and testify to his widow their respect for one of the kindest-hearted Brothers that ever breathed.

Oct. 4.—At his residence, 4, Henrietta Street, Covent Garden, æt. 52, Bro. D. DAVIES, solicitor, formerly member of the Bank of England Lodge. He served as Steward of the Asylum Festival last year. A widow and three youthful sons survive him. Bro. Davies was kind-hearted, cheerful, and amiable.

Oct. 19.—We deeply regret to have to announce the death of Lieut.-Colonel JOHN DICKSON, of the County Limerick Regiment of Militia, at his house in George Street, after a tedious illness, which he bore with great patience and exemplary resignation to the will of his Divine Master. Colonel Dickson was many years an active, intelligent magistrate, and deputy lieutenant of Limerick County, a kind friend, and a man of the highest honour and strictest integrity, universally esteemed and respected by all classes of the community, by whom his death is deeply regretted. He is succeeded in his estates by his next brother, Samuel Dickson, Esq. His remains are interred in the family vault at Croom Church.

Nov. 10.—After a long and most painful illness, the sufferings of which he endured with the patient resignation of maturer thought, EDWARD WILLIAM GEORGE EVANS, æt. five years and six months, the youngest son of Bro. Evans, of 26, Great Queen Street, was called from a sublunary to a holier existence.

Dec. 3.—Bro. JOHN PHILIP ACKLAM, æt. 73, at his house, 138, Strand. He was initiated in the British Lodge, No. 8, passed the chair, and also that of the Grand Steward's Lodge, having served many years since the office of Grand Steward; he was also Past First Principal of the British Chapter, and Past Excellent Commander of the Masonic Knights Templar Encampment, the Cross of Christ; served as Steward of all the charities, and was of course a Governor of all of them. He left no part of his Masonic duty unfulfilled, and may be quoted as an example worthy of emulation.

He has left a widow, a son, and two daughters, who, however lamenting their sad bereavement, must find consolation in the hopeful assurance that earthly duties, humbly but worthily performed, had fitted his thoughts for reception in a better world. As a husband, father, and friend, Bro. Acklam was loved and esteemed. As a neighbour he was highly respected; all parochial offices, to those of churchwarden and commissioner on the different boards, he had passed in the most creditable manner. To the poor he was consistently kind and benevolent. As a Mason, he was eminent for the graces of independence and worthiness. There was no littleness about him; and although he felt keenly sensible of the insult annually passed on him by seeing Brethren his juniors in years, and far his inferiors in mental power and Masonic qualification, promoted to the Purple, yet his feelings did not endanger his loyalty to Freemasonry. To the last he was the true and faithful John Philip Acklam. As a proof of his anxiety for the Order, one of his last injunctions was to renew the Masters and Past Masters Club, and to limit the office of Grand Master to three, or at most five years. Was he prophetic? we shall see. Would that his spirit could animate others. Peace to his soul! Every Masonic body with which he was associated (the Grand Lodge accepted), have assumed Masonic mourning.

PROVINCIAL.

Bedford.—*Stuart Lodge, Nov.* 24.—A consecration took place at the Swan Hotel. The Earl of Zetland, Grand Master, deputed Wm. Stuart, Esq., of Aldenham Abbey, Prov. Grand Master for Herts, to perform the ceremony. The Prov. Grand Master, accompanied by the several Grand Officers of his province, arrived at Bedford by two o'clock, when the beautiful consecration service was most impressively given by the Rev. Stephen Lea Wilson, the Prov. Grand Chaplain. Bro. Laurence Thompson, kindly officiated as master of the ceremonies. A sumptuous banquet followed, and after the Queen's health, the national anthem was sung by Bros. Nunn, Kemble, and Ransford. The new Lodge is styled "the Stuart Lodge" in compliment to Henry Stuart, Esq., *M.P.*, its first Master; and its members were highly gratified by a very numerous attendance of Brethren from the neighbouring counties; among whom we observed Bros. H. H. Burchell, High Sheriff of Herts; the Rev. F. Orme, the Rev. J. W. Downes, and others from the Pomfret Lodge Northampton, the Watford Lodge, the Luton Lodge, the Kettering Lodge, the Berkhampstead Lodge, the Hertford Lodge, &c. The officers at present named in the Stuart Lodge are, H. Stuart, Esq., *M.P.*, W.M.; Bros. the Rev. E. I. Lockwood, S.W.; Rev. Charles Brereton, J.W.; Thomas Riley, S. D., and Secretary; John Trapp, J. D.; W. Woodroffe, I.G.; and John Nunn, Grand Organist; and we think they may congratulate each other upon the very favourable auspices under which they enter upon their duties. Several gentlemen of the town and neighbourhood signified a desire to join the fraternity, and we calculate upon seeing a first-rate superstructure raised upon the foundation thus so happily laid in Bedford.

Oxford.—*Apollo University Lodge, Nov.* 10.—The Brethren assembled, for the first time this term, when a liberal contribution was voted to the widow and family of the late Bro. Bolton, of this city, and for many years a member of the Alfred City Lodge. After the labours of the evening, the Brethren withdrew to refreshment. The evening was most agreeably spent, and the Prov. Grand Master, the Rev. Bro. J. Ridley, was present.

Lichfield, *Oct. 5.*—The Provincial Grand Lodge of Staffordshire, presided over by the R. W. the Hon. Colonel Anson, *M.P.*, assembled, being the fifth convention since its resuscitation. The Masters, Officers, and members of the various Lodges in the province assembled on the present occasion in much greater number than formerly. So greatly has the fraternity added to its numbers in this district, that we believe nearly one half of those present were from the northern division. The Newcastle Lodge, the most numerous in the province, finding that the trains at present running on the Trent Valley line were not at convenient hours, deputed one of their Officers to make arrangements for a special train on that day; obtaining the concurrence of other Lodges in the neighbourhood, these he was enabled to conclude promptly, and the gentleman carried out his arrangements with all the tact and management of an experienced conductor, greatly to the comfort of the Brethren, many of whom, who could not otherwise have attended, being thus most conveniently accommodated. The gathering of so many of the Craft at Whitmore Station, at an early hour, created quite a sensation. Several ladies availed themselves of their "Brother's special train," to visit their Lichfield friends that day. At half-past eight the train took its departure, and in about thirty minutes entered the Trent Valley, the scenery of which is very beautiful, opening a highway, for the first time, to some of the most interesting features of an English landscape, studded with objects reminding one of the olden time, connected with the most pleasing associations.

On reaching the city station, conveyances were in readiness for the Brethren; indeed every want had been anticipated, for on arriving at Bro. Cato's, a patriarch of ninety-three, a sumptuous breakfast was found to be provided, which was no doubt particularly acceptable, most of the Brethren having left their homes at daybreak. Nothing could exceed Bro. Cato's attention, who has belonged to the fraternity upwards of seventy years, and he appeared delighted to have an opportunity of witnessing a Masonic Festival once more in the ancient city of Lichfield, fifty years having passed away since a similar meeting had been convened there. The Brethren having one or two hours at liberty, before Lodge business, availed themselves of the opportunity of inspecting the antiquities and other monuments existing in this interesting locality, many of which possess more than ordinary interest. The cathedral would naturally obtain their first attention. On the northern side of the city, this extensive structure, in all the majesty of Gothic magnificence, with its three "heaven-directed spires," rising on a gentle eminence above a beautiful sheet of water, is presented to our view; and we envy not the feelings of any one who can view this memorial of by-gone piety, as well as Masonic art, without emotions of enthusiasm, existing, as it does, after the lapse of many centuries, and exposure to many storms, in proud contrast to the barn-like buildings of modern days. Lichfield, its antiquities, and objects of interest, are so fully described in various publications, that it is unnecessary to attempt to do so here. At twelve o'clock the Craft Lodge of St. John's, No. 431, was opened in due form at the Guildhall, the usual place of meeting, the Rev. F. O. B. Floyer being the W.M. In a very short time upwards of two hundred of the Brethren were assembled, and soon afterwards the Prov. Grand Lodge entered, the Officers being marshalled to their respective positions: the R.W. the P.G. Master, the Hon. Col. Anson, *M. P.*, presiding in person. Here we must pause. The proceedings being of much interest occupied considerable time; at the termination, a procession was formed to attend divine service.

It was fully expected, and earnestly desired, that the cathedral would have been allowed for the Brethren to worship in on this occasion, but for some reason or other this was not permitted; St. Michael's church was therefore kindly granted for them to resort to. This church is situated at the south-eastern extremity of the city, on the summit of Green Hill, commanding an extensive and beautiful prospect. The edifice is of stone, with a majestic spire, and stated to have been erected in the reign of Henry VII.; but a few years ago it was renovated or restored under the direction of Mr. Johnson. Its elevated and somewhat solitary site, a walk of considerable extent paved with pebbles, shaded by an avenue of lofty elms, leading to its principal entrance, together with its extensive cemetery, enclosing nearly seven acres of ground, have a tendency to prepare the mind for serious meditation on approaching this venerable sanctuary. The procession of the Brethren, headed by the splendid brass band of the 1st Dragoon Guards, playing the characteristic air of "The Entered Apprentice," moved in order.

The streets were thronged with spectators, including many who had come from the surrounding country, to witness the rare spectacle of a Masonic procession; the residences of the inhabitants likewise exhibited from every part, commanding a view of the thoroughfare, innumerable faces gazing at the novel sight. In addition to the Brethren, many citizens and their families attended divine worship; the interest of the service was considerably heightened by the attendance of the cathedral choir, two of whom were of the Craft—Bros. Pearsall and Sherwin. The anthem selected was suitable for the occasion—1 Kings, chap. viii. commencing at the 13th verse, which was sang in a most admirable manner. The Reverend T. G. Parr, the perpetual curate of St. Michael's, officiated in the reading-desk, the sermon, of course, being preached by the P.G. Chaplain, the Reverend J. O. Dakeyne, who took his text from St. Paul's Epistle to the Romans, chap. i, verse 20—"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made."

The discourse was of a truly Masonic character, and a forcible and eloquent composition, giving a clear exposition of the system of Freemasonry, with popular illustrations of its tenets; showing that "Freemasonry was not a new thing, neither was it a vain thing, but that it was a good thing." After referring to the Order first as *operative*, then as *speculative*, the reverend Brother enumerated the many proofs of its antiquity; and satisfactorily argued that it was not, and could not, be an antagonism to Christianity; there was nothing conflicting as regarded his Christian faith and his Masonic obligation; were it so, he ertainly could not hesitate as to the course he should pursue; but he could see no such antagonism; on the contrary, he believed that Freemasonry might become the pioneer of Christianity. After a lengthened defence of the peculiarities connected with initiation, &c., the reverend gentleman adverted to the many claims of the institution to be regarded as "a good thing." Its charities were necessarily and peculiarly unobtrusive, but there were fruits by which it might be known and judged in part; there were the institutions for educating and establishing in life the children of their decayed Brethren; there were the Asylums for the aged, the sick, and infirm; and the Fund of Benevolence on which every Brother, his widow, and his child had a claim in affliction and adversity.

We have not attempted to give even an outline of this learned and instructive sermon, the reverend Brother having consented to allow its publication.

The collection at the close of the service amounted to about eighteen pounds, which will be devoted to the Masonic Charities.

The Brethren again formed in procession on leaving the sacred edifice, and repaired to the George Hotel, where the banquet was provided. The R. W. the Prov. Grand Master was supported on his right and left by his Deputy, the Grand Chaplain, Bro. Captain Vernon, and several visiting Brethren; the S. and W. were presided over by the P. G. Wardens, Bros. Mason and Fourdrinier.

During dinner the band, in an adjoining apartment, played the overture to Semiramide, Jullien's British Navy Quadrilles, and other pieces exquisitely. On the cloth being removed, "Non Nobis" was most effectively chanted by Bros. Pearsal, Baker, and Sherwin: the health of the Queen was given with a response of three times three, the band playing the national anthem.

The healths of the Queen Dowager, Prince Albert, &c., were given with suitable remarks, after which, the Lodge being close tiled, the R. W. P. G. Master proceeded with the Masonic toasts, the first in order being that of the "Grand Master the Earl of Zetland." The Hon. Bro. observed that he felt he could say but little which could add to the marked favour and esteem with which the noble earl was regarded by the fraternity at large. He (Colonel Anson) could bear testimony to the zeal and anxiety of their present Grand Master in behalf of the Craft, and he knew no one who could do it more honour than the Earl of Zetland—(Masonic honours).

"The R. W. the D. G. M., the Earl of Yarborough, and the other Officers of the Grand Lodge of England."

The V. W. the GRAND CHAPLAIN said, that as an officer of the Grand Lodge of England, he could not allow the toast to pass unacknowledged. As to the Deputy Grand Master, he could cordially testify to the truthfulness of the eulogy passed upon him by the R. W. the Prov. Grand Master. Coming from a county where that nobleman was so well known, he could speak to the estimation in which he was held there; and he could aver that no man, whether peer or peasant, was more respected than the Earl of Yarborough. He also returned his best thanks on behalf of the Officers of the Grand Lodge. He regarded his own appointment, as a member of a distant country Lodge, as a proof that their Most Worshipful Grand Master meant to distribute the honours of the Craft more amongst the provincial Brethren, and not confine them to those of the metropolis. He trusted that the labours of the Grand Lodge would for the future be better understood and appreciated, since the Earl of Zetland had ordered a regular report, not of the proceedings only, but of the debates and details of discussions in Grand Lodge, to be circulated amongst the Brethren generally. He regarded this as one of the most important steps ever taken in the government of the Order. On the part of the Earl of Yarborough and of the Officers of the Grand Lodge of England, he repeated his grateful acknowledgment of the honour paid to them.

The D. P. G. M., Bro. C. H. VERNON, in proposing the health of the R. W. the P. G. M., briefly alluded to his high character, not only as a Brother, but in all the relations of life—(Drunk with great enthusiasm and Masonic honours.)

The R. W. the P. G. M., in acknowledgment, spoke at considerable length, expressive of his grateful sense of the kindness evinced towards him by the Brethren, and of the deep interest which he felt in the success of Masonry, especially in the province over which he had been called to preside. He regretted that his official engagements would not permit him to perform personally many of those duties which were required of him; and although he did not think it absolutely necessary that he should discharge those duties in person, yet he assured them that, were it in his power to do so, he certainly should not delegate them to another. He was relieved, however, of much anxiety by the zealous and talented Brother whom he had appointed as his Deputy. The zeal and assiduity which he had so far displayed, assured him (Colonel Anson) that the interests of Masonry would have every attention in that province. The attendance that day was indicative of the increased interest taken in it. That large attendance was a pleasing contrast with former meetings. The year before last there certainly was a much larger assembly at Newcastle than former years had exhibited; and there was an increase again last year in the same part of the county (Burslem), at which he regretted he was unable to be present, but the still greater increase at Lichfield that day was most encouraging to him. And he was especially pleased with the attendance of so many from the northern part of the county, where at present Freemasonry certainly appeared to be in the ascendant, and most cherished. He was by this satisfied that the Brethren there did not mind distance, did not mind trouble. He trusted that their example would act as a stimulus in that locality, Lichfield, which might be considered the capital of the county. After alluding to the excellent discourse of their Chaplain that day, and referring to the main features of the institution, he expressed his confidence in it as a source of endless good; were it not so he should not be one to support it, but believing and knowing the contrary, he said he should be happy to meet the Brethren of his province on every possible opportunity, to unite in advancing the interests of the Order. The gallant Colonel resumed his seat amid Masonic applause.

Bro. W. MASON, P. G. S. W., had great pleasure in proposing the health of their late P. G. S. W., Captain Vernon, who had, in the discharge of his duties, shown so much talent and ability; his affability of demeanour had been particularly pleasing to the Brethren. The P. G. M. added, as a rider to that toast, "the other Officers of the Prov. Grand Lodge"—(Masonic honours).

Bro. G. VERNON briefly acknowledged the compliment paid him; the performance of his Masonic duties afforded him very great pleasure and delight, and he should be happy, at all times, to use his best efforts to promote the interests of the Craft.

The R. W. the P. G. M. could not omit the earliest opportunity for proposing to them the health of that talented Brother whom he had appointed to act as his Deputy. He felt quite confident that the interests of the Craft would be carefully attended to, and that he (Bro. Vernon) would perform his duties to the entire satisfaction of all the Brethren in the province.

Bro. A. H. VERNON, D. P. G. M., was gratified with the flattering manner in which his health had been proposed and received. Since his appointment he had visited several of the Lodges, and he had much satisfaction in having to report favourably of them; although, having taken them somewhat by surprise, one or more of them were perhaps not so well prepared for his visit of inspection; he hoped this would be a sufficient hint to them, and others, never to be off their guard, but to perform their various duties with the same care as if he were always present. After mentioning several intended instructions, he stated that he should probably have to pay a visit to the north part of the province, for the purpose of consecrating a new Lodge, shortly; he should then summon a Prov. Grand Lodge for that and other purposes. The D. P. G. M. then said he had the pleasing duty of proposing to them the next toast—the health of their talented Brother the V. W. the P. G. Chaplain, the Rev. J. O. Dakeyne. If there was anything more difficult than another on an occasiôn like that, it was to propose the health of a Brother present, when words were so inadequate to express the high sense entertained of his abilities and services. His distinguished position as Chaplain to the Grand Lodge of England, was one proof of the regard felt for him by the highest Masonic authorities.—(Masonic honours).

The V. W. the GRAND CHAPLAIN said it was with the greatest pleasure he rose to acknowledge the compliment to himself, offered by the R. W. the D. Prov. Grand Master and so cordially paid to him by the Brethren. He knew it was not usual to express pleasure at having to address a large assemblage, for it was easy enough to feel what should be said, but very difficult and painful to make the tongue utter what the heart desired. Still he did rise with pleasure, because he felt that the compliment was paid not so much to him individually, as to him in the character in which he appeared amongst them; and this, of course, was most gratifying—(Applause).

Bro. Major MAJENDIE here rose, with permission, to propose that their V. W. Brother, the Prov. Grand Chaplain, should be requested to allow the excellent sermon, with which they had been favoured by him, to be printed. After further suitable remarks, the proposition was seconded simultaneously by several of the Brethren, and earnestly so by the R. W. the Prov. Grand Master.

The V. W. the GRAND CHAPLAIN gratefully assented to the request. He had said nothing from the pulpit that he did not conscientiously believe to be true, and he asked the younger Brethren especially to profit by what they were now so kind as to say they had heard with satisfaction.

The R. W. the PROV. GRAND MASTER felt it to be his duty, on the occasion of this their first visit to Lichfield, to acknowledge how much they were indebted to the St. John's Lodge. No Masonic meeting could have been conducted with greater propriety or satisfaction. He gave the health of Bro. the Rev. G. O. B. Floyer, the W. M. of 431.

Bro. FLOYER suitably acknowledged the honour done to him and the Lodge which he represented. He hoped that Freemasonry would receive a stimulus in their city from that day's festival.

Bro. JOHN BROOMHALL, the W. M. of 674, hoped he should not be out of order in then proposing that their thanks should be conveyed to the Rev. T. G. Parr, for his kindness in allowing the fraternity the use of his church, and for his further favour in assisting in the service that day. The proposition was cordially received.

The V. W. the Prov. Grand Chaplain observed that he had already on their behalf, expressed their obligations to his reverend brother, and regretted to him that their regulations could not permit him to be invited to their banquet.

The R. W. the Prov. Grand Master, after proposing, as the next toast, the Committee of Management and the Stewards of the Banquet, closed the Prov. Grand Lodge; and Bro. the Rev. T. O. B. Floyer then, in due form, closed the Craft Lodge.

The Prov. Grand Master expressed his regret that the fact of so large a portion of the Brethren having to retire at an early hour, to meet their special train, prevented his proposing several other toasts which he had intended.

During the evening the band played, at intervals, some beautiful overtures, quadrilles, &c. The day was one that will not soon be forgotten by the Brethren; the pleasure afforded them being altogether unalloyed.

Leamington, *Sept. 15.—Laying the Foundation Stone of the Vicar's Grammar School.*—The design of a grammar school, such as that which has originated with our vicar, is, in itself, the successful vindication of an ever-living principle—the *practical excellence of good habits and intellect.* Without seeking to exaggerate the vital importance of the work, or clothe it with a radiance foreign from its nature and prospects, but dealing soberly with the probabilities of life, we cannot, under universal encouragement, anticipate any other than the happiest results to this town, from the establishment in question, which promises not less to grace our precincts by rare architectural beauties, than by the laudable purposes which have prompted an undertaking so well calculated, in its details, to prepare the youthful mind for the multiplied transactions and circumstances of ordinary society.

At the request of the vicar, the Masonic body of Warwickshire assembled here, to include, by their operative ceremonies, the new building within the long list of those renowned structures devised by that wisdom, supported by that strength, and adorned by that beauty, which have studded our land, from one end to the other, with invaluable legacies bequeathed to us by the Masonic architects of past centuries. We should be sadly unmindful of the humanising objects of the ancient Craft were we, in reference to such an event as this, to pursue any course which did not correspond with the catholic benevolence of the age in which we live. Why, it may be asked, such an event as that of the last few days? Our answer is, that henceforth no Freemason can forget that here he stands upon a portion of the soil of Old England nationally identified with the mental training of the rising generation. Years—it may be centuries, hence—the intelligent Craftsman, the intellectual Freemason, will turn with pride to a noble scholastic pile as one from beneath whose cloistered shades has gone forth into the great world many a bright spirit of intelligence; and what will be the feelings of any member of the mystic union, who being duly impressed with the pure principles of the speculative science he professes, that will not feel the responsibility of making those principles indigenous, as it were, to a town so largely identified with the moral happiness and the intellectual culture of mankind? It will not be uninteresting, at some distant day, to speculate upon the point, whether the founder of the Vicar's Grammar School, which will then impart, in the eye of the student, so much importance to this widely-extending and flourishing town, was, or was not, one of those who wore "the badge of innocence," and entered, with many a contemporary into the Masonic "bond of peace;" but there will be no room for scepticism on one head, namely, that he was gifted to a rare extent with those elevating sentiments of love towards all the world which form, and so beautifully form, a prominent characteristic in the profession of every Free and Accepted Mason. In pointing out, like many genuine benefactors of his kind, that it was far better to originate institutions for the temporal benefit and increased refinement of posterity, than indulge in the exclusiveness of other modern pretenders to true benevolence;—in pursuing such an object, rendered most acceptable to future ages, by the ennobling effects on the minds of youth naturally resulting from it, this generous instructor of the masses will have materially exemplified the possession of those virtues of the human character, over which the genius of Masonry sings the most hallowed melodies of joy. And, no matter in what way these rising spirits of a far distant time may be aiding the great end of all good government, namely, universal contentment, domestic happiness, and social enfranchisement, they will find their duties, either as private citizens, or public administrators, in no way impeded, and alloyed not in their purity, or blotted in their sacredness, even should they, in the maturity of manhood, become, as the present Primate of all England (the Archbishop of Canterbury) once was, the Master of a Mason's Lodge!

The Prov. Grand Lodge of Warwickshire, having been invited by the vicar to undertake the ceremony, every preparation was made by the different officers, in their respective departments, to give adequate effect.

Soon after eleven o'clock, it became known that Earl Howe was prevented by severe indisposition from being present, and this intelligence was received with deep regret by the Brethren assembled, amongst whom was Dr. Bell Fletcher (of Birmingham), the D. P. G. M., upon whom devolved the duties that would otherwise have been discharged by his noble chief.

The procession was imposing, from its length and appearance; the banners and regalia, the purple, crimson, and blue clothing of the Brethren, who mustered about one hundred and thirty, had a very pleasing effect to the eye, whilst the general enjoyment was much enhanced by the propitious state of the weather.

On arriving at the church, the procession opened ranks, by dividing to the right and left; and the Brethren entered the sacred building in inverted order. After they were seated in their respective places, the service was beautifully chaunted, commencing at the Litany, by the Rev. J. Dawson. The following anthem was sung by the choir with delicious harmony:—"In Jewry is God known; his name is great in Israel. At Salem is his tabernacle; and his dwelling in Zion. There brake he the arrows of the bow; the shield, the sword, and the battle." (Psalm 76.) The Communion Service was read from the altar by the Rev. E. C. Kennaway, of Brighton; and the Gospel by the Rev. Vicar. Then followed a portion of the 148th Psalm, also given by the choir with much effect.

The Prov. Grand Chaplain then preached the Sermon, taking his text from the following words:—"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. (Proverbs iii. v. 27.) A collection followed, in aid of the objects described in the Chaplain's discourse, the Offertory sentences being read by the Rev. Mr. Dawson. The collection exceeded twenty guineas. The vicar dismissed the congregation with his pastoral blessing. The procession was then re-formed, and left the church in the same order in which the Brethren approached it.

The Brethren formed themselves in a square round the Prov. Officers, and the Deputy Prov. G. Master, descending into the hollow prepared for the reception of the stone, addressed the spectators as follows:—"Men, women, and children, we are here assembled to day as members of an ancient and honourable fraternity—ancient, no doubt, it is, as having subsisted from time immemorial, and honourable it must be admitted to be, because by a natural tendency it conduces to make all those virtuous who are strictly obedient to its precepts. As lawful Masons, we profess to fear God, who is the Great Architect of all things—to honour the Queen, pay obedience to all constituted authorities, and to promote Brotherly Love, Relief, and Truth. In practising universal benevolence to all mankind, we have attended the vicar of this parish, immediately on being requested by him to lay the foundation-stone of this grammar school, for we conceive that we cannot promote the cause of charity more effectually than by advancing such an object; inasmuch as if you give a lad a sound education, you secure his respectability in this life, and invest him with the power of appreciating those excellencies of religion which secure his happiness hereafter."

The plan of the building having been produced by the architect, Mr. Mitchell, and inspected by the Deputy Prov. G. Master, coins were deposited in the cavity left for that purpose; and the inscription plate, in brief terms recording the date of the ceremony, and the fact of its having been performed by the Masonic body, placed in proper form underneath the stone, which was slung, and let down gradually, to the sounds of solemn music.

The prayer of benediction was then recited by the Prov. Grand Chaplain.

The Vicar then addressed the spectators as follows:—Mr. Deputy Prov. Grand Master,—Finding I am requested to address the Freemasons here assembled, as also the pupils and parishioners, I shall proceed briefly to do so. And, first, let me assure you, that the progress we have made in this Grammar School is to be traced to the energy and earnestness of my own people. I am happy to say that few things gave the Lord Bishop of Adelaide greater pleasure than this fact, that it was not I, but my parishioners, who took the first move in this school, the scholars of which acquitted themselves so well at his lordship's, and my own, public examination of them; that now we may, indeed, hope for good success, and firmly proceed in the good old way, which will, with God's blessing, be that of "prospering and to prosper." If I have mentioned the name of the Lord Bishop of Adelaide, and his lordship's high approbation of our doings here, in connection with this school, surely we cannot forget the title of his lordship's diocese. Wherefore received it the name of "Adelaide?" Was it not to show our respect for a Christian lady, our Queen Dowager, whom England still delights to reverence and to honour. It was my privilege, Mr. Deputy Prov. Grand Master, in one of my very first official acts, to be presented to her gracious Majesty in this very town. And at the head of whom did I come forward? Why, at the head of the children of the poor of this parish; and, when requested to sing, her Majesty joined us in the hymn, "Praise God, from whom all blessings flow." Oh! it is this which is her gracious Majesty's real crown. While she says, with the Psalmist of her ever-living Lord, "Forget not all His benefits," she also may say, "Who crowneth thee with loving kindness and tender mercies;" and may this, also, be your diadem throughout eternity, my respected brethren and friends, for our common Lord's sake, even Jesus Christ, the righteous. And now, Mr. Deputy Prov. Grand Master, we must bear in mind whose deputy you are this day, and whom you represent amongst us? Why, the very nobleman who accompanied the Queen Dowager, on the auspicious occasion I have just referred to, namely, Lord Howe. That severe illness should have deprived us of his lordship's esteemed presence, all of us regret, especially when we bear in mind its cause; but there is one thing I am sure his lordship does not regret, but is most thankful to carry it on his memory and his heart—that "though generation goeth and generation cometh, and all of us do fade as the leaf," yet his lordship's principles do not fade, do not change, do not perish, and are here living, and strong, and flourishing; a representative of which, as well as of his lordship, you, sir, are here amongst us this day. And now, sir, in your presence, as his lordship's representative, laying this foundation-stone for us, and also in the presence of your Brother Masons, and in the crowd of my own parishioners, let me address a few words to the youths of this school. And, first of all, and above all, what principle would I wish my young friends, who are educating and are to be educated here to bear in mind? Why the spirit and principle of *real and vital independence.* Rest assured, Christian independence gives real form and true nobility to the Christian character. It is that which blesses his services both for God and man. The spirit which can lift itself up in all its undertakings to that glorious Being with whom all of us have to do, and can pray, "Prosper Thou the work of our hands, yea, prosper Thou our handy work," must have sure and lasting success. Seek, then, to be independent; but of whom? oh, by all means, seek to be independent of yourselves. Naturally you came into this world the frail descendants of sinful fallen man. "Behold, I was shapen in iniquity, and in sin did my mother conceive me." May such be the language of us all. But, blessed be God, who has transplanted us into the kingdom of his own dear Son, we may now, through the supply of the Spirit of Christ Jesus, rise, even in this life, above our fallen humanity. Yes, we may soar above malice, and petty anger, and revenge, and all uncharitableness. Yes, be independent now, through the instrengthening power of the Holy Ghost upon all your accompanying frailties. He whom you serve will subdue your iniquities, and rising above these, you enter into the dignity of the humanity of the second Adam—the Lord Jesus Christ, who came from heaven for this very purpose, that we might be more than conquerors over ourselves and all things, through him that loved us. The man of Christian independence is fitted for any post, however arduous. Look at a former Earl Howe. Why, when presented to his Majesty King George the Third, that monarch said to the noble sailor, "My lord, your whole life has been spent in serving your country!" And, my young friends, is there any such country as Great Britain? Were I an Italian, I should try and serve my country, Italy—were I an Austrian, I should try and serve my country, Austria—were I a Frenchman, I should try and serve my country, France—but, thank God, I am, and we all are, British subjects; and this, this is our privilege, when we spend our lives in serving our country, we serve a country so great and so illustrious that of such there was never the like. Yes! England, greatest of nations and noblest of kingdoms, while we exclaim, "with all thy faults I love thee still," let us say, "with all thy noble and ennobling institutions, I love thee still." Yes, it is the great blessing of our earthly birthright that we love a country, and that country is indeed *great*. It is the wide in rule, and the exalted in power, the queen of nations—the land we live in, the thought of which now makes our hearts to bound and beat, for all of us love and honour, and are ready to die, for what is truly called *Great Britain*. I remember, sir—with reference to Earl Howe I may say it—that in the year 1834, when sailing in a yacht, at Cowes, I observed the captain of the vessel quite elated, and I also marked several flags were hoisted around, and asking wherefore, the captain exclaimed, "Why this is the glorious first of June! and hence these flags are flying." "Well," said I, "and what had you to do with the first of June?" "Why, I was in Earl Howe's own ship!" "And how did he lead you on?" "I shall tell you what he did—his lordship did not allow a single gun to be fired, but when he got his vessel alongside one of the largest of the enemy, he said, 'now my lads, let us give three British cheers!' and, Sir, if we didn't give them, and make the Frenchmen stare; but we soon showed them what we would be at, for his lordship then ordered a broadside, and that struck terror in the Frenchmen's heart, and we soon won the day; and since then it is called the glorious first of June." Now let me say to you, my young friends, whatever your future prospects or occupations in life may be, rest assured you will better fulfil its duties, whether on land or on sea, by being possessed of the spirit of independence, which true Christianity can give. Begin this in the morning of life—

> "'Tis education forms the common mind,
> Just as the twig is bent, the tree's inclined." *

The Brethren then gave three hearty cheers; and after the Vicar had politely thanked the Deputy Prov. Grand Master for his services on the occasion, and also acknowledged the numerous attendance of the Craft, the procession moved in reverse order, and to the strains of music, to the Regent Hotel, where the general business of the Prov. Grand Lodge was transacted, in the appointment of Officers for the ensuing year, adopting a new code of by-laws for the province, in receiving the Treasurer's statement of accounts, &c. &c. Thanks were unanimously passed to the Grand Treasurer (Bro. Lloyd), for his handsome present of three mallets made from wood of the ship *Temeraire*, whose sailors took so gallant a part in the victory of Trafalgar. A cordial vote was passed to Bro. Jeffery, of the Regent Hotel, for having liberally granted the Brethren the use of the apartments in which they were assembled. The Prov. Grand Chaplain also received a suitable acknowledgment for his excellent sermon on the occasion.

An adjournment was then made to the Bath Hotel, where the banquet was attended by nearly ninety members of the Order· Dr. Bell Fletcher presided; Dr. O'Callaghan sitting on his right as a member of the Grand Master's own Lodge, Ireland.

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* We regret being compelled to curtail the Vicar's address of its fair proportions.

Our limits will not allow us to do justice to the speeches delivered on the occasion, and we ought therefore not to impair their forcible energy by any curtailed report.

NOTTINGHAM, *Oct* 12.—The members of the Commercial Lodge held their annual festival, when a considerable gathering of the fraternity took place. At three o'clock, p.m., the Lodge was opened at No. 30, Exchange Rooms, under the presidency of Bro. R Allen, W. M., the R. W. Prov. Grand Master (Colonel Wildman), Colonel Chatterton, and other distinguished Brethren being present. After the transaction of a considerable amount of private business, the Lodge was adjourned. At five o'clock the W. M, with the visitors, proceeded to the Lodge room at the Flying Horse Hotel, where a sumptuous banquet had been provided. The chair was occupied by the W. M. Bro. R. Allen, supported on his right by Colonel Wildman, Colonel Chatterton, Dr. Pigot, D. P. G. M., and the Rev. G. F. Owen, *M.A.*, vicar of St. Mary's, Leicester, and Grand Chaplain of Leicestershire; and on his left by Lord Rancliffe, Prov. Grand Master for Leicestershire, Captain Leigh, *R.N.*, nephew of the late Lord Byron, Bro. T. Danks, P. G. S., Bro. T. H. Smith, &c. On the cloth being drawn, the usual loyal and fraternal toasts were given and suitably responded to, and the evening was passed in the utmost harmony.

SCARBOROUGH, *Oct.* 13.—The Right Hon. the Earl of Zetland, M. W. Grand Master, held the annual meeting of the Prov. Grand Lodge. The M. W. Grand Master arrived at the old Globe Lodge, in Globe-street, about half-past one o'clock. He was received by the provincial Stewards, and was ushered in with a flourish of trumpets.

The Lodge was opened by the M. W. Grand Master in ample form. The minutes of the last Prov. Grand Lodge were read by the Prov. Grand Secretary. The usual business followed. A petition on a subject interesting to Lodges in maritime towns was presented by the deputation from the Humber Lodge. The proceedings occupied an hour and a half. Business being concluded, the M. W. Grand Master retired in the order in which he entered, and the Brethren dispersed until the evening. The number of Brethren present was upwards of one hundred.

The banquet took place in the evening, in the spacious and elegant dining-room of the Crown Hotel, Esplanade. Upwards of forty ladies were admitted into the gallery by tickets, but were compelled to withdraw when the cloth was removed. The M. W. Grand Master was supported on his right by Bro. Sir George Cayley, Bart., Brompton Hall, W. M. of the Old Globe Lodge, Scarborough, and on his left by Bro. Sir J. V. B. Johnstone, Bart., *M.P.*, Hackness Hall, Old Globe Lodge. The vice chair was occupied by Bro. W. Lewis, P. M. Humber Lodge, and P. P. G. Sword Bearer. Grace was said by Bro. the Rev. Robert Machell, perpetual curate of Leckonfield, near Beverley, Constitution Lodge, Beverley, Prov. Grand Chaplain.

After dinner, the room being cleared of strangers, and the usual Masonic toasts having been given, the M. W. Grand Master gave the "Queen and the Craft"—(Masonic honours); and the "Queen Dowager, Prince Albert, Albert Prince of Wales, and the rest of the Royal Family"—(Three times three).

Bro. Sir J. V. B. **Johnstone**, in an able speech, proposed the "Health of the Earl of Zetland"—(Drunk with Masonic honours).

The M. W. **Grand Master** returned thanks. Hitherto as much support had been afforded him, both from the Grand Lodge and from this province, as he could hope to receive—(Loud applause). When he remembered that on the first occasion of holding the Prov. Grand Lodge at York there were but about twenty Brethren present, and they met in a small inner room, he could not but feel gratified now to behold so numerous and so respectable a gathering of the Craft—(Applause). His worthy friend and Brother, Sir John Johnstone, had alluded to some business connected with the Grand Lodge at Berlin in which he (the M. W. Grand Master) had lately successfully interfered. He only referred to it that he might assure them as long as he held the position he now occupied it would be his anxious study to do all in his power for the Craft, and to maintain its dignity in this country and in every nation of the world—(Loud applause). *He knew that without their support he was powerless; and when he no longer received it he would gladly resign his post, and he hoped the Brethren would find a Grand Master who would more worthily fill his place*—(Cries of "No, no," and loud applause). He again returned them his sincere thanks for the honour done him, and begged to drink all their healths in return. The noble earl sat down amidst loud applause.

The next toast was "The D. G. M. the Earl of Yarborough"—(Masonic honours).

The noble Chairman then gave "Prosperity to the Prov. Grand Lodge of the North and East Ridings." He could only say it had his best wishes for its success. He would take that opportunity to mention that it was his intention to hold the Prov. Grand Lodge next year at the city of York—(Loud applause). He then gave "The Visitors from the Lodges out of the Province." Amongst them he was glad to perceive a very distinguished Mason, one who was unremitting in his attention to his official duties, and whose vigilant eye was constantly watching over the Brethren under his care. He alluded to the Deputy Prov. Grand Master of the West Riding of Yorkshire, whose health he gave them, coupled with "The Lodges of the Province,"—(Masonic honours).

Bro. **Charles Lee**, D. P. G. M., rose and said they might hear there was no music in his voice, and he wanted words to express himself fitly; but honest and unadorned truth he could speak, and he turned and thanked the M. W. Grand Master for the undeserved compliment he had been pleased to pay him—(Applause). Proud, indeed, he and his Brethren were in being there that day under the presidency of the Grand Master of England, and in their name he tendered to the noble earl the homage due to his exalted rank and sterling worth—(Loud applause). They duly appreciated his valuable services in the proceedings at Berlin; they were aware of the circumstances, and they watched the proceedings with interest, and they rejoiced in the success of his efforts. Right well had Bro. Sir John Johnstone spoken of the urbanity and firmness which characterised their Most Worshipful Grand Master's official conduct—the *suaviter in modo* and the *fortiter in re* which he at all times displayed. Every time he (Bro. Lee) and his Brethren met they thought and talked of, and did homage to their Most Worshipful Grand Master with cheerfulness of heart and gladness of soul—(loud applause). On looking around upon his Brethren he felt tempted to say—Where could they see so goodly an assembly? Well might the ladies wish to remain in the gallery—(laughter and applause); for certainly it was pleasing to see so numerous, so respectable, and so influential a body of gentlemen. Any man might put on a white apron, and say he was a Mason. So might he (Bro. Lee) say he was a soldier, for at a distant period he served a fortnight in the local militia—(Laughter). And as well might he call himself a philosopher, because he belonged to the Leeds Philosophical Society—(laughter). But none of these qualifications made a man a soldier, a philosopher, or a Mason. Masonry imposed certain solemn obligations upon every Brother, which if he did not discharge he was not a true Mason. He was bound to assist his Brother in all things; to help him in the hour of need, to maintain his character, to give him advice, to console him in affliction, to relieve his wants, and to alleviate his sufferings—(loud applause).

Many other toasts followed, after which the noble and M. W. Grand Master retired. The Brethren rose and cheered the noble earl most enthusiastically as he left the room.

HUDDERSFIELD, *Oct* 4.—A Provincial Grand Lodge was held at the Masonic Hall, when the newly-arranged by-laws as determined on the 5th July, at Dewsbury, were submitted for confirmation, revision, alteration, and addition.

WHITBY, *Sept.* 29.—The foundation stone for the chapel-of-ease was laid by the Freemasons' Lodge, No. 391. Such an occurrence had not taken place for the previous twelve years; consequently a great number of the gentry and yeomanry poured in from the neighbourhood of Whitby. There were several visiting Brethren, amongst whom was Bro. A. A. Le Veau, Past P. G. S. W. for Northamptonshire and Huntingdonshire, &c. The Lodge was opened in due form about ten o'clock, and the procession was formed at two o'clock. After the Masonic body, came many of the clergy, the children of the national schools, &c. On arriving at the spot, they were received by a very respectable and thronged audience, the majority of whom were ladies, seats being temporarily provided for the occasion. After a hymn had been sung, the stone was laid by John Chapman, Esq., banker, of Whitby, assisted by the W. M. of Lodge 391, and Prov. G. S. of Works. The stone having been adjusted, (the band playing "God Save the Queen,") the W. M. said—"May the Great Architect of the Universe prosper this undertaking, and all other undertakings tending to promote the prosperity of the town of Whitby, and may this building be raised up a superstructure perfect in all its parts, and honourable to the builder thereof." The Chaplain of the Lodge, and incumbent of the town, the Rev. J. Trevanion, *M. A.*, and the Rev. — Davisson, *M. A.*, both delivered suitable addresses on the occasion. After the ceremony, the Brethren returned to their Lodge-room, when the Lodge was closed in due form and with solemn prayer. The Brethren sat down at four o'clock to a banquet, presided over by the W. M. A happy day was thus closed with brotherly love and harmony.

DURHAM.—The present high sheriff, John Fawcett, Esq., has been nominated to, and accepted, the office of Deputy Prov. Grand Master for the province.

Liverpool.—*Harmonic Lodge, No. 263, Oct.* 6.—At a full meeting of this Lodge, Bro. Robert Thomas Crucefix was unanimously elected an honorary member. The resolution has since been as unanimously confirmed, and a copy thereof transmitted to the worthy Brother, who has duly acknowledged the fraternal compliment paid to him.

Barnard Castle, *Dec.* 6.—The Brethren of the Union Lodge, No. 667, held their annual meeting for the appointment and installation of officers, at their Lodge room, at the Turk's Head Inn. The following officers were duly installed for the ensuing year:—Bro. Thos. Palmam, W. M.; Robert Middlewood, P. M.; B. W. Gibson, S.W.; John Barningham, J. W.; Thos. Wilmore. Secretary; R. Dent, S.D.; R. Dixon, J. D.; John Bousfield, I. G.; John Dunham, Tyler.

Stokesley, *Oct.* 7.—The Cleveland, a new Lodge, was constituted at the Golden Lion Hotel, and Bro. Handyside (surgeon) was installed the W. M. At eleven o'clock Brethren continued to arrive from Whitly, Stockton, Hartlepool, Middlesborough, &c. At two o'clock Bro. Le Veau, of London, P. P. G.W. for Northamptonshire and Hunts, arrived, he being (in conjunction with Bro. Proctor, Prov. Grand Secretary for Durham) deputed by the Earl of Zetland, M. W. Grand Master, to perform the ceremonies of constituting the new Lodge and installing the W. M. elect. Bro. Le Veau then initiated five candidates, and before the Lodge was closed two propositions were made for candidates, one of whom is a clergyman. After the labours of the day were ended, the Brethren were called to refreshment, and sat down to banquet, the W. M. Bro. Handyside in the chair.

The usual loyal toasts having been given and responded to, the W. M. gave the "Health of our M. W. Grand Master, the Earl of Zetland," and other Masonic toasts, the principal of which was that of a "V. W. Brother, without whose valuable assistance the Brethren would not now have been able to meet here as a regular constituted Lodge of Freemasons."—(Great cheers). "My feelings on this occasion have overpowered me with gratitude for his great assistance, and the efficient manner in which he has gone through his arduous duties of this day has proved to us how well versed he is in the ceremonies and mysteries of our Order—(cheers). I, therefore, call on the Brethren to do justice to the toast, feeling assured that they will, in bumpers, drink health and happiness to our V. W. Bro. Le Veau, and may we have the happiness of seeing him amongst us again and again." The toast was received with Masonic honours and very great cheering, which lasted for some time.

Bro. Le Veau, in reply, acknowledged his thanks, and entered into a detail of Masonic principle, much to the satisfaction of the meeting, and sat down amidst great applause.

The W. Master, in a pleasing address, called on the Brethren to drink in bumpers the health of the Worshipful Master, Past Masters, and Brethren, who had honoured them by their presence—(Great cheering and Masonic honours.)

Bro. P. M. Simpson, of Lion Lodge, Whitby, 391, ably responded to the toast, and alluded to the efficient manner in which the ceremonies had been gone through, and the anxiety evinced by the Brethren to promote the comfort of the visitors. He hoped ere long to be enabled to visit them again—(cheers).

"The newly-initiated Brethren" were then drank to. The toast was received with great cheering, and duly honoured by Bro. Wray Hulton and the other initiates. The "Health of the Wardens" was proposed by Bro. Le Veau, and received with great applause. The "W. M. elect and Brethren of Hartlepool Lodge, and thanks for their assistance in promoting the Lodge"—(cheers, and Masonic honours). This toast was duly honoured, and responded to by Bro. Horner, W. M. elect of 774. "The Deacons and Officers of the Cleveland Lodge, 795." "All poor and Distressed Brethren dispersed over the World."

At ten o'clock the W. M., Bro. Le Veau, and others retired. Thus ended one of the most pleasant days ever spent by the Brethren in Masonry, and which will be long remembered by them and the members of the Cleveland Lodge. Bro. Le Veau has earned "golden opinions" by his excellent mode of working.

Stockport.—Lord Viscount Combermere, the R. W. Prov. Grand Master, held a Prov. Grand Lodge at the Court House, for the transaction of business, having arrived by the eleven o'clock train from Combermere Abbey, Cheshire. His lordship was assisted in the ceremonies of the Craft by Finchett Maddock, Esq., Chester, D. P. G. M.; Bro. R. Barker, Esq., Northwich, P. G. S. W.; Bro. J. J. Moody, P. G. J. W.; Bro. G. C. Antrobus, Eaton Hall, W. M. of the three-sevenths; and Bro. G. H. Griffiths, P. G. S. The Hon. Hugh Wellington Cotton, his lordship's eldest son, attended the meeting.

At twelve o'clock the Brethren began to form themselves into a procession to hear divine service at one of the churches; but the morning was so showery, that the band of musicians who assembled at the Court House were not able to attend the procession, nor did the Craft think it prudent to display their magnificent regalia on the present occasion. His lordship and several of the senior officers of the Prov. Grand Lodge were conveyed in carriages. The Prov. Grand Master passed up the centre into the church, preceded by his Standard and Sword Bearers, so as to invert the order of procession.

The cathedral service opened with the Hundredth Psalm. An anthem from the Hundred and Thirty-third psalm "Behold how good and how pleasant it is for brethren to dwell together in unity," was afterwards performed. A beautiful and appropriate duet was then sung, beginning with the verse

Here shall soft charity repair
And break the bonds of grief;
Down the harrowed couch of care
Man to man must bring relief.

The sermon was preached by Bro. the Rev. Joseph Taylor, Prov. Grand Chaplain to the Prov. Grand Lodge, and incumbent of the church. He selected for his text from St. Luke, chap. x. verses 36, 37, a subject which is known to all as the conclusion of that beautiful parable of the good Samaritan. He commenced his discourse by descanting, at some length, upon the conduct of the priest and the Levite upon this particular occasion, both having treated with indifference and unconcern the sufferings of the wounded man, as he lay bleeding on the wayside; and then proceeded to draw a practical lesson from the charity and humanity of the good Samaritan, for the imitation of the Brethren assembled.

A collection was made for the benefit of the funds of the Stockport Infirmary, amounting to the sum of 25*l.* 15*s.* during which a voluntary on the organ was played by the P. G. Organist, Bro. Twiss, introducing a favourite air of Mendelssohn's. Next followed the Hallelujah chorus, "The Lord God omnipotent reigneth," &c.

At the conclusion of the service the procession returned from the church down the Wellington road, along Heaton-lane and Warren-street, to the Court House; from thence, at five o'clock, the Brethren adjourned to the Lyceum, Wellington-street, where a banquet was prepared. The Right Hon. Lord Viscount Combermere, *G.C.B.*, Right Worshipful Prov. Grand Master, occupied the throne on the occasion.

The customary loyal and Masonic toasts were given by the noble chairman, and duly honoured. Then followed "Prosperity to the Town and Trade of Stockport," "Lady Combermere and the Ladies of Stockport," by Bro. Dr. Maddock, who subsequently proposed the "Health of the R. W. Prov. Grand Master, Lord Combermere," which, with the preceding toasts, were most warmly welcomed.

Lord Combermere being obliged to leave early, the chair was taken by Dr. Maddock, who concluded the day's proceedings to the delight of his Brethren.

CARMARTHEN.—The members of the St. Peter's Lodge, No. 699, dined together at the Ivy Bush Hotel, on the 27th December, to celebrate the festival of St. John the Evangelist, when the attendance of visiting Brethren was numerous. The Lodge was opened at four o'clock, p.m., for the installation of the Master for the ensuing year.

WORCESTER, *Nov.* 1.—The Lodge Semper Fidelis, 772, re-elected Bro. Joseph Bennett its Worshipful Master for the ensuing year; and Bro. Cox was also re-elected Treasurer. On this occasion the W. M. was presented with a handsome service of plate, consisting of a silver tea and coffee service of beautiful design and workmanship, the necessary funds having been contributed by a subscription, in which the whole of the members most cordially joined. There was also presented to Bro. Bennett, at the same time, a splendid tea and coffee service of Worcester porcelain, each piece being beautifully embellished by landscape views of Swiss scenery. The plate consisted of tea-pot, coffee-pot, sugar basin, and cream ewer, and bore the following inscription:—"Presented, with three other pieces, in token of their gratitude and esteem, by the Brethren of the Lodge Semper Fidelis, to Bro. Joseph Bennett, W. M., Worcester, November, 1847." It was furnished by Mr. J. M. Skarratt, of this city, and reflected great credit upon his taste. Mr. Skarratt highly amused some of the Craft who happened to be in his premises when he was explaining the Masonic emblems on the plate to a country gentleman. "You see this," said the lecturer, "is the cream jug; there the square covers both points of the compass; that's for the apprentice, and denotes that he's still but a milksop. Then here's the sugar basin; one leg of the compasses has got over the square—that's for the fellow Craft. You see he's got on a good way, and is very properly sweetened on the road to keep up his spirits. But here comes the Master; both points of the compass are displayed on his piece, as much as to say you're the green tea of the matter. And then there's the coffee-pot, with no emblem at all, and representing, by its deprivation of all symbols, something that even I know nothing of." Of course Mr. Skarratt's pupil was highly edified by this ingenious theory. The porcelain was from the *ateliers* of Messrs. Grainger, and most worthily sustained the well-earned reputation of those ingenious manufacturers. It was not the gift of the Lodge, but a present from Mr. J. F. Dove, of the Hopeleys, Bury St. Edmund's, formerly an eminent publisher in London, who, being minded to present Bro. Bennett with a token of his esteem, seized the opportunity, and obtained permission of the Brethren to add a very handsome and valuable pendent to their testimonial.

The presentation of the plate, &c., took place at the Lodge's head quarters in the Rein Deer Inn, after labour, when about forty Brethren, including some visitors from the Old Worcester Lodge, 349, partook of a choice repast. The Senior Warden presented the testimonial in a brief address, recapitulatory of Bro. Bennett's numerous claims upon the gratitude and esteem of the Brethren.

Bro. Bennett, W. M., acknowledged the compliment in a very pertinent address, replete with feeling and fraternal sentiment, in which he remarked that, if the duties of the chair had been somewhat arduous, they had also been much lightened by the Brethren's uniform kindness and constant support. The Lodge had existed only one year, but in that short space they had had thirty-nine meetings, and upwards of fifty candidates had been received into Masonry. It was altogether out of the question for him to attempt to express, with any degree of the reality, his feelings on that occasion. They must suppose all that; but they would permit him to indulge for a sentence or two, while he fancied, in the mind's eye, his wife surrounded by her children, and engaged in the duties of that highest pleasure of an Englishman's fireside—the tea-table. His humble board would be graced by the splendid appendages bestowed on him by their liberality, and his children would eagerly inquire of their mother whence came those costly and beautiful articles. They could imagine in some degree the delight with which she would explain to them, out of the fulness of a mother's heart, that the valuables were a token of the respect in which their father was held by his friends, and that they were a testimonial of his having satisfactorily discharged the duties of an office which he had undertaken. Then would follow the homely application, in which the monitor's juvenile listeners would be told that in whatever circumstances they might be placed, their chief aim must be to obtain the approval of their fellow men, and of their own consciences. They might not be rewarded as their father had been; but the very effort to deserve such an approval would of itself be no mean reward, and, like bread cast upon the waters, would return after many days. Bro. Bennett, in concluding, warmly expressed his thanks to Mr. Dove for his splendid present.

During the evening, among other toasts, was "Prosperity to the French Lodge, La Tolerance," recently established in London. Bro. Edwin Burnidge, who proposed the toast, coupled therewith the health of the W. M., Monsieur Caplin, and detailed the principal facts in the establishment of this, the first French Lodge ever held in England, and also gave some interesting illustrations of Masonic usages among our French Brethren. It is almost needless to say that the Brethren enjoyed an exceedingly pleasant evening.

Bristol.—The Beaufort Lodge, No. 120, at a meeting held at Freemasons' Hall, on the 2nd of November, presented to their indefatigable and excellent Past Master, Bro. S. E. Taylor, a superb jewel, bearing the following inscription:—"Presented to Bro. S. E. Taylor, P. M., by the Beaufort Lodge, No. 120, Bristol, as a mark of esteem and regard, and in approval of his faithful and efficient discharge of the duties of Worshipful Master during a year of unparalleled success — E. Sydes, W.M., A.L. 5851, A.D. 1847." The jewel, which is of very

rare and beautiful design and workmanship, was manufactured by Bro. W. Evans, Masonic jeweller, London.

ROMSEY, HANTS, *Sept.* 22.—A grand assemblage took place in this town, for the purpose of holding the annual meeting for the appointment of officers and transaction of other business, for which purpose the Town Hall was granted. The hall was close tyled at ten. At twelve a procession was formed, headed by the Romsey band, all the Lodges following, enrolled under their respective banners, and then the grand officers of the province. In this order they proceeded to the Abbey Church, where an excellent sermon was preached by the Rev. W. Brookfield, from 2 Peter i. 5, 6, 7, after which a collection was made, amounting to 21*l.*, of which 12*l.* was placed aside to assist in the restoration of the venerable fabric in which they were assembled. With this it is proposed to restore the old Norman doorway in the nave, close by the junction of the southern transept, and should it not be sufficient, we understand exertions will be made to collect the deficiency among the body, that it may remain a lasting memento of their visit to Romsey. At the conclusion of the service the procession again formed, and perambulated the principal streets in its way to the Town Hall, where business was again entered upon. A dinner was provided at the White Hart Hotel, to which eighty-nine of the Brethren sat down, and conviviality was the order of the evening till eleven o'clock, when the party broke up. The following, among others, are the officers appointed by Bro. C. E. Deacon, Deputy Prov. Grand Master for the ensuing year:—Bros. Major F. C. Robb, W. M. of 319, Senior Grand Warden; Capt. Elliot, P. M. 428, Junior Grand Warden; Rev. T. T. Haverfield, *B. D.*, P. M. 555, Grand Chaplain; Thomas Slade, P. M. 152, Grand Treasurer; George Durant, W. M. 90, Grand Registrar; Rankin Stebbing, W. M. 555, Grand Secretary.

SOUTHAMPTON.—The Masonic star is in the ascendant; during the heat of political and mayoralty contests, the Order has maintained its truthfulness and purity; it may not be too much to say that the principles of Freemasonry have been respected by all parties.

ISLE OF WIGHT, *Nov.* 17.—*Installation of John Simeon, Esq. M. P., as Grand Master of the Province—Eloquent and appropriate Sermon—and the Dinner of the Brethren.*—A Prov. Grand Lodge was held at the Star Inn, Newport. The pleasant town of Newport was all gaiety. The arrival of the Right Hon. the Earl of Yarborough, Deputy Grand Master of England, at ten o'clock, was the signal for the muster of the Grand Officers of the province, together with the ordinary officers and Brethren of the Lodges of the island, and the visitors, when the Prov. Grand Lodge was formally opened. At a quarter before eleven a procession was formed to proceed to St. Thomas's church, to hear divine worship, and moved from the front of the Star in order. When the procession arrived at the church door it halted; after the whole had entered the church and taken their appointed places, the public were then admitted, and the fine old edifice was crowded. The scene was exceedingly interesting, the dove at the head of the ancient and beautifully-carved pulpit, as well as some of the other religious and symbolic work of the time-honoured temple, aptly corresponding with the regalia of Freemasonry. The Prov. Grand Organist of Hampshire, Bro. P. Kittz, presided at the organ. The performances of the choir were highly creditable. The Prov. Grand Chaplain, Bro. the Rev. Allan Wallace, *M. A.*, the talented Principal of the Foundation School of Newport, preached a sermon which, for its force of diction, appropriate observations, truthful exposition of the principles of Masonry, combined with an earnestness of spirit and an eloquence seldom surpassed, rivetted the attention of the congregation from the commencement to the end.* The Rev. Brother took for his text the eighth verse of the sixth chapter of the prophet Micah—"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

At the conclusion of the sermon a collection was made from pew to pew of the Masons, and the public had an opportunity of contributing at the doors. The large sum collected is in aid of the Masonic Charities.

The procession was then re-formed, and returned to the Star Inn, when the business of the Grand Lodge was resumed. The interesting ceremonies then took place of installing John Simeon, Esq., *M. P.*, as Grand Master of the Province by the Earl of Yarborough, Deputy Grand Master of England; and the following appointments were made:—Bro. Hearn, Deputy Prov. Grand Master; Bro. R. C. Shedden, Senior Warden; Bro. the Rev. W. Moore, Junior Warden; Bros. W. H. Pullen, of Ryde, W. C. Hoffmeister. and Dr. Jemmett, Deacons; Bro. C. W. Estcourt, Grand Secretary; Bro. A. Clarke, Treasurer. At the conclusion of the ceremonies of the Lodge, the Earl of Yarborough was reluctantly compelled to leave Newport for London, it having been communicated to him that he had been selected as the mover of the address to the queen in the House of Peers, on the opening of parliament.

At four o'clock the Brethren dined together at the Queen's Rooms in Lugley-street. The chair was occupied by Bro. John Simeon, Esq., *M. P.*, the Prov. Grand Master, and the presidency could not have been in abler hands; the talent and tact of the honourable member won for him the approbation and esteem of all present. On his right, at the cross-table, or dais, we observed Bro. the Hon. Augustus Moreton, Past Senior Grand Warden of England; Bro. the Rev. A. Wallace; Bro. John Henry Hearn, Deputy Prov. Grand Master; Bro. Slade, of the Royal Gloucester Lodge, Southampton; Bro. T. W. Fleming, of Black Gang House. On his left, Bro. C. E. Deacon, Deputy Prov. Grand Master of Hants; Bro. Stebbing, Worshipful Master of the Southampton Lodge (555), Southampton; Bro. Robb, Worshipful Master of the Phœnix Lodge, Portsmouth; Bro. Morris, Senior Grand Warden of England; Bro. Brereton, Representative to the Grand Lodge of Ireland; Bro. Neville, Past Master of the Lodge of Economy (90), Winchester, &c. The graces of the table were offered by Bro. Wallace, and *Non nobis Domine* was chaunted by Bros. Ashford, T. Read, and Gabell, of the East Medina Lodge, Ryde.

When the ordinary loyal and patriotic toasts had been given, such as "the Queen," "the Queen Dowager (the patroness of the Masonic Schools)," "Prince Albert, and the rest of the Royal Family," &c., the band left the saloon, and the further proceedings were sacred to "the Craft," according to custom. In the course of the evening, the following toasts were given with Masonic honours:—"The Most Worshipful Grand Master of England, Earl Zetland," and Bro. Morris, on behalf of the noble earl, responded to the toast. "The Right Worshipful Deputy Grand Master of England, the Earl of Yarborough," whose conduct, said the Chairman, whether as a Mason or as a man, entitled him to the heartfelt expressions of their esteem. He was authorized to say, that his lordship had intended to be present at their dinner but for his unexpected call to London, and that he was overpowered by the expressions that had been conveyed to him that day from the pulpit, conjoined as they were by their kind feelings of hearty sympathy. "The Officers of the Grand Lodge," and the toast was acknowledged by Bro. Morris, who concluded by proposing "Bro. John Simeon, the Prov. Grand Master of the Isle of Wight," congratulating the Brethren upon the felicity of their choice. He had given unequivocal proof that day of his qualifications for the office, and the tact, talent, and temper he had displayed could not have failed to impress them deeply and lastingly. He (the Grand Warden) assumed no prophetic powers, he was convinced, when he confidently asserted that the Lodge must prosper with such a worthy and promising Master—(the toast was received with enthusiasm).

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* We hope at some future time to give the sermon at length.

The Chairman, in eloquently responding, said that it was his full intention to give all that he possessed of energy and ability to an earnest fulfilment of the honourable office to which their kindness had raised him that day, in the hope that he might look back, in the course of a year or two, with gratified feelings at the result of his application. The true and eloquent exposition of the principles of Freemasonry which they had heard from the pulpit would not be lost upon him. They had had their minds directed to the past through a long vista of years, and it would occur to them, as it assuredly did to him, that civilization and art in the mediæval age, owed much to the symbolic principles of Freemasonry. Their forefathers, who left their names emblazoned and enshrined on the glorious temples that adorned this land, showed in their noble works of piety a close resemblance to the principles which upheld the Masonic institution. Theirs were the practical works shadowed forth by the theoretic principles of the Masonic Order; looking with the eyes of Faith, and not by sight only, they worked onward for the noblest purposes. He would draw their attention, in passing, to an ordinary toast of their meetings—"The Poor and Distressed Masons throughout the World." Where, he might ask, was there any other society which, at its social meetings, gave a sentiment so purely springing from the benign principle of charity? Suffice it for Masons to know, if he might express it in the words of the poet—

"Through us unceasing wealth and bounty springs;
Through us the widow and the orphan sings."—(Cheers.)

Bro. Hearn, after some highly complimentary and gratifying remarks in reference to Bro. Deacon, proposed that gentleman in connection with the Grand Lodge of Hampshire; and the toast was most emphatically responded to by the company.

Bro. Deacon, in acknowledging the compliment, and returning thanks for this kind expression of their feelings, made some pleasing observations in regard to one of the chief objects of Masonry, Charity.

The other toasts given were—"The Visitors;" "Bro. Hearn, the D. P. G. M.;" "Bro. Wallace, P. G. C.;" "Major Adams and the Military Brethren;" "the Masters of the Lodges of the Isle of Wight," &c., all of which were cheerfully given and duly acknowledged.

In the course of the observations of Bro. Wallace, that gentleman said that, notwithstanding the high opinions that had been expressed of his sermon that day, he could not but express his earnest conviction that it was but a very humble production—(no, no, no). He explained, that he had composed it in consequence of the objection raised by an uninitiated brother clergyman, that he should defend the principles of Freemasonry. He concluded by an eloquent exhortation to them in regard to their carrying out fully the principles of their Order, remembering always the concluding words of his text, "to do justly, love mercy, and to walk humbly with thy God."

The Chairman, on leaving, shook hands with his Brethren, and the company separated, highly delighted with the whole proceedings of the day.

MARGATE.—On the revival of the Lodge in this town, after a fearful lapse of many years, we have been honoured by the presence of our Prov. Grand Master, Bro. Lebbeus Humfrey, *Q. C.* His appointment has infused new life among us. At the first renewed meeting of the Lodge that distinguished Mason, Bro. Thomas Pryer, member of the Supreme Council, 33rd degree, delivered a lecture on some Masonic points of deep research, which gave the highest satisfaction to his delighted auditory, and especially to the Prov. Grand Master, who expressed himself warmly and eloquently on the occasion.

CHELMSFORD.—*Lodge of Good Fellowship, No.* 343, *Bro. Henry Bird, M. D., Prov. G. Registrar, W. M.*—At a Lodge of Emergency, especially convened on Thursday, the 11th of November, for the purpose of considering the case of the Rev. Bro. Thomas Harvey, *M. A.*, a series of resolutions, declaratory of the determination of the members to support that much injured Brother, were unanimously carried.

At the ensuing regular Lodge the resolutions of the meeting of emergency were as unanimously carried.

At the said meeting Bro. R. T. Crucefix was unanimously elected an honorary member of the Lodge.

Dec. 16.—A very numerous assembly (about fifty-six) of the members and their friends was held this day. Among other business was the following:—To initiate Mr. John Dowsett, of Chelmsford; to initiate John Coventry, Esq., surgeon, of Hatfield Broad Oak; to take into consideration a circular from the general committee for raising a subscription for a suitable testimonial, to be presented to the esteemed Bro. John Savage, P. M. No. 19, Vice-President of the Board of General Purposes, &c.; to take into consideration a motion to be made by Bro. Eagle, for the annual grant of five guineas from the funds of the Lodge, for the purpose of completing several of the works in the library, particularly the "Freemasons' Quarterly Review" to the end of the present year; to make a selection of books to be added to the library, agreeably to the fifth rule of the by-laws for the government of the library; to instal the Worshipful Master elect, Bro. James Wilson, who will invest the Treasurer and Tyler, and appoint and invest his Officers for the ensuing year. All of which subjects were proceeded with and respectively carried unanimously.

A banquet was afterwards held at five o'clock. The post-prandial addresses were characteristic of the various subjects that had been entertained, and the Brethren separated, after a meeting at which "Good Fellowship" may be said to have presided in its best court-suit.

OXFORD, *December* 14.—The members of the Alfred Lodge assembled in large numbers on the occasion of their Worshipful Master, Bro. Richard James Spiers, occupying the chair for the last time of his year of office. The W. M. of the Apollo Lodge, Bro. Burstall, of University College, with several of his Officers and Brethren, attended to do honour to the retiring president. After the initiation of two candidates, and other degrees had been conferred, the W. M. presented a report from the committee appointed to collect subscriptions for the widow and family of a deceased Brother, resident in Oxford, and informed the Brethren that the subscription amounted to £102; that an account was opened at the Old Bank, in the hope and expectation that further sums would be subscribed, and that he looked forward with confidence to the election of one of the children into the Royal Freemasons' Girls' School. The election of a W. M. for the ensuing year was proceeded with; and by the unanimous wish of the members, Brother James Wyatt, Jun., was elected. The other officers having been appointed, an adjournment was made to the banqueting-room, where a splendid repast was provided. There were from sixty to seventy present. The enthusiasm with which the Worshipful Master was received, the high testimony borne to his services in the cause of Masonry, by the members of both Lodges and the large assembly of Brethren present, could not fail to impress Bro. Spiers with a sense of the high esteem in which he was held in the province, and must have satisfied him that his labours have not been in vain. By his untiring exertions the business of the Lodge has been carried on in a masterly manner, while the character which it has hitherto held for the excellence of its working, has been well sustained, and the Worshipful Master has in this respect had the cordial co-operation of officers who regarded his zeal as an additional reason for the due fulfilment of the duties devolving upon them. It has been no less gratifying to the Brethren to know that the zeal and exertions of their Worshipful Master have been equally appreciated elsewhere; and that his acceptance of the office of Steward to the festival of the Royal Freemasons' Girls' School, followed as it was by his election as a member of the Board of General Purposes, was a compliment as grateful and flattering to the Lodge and the Brethren, as it was to the Brother who has shown himself so deserving of it. The past year has, indeed, been a brilliant one as respects Freemasonry in this province; and there is every reason to believe, that the same spirit and the same zeal will be exhibited during the coming year; for the Worshipful Master selected is one who is desirous of treading in the footsteps of his predecessor, while all who aspire to the minor offices do so with a just appreciation of the duties required of them, and an earnest desire to prove by their diligence that they are worthy of them. The festival on St. John's day is looked forward to with considerable interest, and promises to be a meeting that will uphold the character which Masonry has won in this truly fraternal province.

SCOTLAND.

GRAND LODGE OF SCOTLAND.

Nov. 30.—This being the festival of St. Andrew, the election took place at two o'clock, when his Grace the Duke of Athole was re-elected Grand Master. The Grand Lodge dined together, and at nine o'clock the whole Brethren assembled in the great room, Waterloo Place; the meeting was thin, being much under the usual attendance; this was attributed to the state of health at present existing here. His Grace presided, supported by Bro. White Melville, &c.; Bro. Graham, R.W.M., Mary's Chapel, acted as Senior Warden, and Bro. Campbell, R.W.M., Lodge Canongate Kilwinning, as Junior Warden. The band of the Dragoon Guards was in the orchestra, and we had the high gratification of having Bro. Blewitt, who gave us several of his songs, accompanying them with the piano-forte; that of "Let us drink to Old Friends" was particularly fine, and was chorused in a style which Bro. Blewitt said was admirable. There was a number of the Brethren from Glasgow, headed by Bro. Dr. Miller, who represented the Lodges there as prospering. The evening was spent in the greatest order and harmony; and though not so numerous as usual, highly respectable, and showed they were excellent Masons, well acquainted with the mysteries of the Craft. The Grand Master toasted "The Grand Lodge of England," which was received with much cheering, and Bro. Blewitt returned thanks. "The Grand Lodge of Ireland," and other toasts were given, and at high twelve the Grand Lodge was closed with the usual formalities, his Grace saying he had to leave at seven in the morning for London.

Grand Chapter, *Oct.* 29.—The annual circular has been issued, containing the annual accounts, list of the Grand Officers, &c. Intimation is therein given of some notices of motion to be discussed on the 15th December. It appears by the circular that the subordinate Chapters are not sufficiently represented in the Supreme Convocation.

There is nothing particular occurring either in St. John's or Royal Arch Masonry. The depression generally felt throughout the country is having a great influence. There are fewer initiations, and very thin meetings at all the Lodges; mens' minds are otherwise occupied.

Perth.—*Laying the Foundation-stone of the General Railway Station*, *Oct.* 13.—The space allotted for the station borders upon the South Inch, being, as it were, placed between the town and the Penitentiary. The buildings will occupy an extensive area, including offices for the different companies, waiting-rooms, sheds, &c. The architectural arrangements have been entrusted to Mr. Tite, whose eminence in his profession is well known from the various important edifices with which he has adorned the metropolis, particularly the Royal Exchange. The style of the buildings belongs to the age of the Tudors, and will no doubt have a rich and imposing effect. From the central portion of the buildings there will be a tower surmounted with turrets, which will impart elevation to the whole extensive range.

It was determined to celebrate the occasion in the best possible style, under the auspices of the various Masonic bodies and the civic authorities, as well as the different companies. A goodly array of the fair maids of Perth graced the ceremony with their presence, the ground being enclosed, and a commodious gallery erected for the spectators. The Masonic Brethren assembled in the City Hall, and were joined by the Lord Provost, and the other officials of the city. The Right Hon. Fox Maule, as proxy Grand Master, presided on the occasion. Shortly after twelve o'clock the procession was arranged, and proceeded. Having arrived and stationed themselves in the enclosed space, the Grand Master took his place at the table, and the acting Grand Chaplain, the Rev. Dr. Anderson, of Newburgh, offered up a prayer. The Grand Master then deposited in the cavity of the stone a glass bottle, containing the usual coins and documents, and which was covered by a copper-plate bearing an inscription as follows:—"The foundation stone of the General Railway Station at Perth, laid the 13th of October, 1847, by the Lodge St. Andrew of Perth; the Right Hon. Fox Maule, *M. P.*, Grand Master; William Tite, Esq., architect; Joseph Locke, and John Errington, Esqrs., engineers; James Hunter Tasker, resident engineer; John Stephenson and Co., contractors; Lanton Sherwood, superintendent of works." The corn and wine were then added, and the covering stone was slowly lowered, the band playing "God Save the Queen," and the large assemblage uncovering their heads.

Mr. Maule then came forward, and delivered an appropriate address, concluding by calling for three cheers to the directors of the Joint Railway Companies which terminated in Perth, trusting that they would treat the world with that liberality which the world expects from them. Three cheers were then given.

Mr. Oliphant of Condie, one of the directors of the Scottish Central, then came forward and said, as a director of the Scottish Central Railway, he regretted that their noble chairman was not present, as he would have acknowledged the kindness bestowed on the directors in a much better manner than he (Mr. Oliphant) was able to do. Mr. Oliphant concluded by thanking Mr. Maule for the able and efficient manner in which he had led the proceedings of the day.

Mr. Maule proposed three cheers for the engineers of the Scottish Central (naming Mr. Errington, who was present), which was heartily responded to.

Mr. Errington did not expect to be called on to come forward to say anything upon the present occasion; but when required to do so, he confessed the duty was a pleasant and agreeable one. He heartily thanked the ladies and gentlemen around him for giving their countenance to the proceedings of the day, by their attendance. A large amount of the work in connection with the line was due to that eminent gentleman Mr. Tite—the station was due to him, and him alone. Mr. Errington proposed three cheers for that gentleman. An enthusiastic response was then given to the call of three cheers for Mr. Tite.

A gentleman, representing Mr. Tite, warmly thanked the company for the honour done to his absent principal. Three cheers were then given in honour of the Lord Provost, who acknowledged the compliment in suitable terms, and concluded by calling for three cheers for the Right Hon. Fox Maule, which were given with the utmost cordiality. The Grand Master then declared the proceedings of the meeting at an end, and invited the Brethren to accompany him to the Lodge, to perform those duties which were necessary before they separated, but which could not be performed before the unmasonic eye.

IRELAND.

TO CORRESPONDENTS.

A **Mason** wishes to know what course he should take to ensure acknowledgment of communications to the Grand Lodge of England. The course is simple—worry your representative, he will worry the Grand Secretary, and thus in about two years you may get a reply.

An Irish P. M. is as uncourteous as severe in his remarks, which we refrain from publishing, because he will have to endure " the loud laugh." The taunt of *our* ingratitude for the sale of one hundred and fifty copies of the *F. Q. R.*, in Dublin alone, has a dash of " wicked fun " in it; for well we know that the said publication is not exactly understood in the said city of " cliqueism." We circulate no such number—nor ever did; but what of that? " The Schoolmaster is abroad," and he that runs may read. If an Irish P. M. is really desirous of opposing us in Dublin, he shall have our co-operation at least, heart and soul.

One of the 33°.—The pear is not ripe; some few months hence, and we may announce the retirement of the Scoto-Gallus, and the appointment of his successor for Scotland.

A Corkist.—Too late.

The following advertisement gives a sorrowful intimation of the state of public security :—

" The Landlord's Protective Garment.—The daily melancholy announcements of assassination that are now disgracing the country, and the murderers permitted to walk quietly away and defy the law, have induced me to get constructed a garment, shot and ball proof, so that every man can be protected, and enabled to return the fire of the assassin, and thus soon put a stop to the cowardly conduct which has deprived society of so many excellent and valuable lives, spreading terror and desolation through the country. I hope in a few days to have a specimen garment on view, at my ware-rooms."

Dec. 24.—We have just received intimation that a packet intended for the *F. Q. R.* has been accidentally not only delayed, but is on the world of waters! It contained the proceedings of Grand Lodge, and other matters.

Kilkenny, *Oct.* 21.—Lieut. Lord A. Churchill, 83rd Regiment, was admitted a member of Lodge 37. The Marquis of Ormonde, who had been initiated at Corfu, was also admitted on the same occasion. The 83rd Regiment has had a Lodge for many years in the corps.

Nov. 11.—The Emerald Lodge, No. 49, Charleville (designated the Mother Lodge, in North Munster, whose ancient warrant of constitution, signed by Grand Master Lord Kingston, was granted 12th April, 1730, to Bros. Bruce, Roberts, and Donegan), held a brilliant re-union at Copley's Hotel, to testify their esteem and affection for their excellent Prov. Grand Master, Bro. Furnell, whom they had specially invited previous to his return to the district last September. The labours were admirably conducted, and several degrees of Craft Masonry were conferred. The Prov. Grand Master passed a well-merited encomium on the Lodge, for their undeviating conformity to the landmarks of the Order, for their uniform fidelity in the observance of the laws and ordinances of the Grand Lodge of Ireland, for their strict circumspection and care in the admission of candidates, and for the mutual love and unity pervading their temple. The subsequent banquet was highly creditable to the cuisine of Copley's Hotel, and the Moets champaigne in delicious order. The Brethren vied with each other to give a zest to this intellectual and happy meeting, by the recital of many highly interesting Masonic anecdotes, and a handsome offering was raised for the distressed. It was truly cheering to witness three worthy members of the distinguished house of Bruce nobly fostering the ancient temple, founded and dedicated by their ancestor, to universal philanthropy, morality and truth.

Nov. 17.—The Prov. Grand Master of North Munster visited the Ormond Lodge, No. 201, Nenagh, by special invitation, to instal the Reverend W. B. Fry, as Worshipful Master of that Lodge. A number of the Brethren of 208 assisted at the ceremonial, and subsequently joined at the excellent banquet which took place at the Lodge rooms, where a happy rivalry of love and kindliness was evinced between the members of the sister Lodges (so cordially united for the cause of universal good), in testifying their esteem and affection for Bro. Furnell, and their mutual good will and attachment for each other.

Oct. —The Prov. Grand Master visited No. 107, Kilrush, and inducted Officers under a warrant granted by the Royal Arch Chapter. He has given his sanction to the removal of both the warrants to Ennistymon, where there is much promise of efficient observance. Bro. Dr. Dempster, poor-law inspector, is to be stationed at Ballinrobe.

LIMERICK, *Nov.* 2.—A great Masonic Congress took place in this city. At eleven o'clock A.M. Prince Masons, No. 4, held a Rose Croix Chapter. At high noon the Prov. Grand Lodge of North Munster held the Quarterly Convocation (attended by the illustrious Bro. Thomas J. Quinton, Sovereign Grand Inspector-General, Treasurer of the Grand Lodge of Ireland, by the Lodges of the district, and by many visitors). After the official business was disposed of, the Prov. Grand Master, Bro. M. Furnell, worked the degrees of Craft-masonry for instruction, giving a lucid lecture thereon. At one o'clock P.M. he assisted at labour the Triune Lodge. At two o'clock P.M. he worked the several grades of Royal Arch Masonry in Chapter 333, exalting three Companions, thus affording the district a desirable opportunity of attaining perfect uniformity and legitimacy of ceremonial. At seven o'clock the Grand Officers, Prov. Grand Officers, the Officers of Prince Masons Chapter, No. 4, the Officers of Lodges Nos. 49, 60, 73, 107, 201, 208, 333, and several distinguished visiting Brethren (Colonel Sir Michael Creagh, F. M. Walsh, 338, Lisbon, &c. &c.) were sumptuously entertained by the Prov. Grand Master, at whose hospitable mansion every arrangement had been made for the enjoyment and comfort of his Brethren, consummating one of those days of unmixed pleasure inherent to the associations of those who fraternize in the mystic union.

BRITISH AMERICA.

Niagara, Canada West, *September* 8, 1847.

Mr. Editor,—Please to oblige a subscriber to your very useful periodical by answering, in the usual way, the following queries:—

1. Is it regular to call an emergent meeting for the purpose of confirming minutes of a regular communication?

2. Is it correct, after a regular communication, at which the W. M. was not present, (a P. M. presiding,) and when the Brethren unanimously passed a resolution, or ruled matters in such a way as was not personally satisfactory to the W. M.,—is it regular, in such a case, for the W. M. to issue a summons on the following day, and to insert this clause, " to consider minutes of — inst.," *i. e.* of the regular communication held on the preceding day? And is it not irregular to discuss previous minutes except when they come up for *confirmation* at the next succeeding regular communication?

3. Is it regular to insert in a summons for an emergent meeting, so comprehensive a phrase as "generally for the transaction of business"? Does not this appear to militate against the Constitutions, p. 61, *in re* meetings of emergency?

By answering these queries, you will confer a favour on

Niagarensis.

The Editor of the " Freemasons' Quarterly Review."

Reply.

1. If the confirmation depends on a question of time, it may be necessary to have an emergency; but this should be clear, otherwise the confirmation should abide the next monthly meeting.

2. Unless the W. M. felt he had just cause of *personal* complaint, that he considered should not abide the next regular meeting of the Lodge, his conduct would appear irregular.

3. It is considered that no questions can be entertained at a meeting of emergency but such as are notified in the circular for discussion.

Niagara, Canada West, *September*.— Freemasonry has experienced a revival in this part of the province of Canada, beyond the most sanguine expectation of its ardent admirers and zealous Brethren. This town being situated immediately in view of the spot where W. Morgan was said to have been murdered, it was natural to suppose that anti-Masonic persecution would be rife here, when it pursued its headlong course so furiously at a distance. Niagara Lodge, No. 490, has been, in consequence, dormant since the year 1829. Last autumn an attempt was made to resuscitate the Lodge; and, amid much discouragement, a dispensation was obtained from the Provincial Grand Lodge of Canada West, and the Lodge re-commenced its work in December, 1846. The Brethren of the Lodge at that time numbered only eight Master Masons and two Apprentices.

On the festival of St. John the Baptist, the Lodge met at nine o'clock, A. M., when the following officers were installed:—Alexander Gordon, Esq., W. M.; the Rev. F. J. Lundy, S. W.; H. Melville, Esq., *M.D.*,

J. W.; C. L. Hall, Esq., Treasurer; W. G. F. Downs, Esq., Secretary; H. Monk Mason, Esq., S. D.; D. C. O'Brien, Esq., J. D.; Mr. Wm. Howard, I. G.; the Rev. F. J. Lundy, Chaplain.

Being joined by the Lodge held at the neighbouring town of St. Catharine's, the Brethren of the Lodges marched in procession to the parish church, where a suitable sermon was preached by the chaplain, after the full morning service, in which he was assisted by the rector, the Reverend T. Creen and the Reverend Thomas Fuller, rector of Thorold. After divine service, the Brethren marched back to the Lodge room, when the Officers of the St. Catharine's Lodge were installed. In the evening a banquet was served by Bro. Howard at his hotel, the hilarity of which was much enlivened by the music of the band of the Royal Canadian Rifle Regiment, which was in attendance. The Brethren separated at an early hour, impressed with the pleasing conviction that they had, at least, spent that one day well.

In every part of Upper Canada Masonry is making onward progress. There are now four Lodges and a Chapter at Toronto, two Lodges at Kingston, two at London, one at Hamilton, with a Chapter, Goderich, St. Catharine's, Niagara, Belleville, Cobourg, Richmond Hill, Little York, with many others. In several localities the necessary steps have been taken for the resuscitation of dormant Lodges, and the Brethren appear, in every quarter, to be up and stirring.

The Prov. Grand Lodge is in full and energetic operation, Sir Allan N. M'Nab, the Speaker of the House of Assembly of Canada, being the Grand Master. The Honourable Peter M'Gill, Speaker of the Legislative Council of Canada, has lately been appointed Grand Superintendent of Royal Arch Chapters for the Province; and, on the whole, Masonry wears a most flourishing appearance. In the neighbouring state of New York, where Anti-masonry was most rife, a re-action has taken place, and Lodges are being resuscitated and multiplied in all directions. For all these blessings Masons should offer their humble thanks to the Great Architect of the Universe; and in a Godlike spirit reviewing the past, consider the present bright appearances are an earnest that, although for their sins He suffered them to be persecuted, yet if they be true and good Brethren, "the gates of hell shall not prevail" to overthrow the cause of "Brotherly love, belief, and truth."

AMERICA.—(UNITED STATES.)

We could write a stirring article on the "lull," that at present appears to be somewhat equivocal in its effects. There is a something not easy of explanation, and we require the power of the *mens divinior* to enlighten us. It is not that we are undesirous to harmonize with the Grand Lodge of England: but we do not appear to comprehend the Masonic statistics of that body, more especially in relation to the Royal Arch, which somehow or the other differs as to preceding or prefatory degrees. The facility of communication either by correspondence or even by personal delegation is so obvious, that there exists no excuse for a doubt on points that may be at once settled. It is with some misgiving that we observe some highly intellectual Masons have in a degree absented themselves from public business, and we have some reason to believe that the cause is not difficult to guess at. Let our Grand Masters look to this; it is a matter too serious and important to be disregarded.

Major-General Bro. Geo. Cooke.—The public papers, especially the Albany Daily Express, the United States Service, the Washington Metropolitan, and the Army and Navy Gazette, have announced the return from England of this kind-hearted Brother. They teem with praiseworthy remarks, and are more especially complimentary in their critical examination of the bust of the General, executed by Bro. E. H. Baily, of London, which they announce as a faithful likeness, perfect in feature as well as in muscular and phrenological development. Next to the bust, which has created quite a sensation, the Albert and Victoria medals continue to be objects of great attraction; but the civic garland of General Cooke will be discovered in his patriotic exertions in favour of the "Albany Young Mens' Association."*

FOREIGN.

Frankfort-on-the-Maine, *July* 1, 1847.—The following address, with a jewel, was proposed to be presented to Bro. Faudel of London, for his energetic conduct on behalf of Freemasonry; and at a meeting of our Lodge on the 24th June, which was very numerously attended, it was unanimously carried. A great number of visiting Brethren from other Lodges were present. Another equally suitable address and jewel were voted to Bro. Behrend, of Berlin.

The duly warranted Lodge of Free and Accepted Masons, being the Rising Sun, No. 444, *at Frankfort-on-the-Maine, to Brother H. Faudel, P.M., of the Lodge No.* 113, *at London:—*

Much Beloved Brother, — The liberal struggle in which, as a worthy combatant, you have been engaged, if not entirely closed, has at all events arrived at that state when a virtuous termination may be anticipated: that which you so fearlessly demanded, and which all Freemasons hoped for, has taken place. The mother has entered the lists for her daughter, and protected her with the shield of justice and love. Your just indignation overtook those who, by their animosity and intolerance, debased the name of Freemasons — who would degrade the kingly art into a mere cabal, and gladly turn the holy works into pious hot-beds of contention. Shall the daughter give thanks to the mother? Does the honoured greatness of England's Lodges, which has ever felt it her imperative duty to extend enlightened freedom over the whole surface of the globe, demand that we should lay our gratitude in words at her feet? Cheerfully would we do so, were it consonant with the fundamental principles of the kingly art: but should we not degrade the noble combatants, were we to dispense praise and thanks for the defence of pure Masonic principles? Truly do we feel the stream of gratitude that flows within us, but it tends more towards the firm and fixed Masonic principles than to the noble energies of the great ones of England, who struggled against the mightiest Lodge in Germany, where, alas! in profane life (at least, in part), some ignominious feelings still find refuge. But, above all, well beloved Brother, you have the highest claims upon our love and gratitude. It was you that first corrected the mis-statements of that intolerant representative with the overwhelming power of your eloquence; it was you who first roused our Israelitish Brethren in Germany, and spurred them to arm for the struggle; to your unceasing perseverance, dauntless efforts, and indefatigable exertions, we are mainly indebted for the fortunate termination of the struggle; we call it "fortunate termination," because all true Freemasons of Europe and America have their eyes glowing with praise and assent towards the great Lodge of England, and already are the effects of these measures in Masonry beginning to brighten upon our fatherland. Many German Lodges already shrink before the well-merited reproaches of their English Brethren, and are gradually emerging from their previous darkness. Though it may be by slow and single steps, let us hope it may not be long ere those Masons of Germany, who have nearly sunk into inanity, will perceive their mission to be useless, since publicity, which they have hitherto called profanation, has winged its progressive flight onward. Yes! the day will come when the words "Brotherly Love" shall no longer be used as mere play-things, wherewith to trap and toy each other. The dutiful and Masonic Lodge, the Rising Sun, consider it their most imperative duty to tender you, well beloved Brother, their sincere and heartfelt thanks; and to inform you that, at the last festival of St. John, at which numerous foreign Brethren assisted, amid unanimous acclamations, it was resolved to constitute you an honorary member of the Lodge No. 444. May you accept the same as a proof of our love and gratitude! and may you long continue, in body and spirit, to enjoy vigour and health to struggle, as well in the profane as in the Masonic world, for rights and truth, with the same self-sacrificing zeal hitherto displayed in that glorious course so peculiarly your own! We likewise beg to present you with the accompanying Jewel;* decorated with which, we hope soon to have the pleasure to receive you in our circle. In the meantime, well-beloved Brother, we greet you with wishes for health and happiness, and subscribe ourselves,

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* Private letters speak of the great probability of a summer visit to England by General Cooke, and of his grateful remembrance of his reception in the old country.—Ed.

Fraternally yours,
Dr. Schworzschild, W. M.; Dr. Manhayn, P. M.;
L. Latmar, S. W.; L Spiro, J. W.;
Dr. J. Weil, Treasurer; Dr. Neukritz, Secretary.

The Lodge of the Red Eagle, warranted from France, has, in consequence of the law that not any Lodge shall exist in Germany, except under a native Grand Lodge, joined the Grand Lodge of Hambro. When the proposition was made to receive it under the banner of the Grand Lodge of Hambro, it was carried by acclamation. This becomes an important subject for our Grand Lodge, as the Lodge, No. 444, of Rising Sun, at Frankfort, is an English Lodge, and will be *compelled* to join a German Grand Lodge, giving up its allegiance to its mother Lodge. If such should be the case, we presume Hambro, being the most consistent, will be selected to receive its submission.—*Latomia.*

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* Inscription on the Jewel:—"Presented, with an Address, to Brother Henry Faudel on his being Elected an Honorary Member of the Lodge No. 444, at Frankfort-on-the-Maine."

Carlsruhe, *June* 24.—The Lodge of Leopold was opened. It is thirty-four years since a Lodge was in operation in the grand dukedom. Of course this is under the authority of the government, permission having been conceded on application.—*Ibid.*

Leipsig, *June* 24.—The last meeting of the Brethren of the Apollo Lodge took place, they having joined the Lodge of Baldwin in the expense of erecting a new building for Masonic purposes.—*Ibid.*

New Strelitz, *September*, 1846.—A Lodge, consisting of seven members, was opened under warrant from Berlin. On Bro. Vass taking the chair in June, 1847, the members amounted to forty-seven.—*Ibid.*

Offenbach.—The Lodge has caused a circular to be issued, soliciting the Brethren in England and elsewhere to assist their poorer Brethren, who are leaving their native country in search of employment and homes. They are compelled to emigrate through want of work, and the late dearness of provisions. Most of them are represented as cases of real distress, and well worthy the sympathy of the fraternity.—*Ibid.*

Hayti, *April* 17.—*The Jewish Masons.*—The St. John's Lodge, entitled the Primitiale Grand Elect *Ecossais*, have addressed the M. P. Sovereign Grand Commander of the 33rd degree, the Duke Decazes, on his spirited conduct with respect to the course taken by him in the case of the late exclusion of the Jewish Masons by the Grand Lodge of Prussia. The document is admirably drawn up, and has doubtless proved an acceptable acknowledgement to the duke for his public services in a cause so truly Masonic.

INDIA.

The Agents in Calcutta for this *Review* are—Messrs. Lattey, Brothers & Co., Government-place; and Messrs. Thacker & Co., St. Andrew's Library.

TO CORRESPONDENTS.

Bro. Dickson.—Bro. Spencer, the Masonic librarian, some time since appointed Bro. Pharoah to be his agent in Madras, for the sale of the *Freemasons' Quarterly Review.* We are obliged by the fraternal compliment paid to us by Bro. Dickson.

A Calcutta Brother.—The circulars of the Prov. Grand Lodge of Bengal are most welcome; they are documents worthy of the glowing Ind. "Indian sympathy for Ireland," thus expressed and recorded, will be a proud memorial in future ages. The speech of the Prov. Grand Master was characteristic—clever, yet somewhat specious. We regret that our want of space and time prevents our republishing it.

Calcutta.—The Masonic atmosphere with us does not betoken health. Were Alexander Grant here he would decidedly pronounce our case to be ricketty,—in a certain sense we are quiet; but then are we not moody—nay, discontented. Our silence is not that of peace, but rather of apathy, the mildew of the mind. Public energy must be aroused. We have lately been visited by Bro. H. Bellamy Webb, P. G. S. B., a very intelligent Mason, and, we understand, not without interest at head quarters. He seemed to express a lively interest in our fate, and as he promised to report our true position at head quarters, it is fondly hoped that he will hold to his promise. Of the twenty-eight Lodges under the Anglo-Indian registry, sixteen are in fair work, six on the sick list, and six altogether dormant.

We are free to confess that the Grand Secretary is far from relaxing in his demands for money. Give him rupees, and so far well; but as to one line on any other subject, it is as well not to expect it, and thus prevent disappointment.

En passant, the *Freemasons' Quarterly Review* is not in favour among the big-wigs and the ear-wigs, yet how strange, through that periodical alone do we learn tidings of our Order! Our Prov. Grand Master has been in very indifferent health, or sure we are that he would be more in public, for he is estimable, but fearful of giving offence at home. It has been asked if Lord Eldon was a Mason? for if so, his mantle has, in one sense, fallen on a successor worthy of his lordship—viz., our Prov. Grand Master, who, in Masonic appeal cases, so hesitates and doubts, then doubts and hesitates, that both appellant and respondent have been known to depart from the earthly tribunal, and abide his decision in the Grand Lodge above!

LITERARY NOTICES.

The Sea; its Lessons and its Sorrows: a Sermon. By the Rev. Erskine Neale, *M. A.*, Rector of Kirton, and Chaplain to the Right Hon. the Earl of Huntingdon and Earl Spencer. Pawsey, Ipswich; Spencer, London.

This Sermon was preached on Sunday, the 27th of June last, at St. Mary Tower, Ipswich, before the mayor and corporation of that borough, in aid of the Ipswich Shipwrecked Seamen's Society. The request for its publication proves the effect it produced on the attention of those to whom it was addressed; and it will hardly be doubted but that its sale will add to the object of the society in whose aid it was composed and preached. It is dedicated to the Earl Spencer.

"There is sorrow on the sea."—*Jer.* xlix. 23.

It has often been our contemplative duty to peruse the discourses of our Masonic divines, and to trace through them the types and symbols of our sacred profession. Perhaps no other class of our brethren possess equal moral power to connect our traditions and evidences with the same truthfulness. Our present author is a Mason whose heart and soul are engaged in the promulgation of the principles of brotherly love and truth; it follows, therefore, as a natural consequence, that into the subject of the Shipwrecked Mariner's Society he has infused the pathos, interest, and holiness which the subject demands. The discourse is divided into spiritual associations and types. First he observes—"View the ocean as an emblem of eternity." Next—"View the sea as typical of God's dealings with his people." Thirdly—"View the sea, when agitated, as an emblem of the wicked." Fourthly—"View the sea, and with it connect the solemn realities of that hour, when, amidst the chilling blast of the last trumpet, the sea shall give up the dead, and small and great stand before God. SEA, GIVE UP THY DEAD! Insatiate monster! give up—give up thy dead!" Awful words!—to what sad reflections they give rise! And yet, although the desolation of the sorrowing mother, daughter, and, above all, the heartbroken widow, is in sad communion with the dread reality, so piously and truly sweetly has the reverend author examined and explained each section, that we arrive at the conclusion that by faith the Chastener allows even to the most bereaved the hope of a glorious future.

There is a postscript, in the manner of an episode, that adds to the deep pathos of the Sermon, and even graces it with a powerful interest. The allusion to the "Queen of the Ocean," is well placed; but the apostrophe to the memory of the merchant prince of Bristol, Colston, is sublime!

The Golden Remains. By Dr. Oliver. Spencer.

The third volume is now complete, and concludes with the end of Masonic persecutions. Our readers will doubtless feel too deep an interest in the labours of their esteemed historian to require any stimulus from our pen, yet we cannot refrain from expressing a most grateful acknowledgment to him for thus rescuing from comparative oblivion so many instructive and valuable papers, and giving them a form and substance that will enable the Craft to profit by for all time.

Freemasons' Monitor. By Z. A. Davis. De Silver, Philadelphia.

We shall not enter into an elaborate discussion on the merits of this volume from across the Atlantic; it is a valuable work, and will repay perusal. There is an excellent likeness of a first-rate Mason, Bro. Joseph R. Chandler, of Pennsylvania. The agency of the work in London is confided to Bro. Spencer.

A Mirror for the Johannite Masons. By the Rev. Geo. Oliver, *D.D.* Spencer, London.

As this work has not yet issued from the press, it would be premature to notice it, but we understand that the author has very prominently adverted to a recent attack on Freemasonry in the "Book of the Months," by a person of the name of Soane, a Bachelor of Arts. We allude to this especial point that our readers may observe that the Doctor, like a *preux chevalier*, is ready to parry any attack on an order of which he is the indomitable defender. The subject is treated by the Doctor in a calm, quiet, but not the less forcible, manner.

The Freemasons' Pocket Calendar for 1848. Edited by (————) R. Spencer, London.

Candour obliges us to confess that the present Calendar is not *below* its competitor of 1847; perhaps, in market phraseology, it may be quoted a shade higher. We observe that the Grand Lodge of Prussia is restored to the list, and that the Chevalier B. Hebeler appears to have renewed his functions; and thus far the Calendar assumes to give information that has not been imparted from any other quarter. There will also be found the tables of the rising of the sun and moon, with allusions to the Mahomedan era, and the month of abstinence observed by the Turks. So much for the editorial labours of (———).

Rules and Regulations of the North Munster Provincial Grand Lodge. By Bro. Michael Furnell. Goggin, Limerick.

Our indefatigable Brother Furnell must have taken out a patent for "Masonic inspiration." He is ever at work culling posies, and presenting them with hearty good wishes, like the dasies from pastures ever new. In the small pocket brochure now before us, we recognize all the kindness and *bon-hommie* of one of the best of Irish Masons.

Positive Ruin the result of Public Service.—Clarke and Co.

This is an appeal to the Right Hon. Lord John Russell, M.P., First Lord of the Treasury, against the proceedings of Charles James Lord Bishop of London, and the Foreign Office; with notes and an appendix, dedicated to the united body of Freemasons; and a most startling appeal it is. Fourteen years public service as chaplain to a foreign station is rewarded by a dismissal from duty, and the deprivation of "daily bread," at the hands of a Bishop, who, secured in his own irresponsibility, does not condescend to give his reasons for consigning a brother clergyman to insult and penury. The case of the Reverend Thomas Harvey, A.M. *v.* Charles James Bloomfield, Lord Bishop of London, if unredressed, will live in history as a stain on the Church of England by law established.

It is enough for us to state that we have read and re-read the appeal, and arrive at the conclusion that there is a Bishop who would rob us of the blessed hope of the future were it in his power; for his conduct to his "brother in Christ" is so contradictory to the character of a professing Christian, that as an example it would lead us to doubt where we should have faith, and question all evidences but those of mortal authority, instead of relying on scriptural proofs. But the case of Mr. Harvey has awakened the sympathy of many churchmen, who merely see in the Bishop of London a fearful prognostic instead of a beacon of light. The public press, and more especially such portion of that great moral engine that is devoted to church affairs, have spoken out in favour of Mr. Harvey; yet still the Bishop refuses redress, and thus compels Mr. Harvey to seek for solace in the sympathy of the public.

New Curiosities of Literature and Book of the Months. By George Soane, R.A. E. Churton.

There is unquestionable merit in this work, yet as a contrast there is an evident want of temper that detracts from its character as a journal, which should conceal its evil thoughts even for its own sake. The story goes that the viper gnawed the file—*cui bono;* Mr. Soane attacks Freemasonry, at the same time most clearly proving his entire ignorance of the Order; he may for that reason, therefore, freely be forgiven. He *says* he has proofs at hand—but why not *give* them? He should copy Kloss, who says, "here are my evidences; if any one wishes to upset them, let him *produce* equally authentic proofs." Will Mr. Soane accept the challenge?

The Keepsake. Edited by the Countess of Blessington. Bogue.

The critic becomes divided in his allegiance when reviewing this splendid annual. As a work of art it proudly rivals its compeers; all that taste and artistical execution could effect is here pourtrayed; and the literary department, at the head of which is to be ranked "the Countess," displays a series of interesting papers, in prose and verse. The portrait of Jenny Lind is too beautiful—simply, because that admirable woman is so interesting, that it is difficult to give art the extreme power of nature—and this is wanting. The sketch of the Countess of Essex is faultless. The engravings of the Chamber of Peers in the Luxembourg palace, and La Baurse, are well done, and reflect great credit on the artists. Added to her own papers, the Keepsake is embellished by contributions from Mrs. Abdy, Miss Grace D'Aquilar, Mrs. S. C. Hall, Sir Bulwer Lytton, Barry Cornwall, Lord John Manners, and others.

A Voice from Windsor. By Veritas. Strange.

The author is among those whose loyalty would dispose him very naturally to resist any encroachment on the privacy of his sovereign, yet would urge him equally to resist the encroachments of *attachês* to state apartments on the credulity of the public—and Veritas is right. The prosperity of the town is implicated in the result of "the Voice from Windsor."

Letters addressed to the Right Honourables Lord Granville Somerset, Frankland Lewis, Earl of Ripon, and Henry Goulburn. By James Sedgwick, Esq. Ridgway.

The dissolution of the late Board of Stamps, the proceedings of which were sudden, and continue unexplained to this day, during which Mr. Sedgwick, the chairman, was summarily dismissed, without compensation, until recently a very small annuity has been granted, will probably give rise to parliamentary enquiry; the present pamphlet will become an interesting record of transactions of a most unheard-of persecution. If Mr. Sedgwick is unsuccessful in his appeal, he will have the satisfaction to know that in his "address to the public," he has at least sustained the character of an English gentleman.

The Position of the Jews. By M. P. Haynes. Effingham Wilson.

This brochure has been issued in consequence of the return to parliament of Baron Lionel de Rothschild; among other points adduced in reference to the Jews, is the step lately taken by the members of the Masonic Craft in England in regard to the Grand Lodge of Prussia, whereby justice was in a measure rendered to Brethren of the Jewish faith. There are, of course, many other points worthy of attention.

Two Lectures on the Life and Writings of Maimonides. By D. A. Benisch. Wertheim.

These Lectures were delivered at the Jews' and general Literary and Scientific Institution; they embrace very copious annals of the times and character of Moses, son of Maimon, hence the name of Maimonides, and are, no doubt, highly interesting to the Jewish, and, indeed, to all who desire to acquire a knowledge of many facts not generally published, and consequently but little known.

A Report of the Arguments and Proceedings in the case of John Jackson. By Hercules Ellis, Esq., Barrister-at-Law. Dublin: Grant and Bolton.

We are not political writers; indeed, as Masons, we eschew politics: still, occasions do present themselves when the rights and privileges of our fellow men, becoming the topic of consideration, it may not be unbecoming to glance thereat. The case of John Jackson is simply this. He tendered his vote, as a forty-shilling freeholder, before the sheriff of the county Monaghan, which vote was declined by both of the conducting agents. The case was argued by Mr. Ellis before the twelve judges, who were of opinion that the assistant barrister was right in declining to register the vote; at the same time the judges declined to give any opinion on the correctness or incorrectness of Mr. Ellis's propositions, possibly because their opinion, either way, would affect the act of union itself. The case was most ingeniously managed by Mr. Ellis, and will repay perusal. We are not sufficiently versed (certainly we are not learned) in the law ourselves to hazard any further remarks.

A Treatise on Diet and Regimen. By W. H. Robertson, M.D. Churchill. London.

Our author has arrived at the fourth part of his very interesting serial. The contents are devoted to the consideration of exercise, throughout the various phases of human life; on this subject no point whatever is omitted. The habits and character of woman, and the importance of exercise on both, are examined with the most elaborate care, and in the development of results the author has confirmed much of the utility of former writers, adding, at the same time, new and valuable matter. Inter-mural sepulture, public sanitory regulations, ventilation, gas, and climate, are discussed with a freedom and moral force, that fix the attention by a powerful interest.

Life in the Ranks. By Sergeant-Major Taylor. Second Edition. Parry, Blenkarn, and Co.

Amusing, entertaining, and even interesting as is "Life in the Ranks," it might, with more propriety, be termed "Death in the Ranks." Our belief in the fidelity of the incidents is somewhat shaken, however, by one contradiction in circumstance. Two of the Madras Native Infantry (page 252) undertook to rob one of the shroffs, or native bankers. They succeeded, and concealed the treasure; they were punished with seven hundred lashes. The ill-gotten wealth did not benefit them. They sent the greater portion out of the country; but the amount turned their heads, and they abandoned themselves to excess. One died by fever caused by drink. The other purchased his discharge, and returned to England, opened an inn in Cambridgeshire, but neglected his business, and died in the workhouse. Considering that the Madras *Native* Infantry are in reality Sepoys, this tale is at best a doubtful matter.

Athanase. A Dramatic Poem. By Edwin T. Roberts. W. E. Painter.

The dedication is tritely offered to Mr. Serle, the dramatist, in two brief sentences, in which the author disclaims a desire to create a new phase in moral heroism. We confess, however, that the poem may not unfairly be termed a rhapsody, yet it is not without its moral or occasional points of good poetry.

Caldwell's Musical Journal. Parts 4, 5, and 6. W. S. Orr. *Contents:*—When the War Steed—Jenny Lind—Prince Albert's Installation Quadrilles—Prince of Wales's Grand Military March—Jenny Lind Quadrilles—The Minute Gun at Sea, and the Friends of Auld Lang Syne—Circassian Polka, and Le Negromania—Woodman spare that Tree—La Rosa Walzer—The Miniature—Come buy my Cherries—Bavarian Post-horn Gallop.

It is sufficient to enumerate the contents of the three last numbers of this unequalled musical bijou, to show at once the industry of the compilers, and their liberality in contributing to the improvement in public taste. We hear from all quarters the most decided approbation, and, let us hope, equal appreciation of Messrs. Caldwell's efforts.

FINE ARTS.

Engraving of the Statue erected in Freemasons' Hall to the memory of his late Royal Highness the Duke of Sussex, Most Worshipful Grand Master. Spencer.

The statue, as a work of art, and executed by Bro. E. H. Baily, is unrivalled, both as to fidelity in likeness and in its perfect design. Bro. Whitfield has emulated the master-sculptor, and produced a line engraving exquisite in beauty, which will give the members an opportunity of possessing a likeness of their late Grand Master, taken from the master-piece of art. We are informed that Bro. Whitfield purposes to devote the clear profits of the engraving in equal proportions among all the Masonic charities. Conduct like this should be a passport to the favourable consideration of every Lodge. The engraving is dedicated to the present Grand Master, the Earl of Zetland, who, as well as the Grand Lodge, have expressed a high opinion of its merits. Brother Spencer has undertaken the publication.

TO CORRESPONDENTS.

☞ We are requested to state that Dr. Crucefix has altogether retired from London. His address is *Grove, Gravesend, Kent;* where all communications should be addressed that are intended for his personal observation—indeed, letters for the Editor, under cover to him, will more immediately reach their destination.

It is most earnestly entreated that, wherever possible, all communications may be written only on one side of the paper; also that all German and other foreign words may be most legibly written.

We are requested by Dr. Crucefix, who is preparing for the Press an account of popular events in English Freemasonry, to be favoured by any Masonic papers; more especially as relating to York and Athol Masonry—the trials of Preston, Whitney, Bonner, and others. His own escapade is complete. Furthermore—Dr. Crucefix desires us respectfully to intimate, that as in a great many instances he has not kept copies of his own correspondence with numerous esteemed Brethren, he will consider it a lasting obligation if Brethren, possessing any letters written by him on important subjects, will grant him the loan of such letters, which will serve to refresh his memory; such letters of course to be returned, if requested.

Dr. Oliver.—In reply to many kind enquirers after this distinguished Brother, we regret that serious illness alone has interrupted his labours; but all will rejoice to hear that he is recovering, and we hope he will be enabled to resume his active labours in the *F. Q. R.* with the year 1848.

A Subscriber, (Niagara).—We have, with some regret, and altogether against the opinion of Dr. Crucefix, departed from our rule in replying to an anonymous correspondent. Apparent frankness has thus inclined us, to prevent delay; but we hope the exception to a needful rule will not be misunderstood.

A Foreign Brother.—We fully agree that a secretary for foreign correspondence has become indispensable. A Brother competent to the duty would, by an attendance twice a week, not be over chargeable.

A Mason "who commenced subscribing to the *F. Q. R.* in consequence of Lord Zetland's stating that such publication was denounced by Grand Lodge," is respectfully requested to allow the publication of his letter.

Freemasonry in Naples, if possible, in our next.

The Spalding Free Press, and many other provincial papers.—We are thankful for their kind yet forcible and vigorous articles in favour of our position as reporters of Masonic Intelligence, especially from the Grand Lodge of England.

A Member of the Grand Lodge of England present on the 1st December.—Most certainly the Grand Master begged the question in the most humiliating manner, in stating that, from his own experience, there were many men who spoke for the mere purpose of being reported. There is a homely adage—"Want of ——"

Bro. Vileure, (754).—We are desired by Dr. Cruceflx to state that he has conferred with the Grand Secretary on the subject.

Bro Jones.—We have no objection to give the mere details of the Commercial Lodge, and of the P. G. M. for Notts.; but as for the *fanfarrònade* of gilt chains, *coup d'œil,* splendid hangings, princely banquet, &c., they must give place.

A Past Master, and several other Brethren, are anxious to know why the case of Bro. Husenbeth was not brought under the consideration of the Grand Lodge. Will some friend explain? We know of Lodges desirous to subscribe.

A Veteran is not singular in his opinion of the following pet speech of the Grand Master:—"I know that without your support I am powerless, and when I no longer receive it, I will gladly resign my post; and I hope the Brethren will find another Grand Master who will more worthily fill my place." What is *really* meant, is somewhat difficult to say, but it always insures a round of applause. The theatrical phrase is ——

One Eye (at least so we decypher our correspondent) is wrong; the new Grand Reporter, Bro. Denison, is from the establishment of the "leading journal of Europe;" so that we may look for facts and not fancies.

Hiram.—It is not fair to withhold name and address.

The Case of the Rev. Bro. Harvey.—We have received numerous letters—several from clergymen. Our reply is simple; Bro. Harvey has sustained most serious grievance at the hands of the Bishop of London, and it will be only fulfilling a Masonic duty by supporting a much injured Brother.

Mormons and their Secrets.—As a matter of curiosity, we should like to peruse the seven secret degrees. The paradise of Eden and the admission of the Mormons into heaven, clothed in white, and with crowns on their heads, may be somewhat ingenious as a dramatic sketch; but as a system of moral ethics somewhat of the ridiculous, to say the least of it.

An American Merchant.—We have not received any particulars of the reception of General Cooke in the Grand Lodge of New York, as the representative of the Grand Master of England.

A Subscriber.—The jubilee festival of the Boys' School is appointed for the 22nd of March. This information is not communicated to us officially, but our readers may nevertheless depend on its accuracy.

A Visitor at St. John's (109.)—The report of this excellent Lodge, and of the presentation of the Book of Constitutions by Bro. S. H. Lee, came too late.

A Voice is somewhat shrill. What is meant by "where is Havers?"

DISCIPLINE AND PRACTICE.

A Brother with a Foreign Masonic Degree is certainly entitled to his rank. Is Louis Philipe the less a king because he is not his majesty of England? Suppose the Grand Master of England were to visit any Grand Lodge abroad, would he remain unrecognized as Grand Master of the Order? Is not Freemasonry universal?

A Past Grand Steward.—The question of the Red-apron Lodges being "pendente lite," a reply would be premature.

A Past Master.—We may be wrong; but it appears to us that the relaxation of the law (as to the time of conferring degrees) in favour of the colonies is so monstrously unjust, that it must fail of confirmation in March; if otherwise, a chief bulwark of the Order has been surrendered for the asking, and hardly that; but let us hope better things on the approach of the "ides of March." Sound the Masonic pibroch—light the beacon—agitate—reform—"to your tents, O Israel."

ARCH MATTERS.

Scribe E. (Edinburgh.)—Too late.

MASONIC TEMPLARS.

A Captain.—The Committee of General Purposes will meet on the 7th of January, to receive communications. The financial account is published.

SUPREME COUNCIL 33RD DEGREE.

An Enquirer.—A Grand Meeting will take place on the ninth of February. We understand that the regulations of this most important system will be shortly issued.

Bro. Ariano should address the Supreme Council through Bro. W. D. Nash (Grand Secretary General,) 5, Essex Court, Temple.

THE ASYLUM.

The Ball in aid of this Masonic charity will take place on the 11th of February; the particulars are advertised. The ground is purchased; and when the title deeds are completed, the design will be selected from those of the competing surveyors. The annual festival will be held as usual on the third Wednesday in June.

Floreat Asylum.

1847-8.

A FACT AND A FEAR.

WHAT has great Masonry's "progressive sun"
Seen in the year whose days are all but run?
Hope at its dawning—hope, anticipating
  What England's wisdom in historic page,
Is certainly already indicating,
  The stamp of future glory in this age.
The comprehensive vast magnificence
  Of thought—all Masons one great family:—
  Let Prussia tell how much we owe to thee
Our chief, our Zetland! Let us not, driven hence,
Where we with pride may point unto our head,
And hear, perhaps, in tones of sorrow said,
"Though bright the glories of the rising sun
Its light may be obscured ere eve comes on!"

P. M. 70.

Eve of New Year's Day.

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